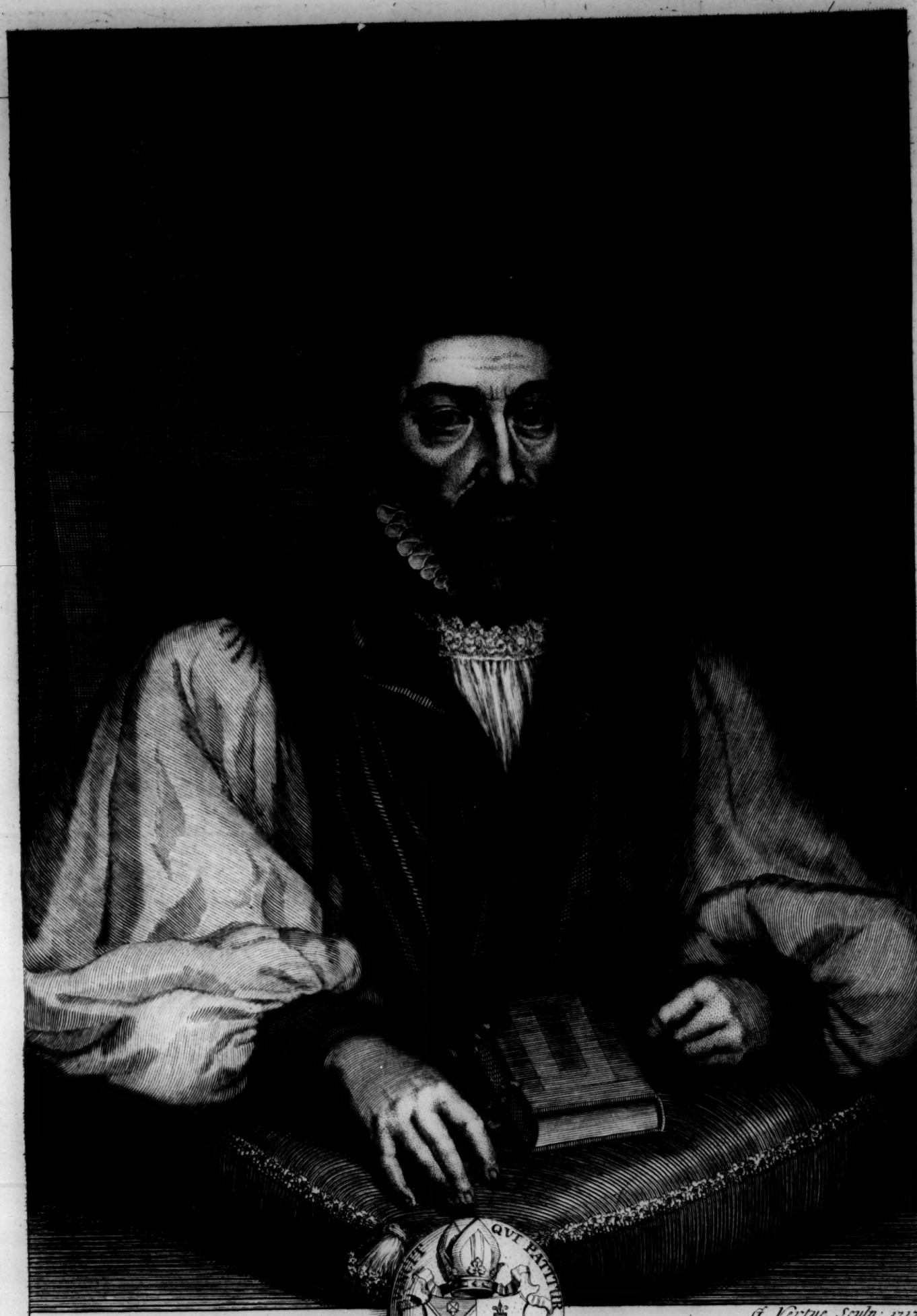

G. Vertue Sculp: 1717.

Reverendissimus in Christo Pater D.D.

IOHANNES WHITGIFT Archiepiscopus Cantuariensis.

THE

LIFE and ACTS

OF THE

Moſt Reverend FATHER in GOD,

John Whitgift, D. D.

The THIRD and LAST

Lord Archbiſhop of CANTERBURY,

In the Reign of QUEEN *ELIZABETH*;

Who, under Her MAJESTY, in that Station, Governed the CHURCH of *ENGLAND* for the Space of Twenty Years.

WHEREIN

Is Interwoven much of the Hiſtory of the Affairs of this Church; *viz.* Nominations and Conſecrations of Biſhops; Bills and Petitions in Parliament about Religion, and for Reformation of Corruptions and Abuſes in the Church; Tranſactions in Convocations, and Eccleſiaſtical Commiſſions; the Diligence of Popiſh Prieſts and Jeſuits; Methods for the Reſtraint of them; The Endeavours of thoſe they called *Puritans*, to ſet up a New Church-Diſcipline; and the Proſecution of ſome of them; Notices of the firſt Separatiſts; Viſitations of Dioceſes, and the State of them; Matters of the Civil and Eccleſiaſtical Courts; Occurrences in the Univerſities, and Obſervations upon divers Heads and Members thereof; Accounts of Prelates, and other Learned Clergymen and Writers in thoſe Times; Books and Writings of Note; Some further Diſcovery and Account (beſides what hath been Printed) of that Memorable *Conference* at *Hampton-Court* before King *JAMES* the Firſt, with the Iſſue thereof, and the Effects it produced.

The Whole Digeſted, Compiled and Atteſted from Records, Regiſters, Original Letters, and other Authentick MSS. taken from the Choiceſt Libraries and Collections of the Kingdom.

In Four BOOKS.

Together with

A Large APPENDIX of the ſaid Papers, to the Number of CXXIX.

By *JOHN STRYPE*, M. A. the Author of the Lives of the Three former PROTESTANT ARCHBISHOPS.

LONDON:

Printed for *T. Horne*, *J. Knapton*, *R. Knaplock*, *J. Wyat*, *T. Varnam* and *J. Oſborn*, *D. Midwinter*, *R. Robinſon*, *W. Taylor*, *J. Bowyer*, *H. Clements*, *W. Mears*, *R. Goſling*, *W. Innys*, *J. Browne*, and *W. Churchill*. MDCCXVIII.

3 Nr 13

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OF THE

TO THE

Moſt REVEREND and PIOUS

Father in GOD,

WILLIAM

Lord Archbiſhop of *Canterbury*

HIS GRACE,

Primate of all ENGLAND, and Metropolitan, *&c.*

May it pleaſe your GRACE,

I Have now lived (by the gracious Providence of GOD) to finiſh the Lives and Acts (as far as my Collections would ſerve me) of the Four Firſt Holy Archbiſhops of *Canterbury*, thoſe Wiſe and Painful, Great and Good Governors of this Reformed Church of *England*. And as I have Dedicated the Accounts given of the Three Former, unto Two moſt worthy Archbiſhops of *Canterbury*, your GRACE's immediate Predeceſſors, with their good Acceptance; ſo I take the Aſſurance to offer this laſt unto Your Self, truly deſerving the ſame Character.

And indeed to whom could I ſo fitly Dedicate the Hiſtory of this ARCHBISHOP, as to an ARCHBISHOP, who deſires to tread in his Steps, and to follow ſuch a Great Example; and who reckons it the Higheſt Honour, as well as trueſt Satisfaction to himſelf ſo to do, (as your GRACE piouſly hath been pleaſed ſometime to declare.) And who, it appears, makes the Welfare, Peace and Eſtabliſhment of this Church, your unfeigned Care and Concernment, as that Active Predeceſſor of your GRACE did. And ſurely your GRACE, ſo well diſpoſed, may meet with ſome Paſſages in the Lives of theſe Archbiſhops, and eſpecially this Laſt, that may ſuggeſt ſomething to your Wiſdom and Conſideration, both for your Direction and Comfort, in the Managery of this weighty Charge committed unto You, and to imitate their Courage and Conſtancy under the Difficulties they met with in their Government, by means of unquiet and undermining Spirits.

I cannot, *May it pleaſe your* GRACE, but obſerve for this Purpoſe, ſeveral ſingular Chriſtian Virtues, ſhining in Queen *ELIZABETH*'s Three Archbiſhops, right worthy to be followed by all their Succeſſors, as very ſuitable for *their* Conduct eſpecially.

The Firſt of theſe was a Man above the World, contemning all the faint and fading Glories of it; as his Motto, (that he affected, taken out of the Word of GOD) beſpake him. So that his High Place and Dignity did not puff him up, nor hinder his aſpiring to, and earneſt Expectation of

Mundus tranſit & Concupiſcentia ejus.

the more ſubſtantial Satisfactions of another World.

The Next had his Soul poſſeſſed with a firm and comfortable Affiance and Truſt in God, neceſſary for his High and Holy Calling and Office. And that, not only when he ſuffered Exile, and the Loſs of all, for the Cauſe of Chriſt; but alſo afterwards in his Elation to the Metropolitical See; when the Faithful and Conſcientious Diſcharge of his Duty herein, created him Enemies, contriving to bring him into Diſgrace and Sorrow; and ſo they did effectually: But ſtill *the Name of the Lord was his ſtrong Tower.* *Turris fortiſſima Nomen Domini.*

Invincible Patience was conſpicuous in this our Third Archbiſhop, under thoſe many Oppoſitions, Taunts, Reproaches, Calumnies, Clamours, Lies and unſufferable Abuſes he underwent, in Parliaments, in Court, in City, in Country: And for nothing elſe, but for labouring to preſerve and keep the Church of *England*, as it was legally Eſtabliſhed in the firſt Reformation of it. All which notwithſtanding, he went on ſteddily, and with Meekneſs and Forbearance perſevered in his Pious Purpoſes; and ſucceeded at length beyond Expectation; making good his Motto, *That he that beareth patiently overcomes at laſt.* *Vincit qui patitur.*

Theſe Noble and Divine Gifts, your GRACE hath, and will have great need of in your Station, and Spiritual Adminiſtration of the Affairs of this Church, as they had, and exerciſed; who are gone

gone long ſince hence, and do enjoy the ample Reward of their Faith and Patience.

Pardon, my Lord, this Addreſs. And I beſeech your GRACE, and all others, to accept in good Part, this my imperfect, but well meant, and (I hope) uſeful Work. And ſo begging your GRACE's Bleſſing, I humbly take my Leave; being,

May it pleaſe your GRACE,

Your GRACE'S *Moſt Humble,*

AND

Obedient SERVANT,

JOHN STRYPE.

THE PREFACE TO THE READER.

I SHALL *only detain the Reader of this Book, now offered to the Publick, while I Advertiſe him of Two or Three Things briefly*; viz. *Concerning the* End *and Purpoſe for which I have compoſed it*; *The* Method *I have uſed*; *and the* Credit *to be given to it.*

My END *herein was, together with the preſerving of the Memory of this Archbiſhop, to continue ſome Hiſtory of our Reformed Church under Queen* ELIZABETH; *the Knowledge whereof we have hitherto much wanted. Which as I had given ſome Account of in the former Part of her Reign, under the Lives of the Two former Archbiſhops, and elſewhere*; *ſo under this, we have gone on, and lengthned it out to the End of her Life*; *and ſomewhat further, to the Entrance of her Succeſſor King* James I. *The Fruit whereof is various, and chiefly to diſpoſe us, in this ſucceeding Age, to value and adhere to this Holy Religion, and Church, which ſtill flouriſheth, after ſo many Foreign and Domeſtick Endeavours to undermine it, and the more open Aſſaults to overthrow the Evangelical and Apoſtolical Diſcipline, on which it was ſettled after great Deliberation, by very wiſe and good Men, our firſt Reformers*; *ſeveral of them Martyrs and Confeſſors: And to excite us (who live in theſe Days) heartily to bleſs and praiſe Almighty God, for the many ſignal Deliverances which we ſee it hath obtained by his gracious and over-ruling Hand, throughout that long and dangerous Reign*; *and to live quietly and thankfully in the Communion of it.*

The

The METHOD *I have taken, hath been to comprize the Hiſtory under Two Heads*; viz. *Under the Life of the Archbiſhop, and his particular Care and Conduct in the Government of the Church, and Influence in the many Occurrences, wherein Religion or Learning were concerned. And* Secondly, *Under other various Eccleſiaſtical Emergencies happening from Time to Time, having ſome Reſpect or other to the Archbiſhop, his Courts or Dependencies. By which Means, a fair Proſpect is given of the State of this Church for many Years*; viz. *from the Time that* WHITGIFT *firſt wore the Mitre, to the Concluſion of his Life, and the Adminiſtration of it for above a Year after.*

And to make the Hiſtory the more uſeful and inſtructive, as well as entertaining, I have given my ſelf the Liberty, (as Occaſion hath fallen in) to enlarge my Accounts both of Matters and Perſons. So that a great many Tranſactions, from Year to Year, are related; eſpecially what was done in Parliaments, and Convocations, and Commiſſions Eccleſiaſtical. And large Notices are Recorded of many Biſhops, Divines, Dignified Men, or Eminent for Learning, Diſciplinarians, Schiſmaticks, and Enthuſiaſts, as well as other Perſons of Quality or Remark in thoſe Times. Whereby the Knowledge of them, their Principles, their Characters, their Virtues, their Vices, &c. are brought to Light, or to clearer and truer Light; the Names only of ſome of them, or little more, having come to our Ears at this Diſtance of Time.

As, theſe Archbiſhops and Biſhops, (beſides our Archbiſhop) viz. Parker, Grindal, Sandys, Cox, Scory, Ælmer, Cooper, Overton, Hutton, Matthew, Pierſe, Bilſon, Fletcher, Still, Bickley, Heton, Bancroft; *Deans, Divines, and Univerſity Men,* Noel, Perne, Goodman, Fox, Lever, Saravia, Sutcliff, Whitaker, Broughton, Reynolds, Baro, Hooker, Andrews, Abbot, Goad, Overal, Nevyl, Charior; *New Reformers, and Separatiſts,* Sampſon, Nicolls, Cartwright, Travers, Chark, Giffard, Browne, Randall, Fenn, Snape, Pagitt, Penry, Udall, Barrow, Greenwood, Darell: *Civilians,* Clark, Cofin, Lewen: *Papiſts,* Ballard, Moor, *and the Gentlemen and Prieſts in* Wisbich-*Caſtle: Courtiers and Stateſmen*; *Lord* Burghley, *the Earl of* Leiceſter, Walſingham, Wylſon, Hatton, Knowles, Beal, *&c. Of all whom, and many more, Mention is made, and divers Matters obſervable, in the* Series *of the Book, are diſcovered concerning them. To which I add, that there are interſperſed not a few Affairs of both the Univerſities, and of divers Colleges therein.*

And now, as for the CREDIT *to be given to what I have writ*; *I have taken my Relations from Authentick Records, Papers of State, Original Letters, Regiſtries of Archbiſhops and Biſhops of* Canterbury, *and of the Univerſity, the* Cotton *Library, the* Heralds *Office, Mr.* Petyt's *Library, the* Harleyan *Library, that of the late Biſhop of* Ely, *and other Treaſuries of Manuſcripts of the greateſt Fame: And moſt of them ſuch as mine own Eyes have ſeen, and Hand hath tranſcribed. And as I have always profeſſed, ſo I have now governed my ſelf ſtrictly by the Rules of Truth and Integrity. And that I*

might

might the more ſurely give the Senſe of the Papers I have made Uſe of, I have for the moſt Part compiled the Hiſtory, not ſo much in mine own Words, as in the very Words of the Records, and Writings; though ſometimes the Expreſſions are uncouth, and the Spelling not ſo conſonant to our modern way of Writing: That ſo the Reader may the better judge of what he reads; and that the Truth of the Things themſelves may the more evidently appear.

I muſt alſo here in Gratitude acknowledge the Aſſiſtances divers Learned Men have given me, by ſupplying me with ſome very valuable Papers, either Originals or Tranſcripts, as willing to render this Work I had undertaken, the more compleat; Particularly the Reverend Thomas Brett, *LL. D. of* Spring-Grove; Thomas Baker, *B. D. of St.* John's-*College*; *Mr.* Samuel Knight, *of* Trinity-*College* Cambridge; *Mr.* Nicholas Battely, *of* Beaksborn, *Deceaſed*; *Mr.* Ralph Thoresby, *of* Leeds *in* Yorkſhire.

And in order to be ſecure from imbibing wrong Impreſſions, (as often happens by Means of the Author's Partiality, or Miſtake, or wilful Concealment of many Things) and for the Confirmation of what is here related, I have in an APPENDIX *entred a great Sort of Originals, to the Number of* CXXIX. *Which will both vindicate my Truth and Diligence, and, to a critical, exact, and curious Reader, will, I dare ſay, be highly acceptable and ſatisfactory.*

In ſhort, and to conclude, By what is here written, we may ſee what the true Principles of the Church of England *be; what Ground it ſtands upon; what Arguments it hath uſed to defend it ſelf. The Benefit whereof may be, to prevent any After-Deviations from it, by any Novel Doctrines, or Modern Practices, endeavoured to be ſuperinduced on it. We may ſee what violent and dangerous Aſſaults it hath met with from Two Sorts of Ill-willers eſpecially; and how wonderfully from Time to Time, by the great and indefatigable Care and Diligence, Moderation and Wiſdom of its Archbiſhops of* Canterbury, *and eſpecially this our Archbiſhop, the Countenance and Favour of Queen* ELIZABETH, *and above all, the Bleſſing, Protection and good Providence of God, It hath been preſerved and ſubſiſted through that long Reign.*

THE CHAPTERS OF THE HISTORY of the LIFE and ACTS of Archbiſhop *WHITGIFT.*

With the Chief Matters contained in each CHAPTER.

BOOK I.

CHAPTER I. *THE Introduction.* WHITGIFT's *Name, Stock and Family. His Birth; Education; and Removal to the Univerſity of* Cambridge. *Made Fellow of* Peter *Houſe. His Danger in the Viſitation under Queen* Mary. *Some Account of this Viſitation. The Rigor thereof. Dr.* Perne, *Maſter of the College his Favour towards him.* Whitgift's *Gratitude afterwards to Dr.* Perne. — ANNIS 1530. 1548. 1553. 1555. 1556. 1557.

CHAP. II. Whitgift *takes holy Orders. Preaches before the Univerſity. His Degrees; and Preferments. Made Chaplain to* Cox, *Biſhop of* Ely. *His Publick Lectures. Is concerned about Univerſity Affairs. And in Addreſſes to* Cecil *their Chancellor. Made Maſter of* Pembroke *Hall; and of* Trinity *College. Clears himſelf in a Letter to* Cecil, *from ſome Imputations. His Benefactions to* Peter *Houſe. Is made* Regius *Profeſſor. Commiſſioned by the Univerſity to examine a Lady* Margaret *Preacher at* Leiceſter; *complained of for his Doctrine.* — ANNIS 1558. 1560. 1563. 1565. 1567.

CHAP. III. *His conſcientious Care of the College Statutes. Obtains a Prebend in the Church of* Ely. *Endeavours a Regulation concerning ſending* Weſtminſter *Scholars to* Trinity *College. Reſigns his Divinity Lecture. His Letter to* Cecil, *recommending a Maſter for St.* John's *College. Is one of the Commiſſioners for Viſiting* King's *College, under a Popiſh Provoſt. Articles againſt him. Departs the College. Dr.* Roger Goad *by them confirmed Provoſt.* — ANNIS 1568. 1569.

CHAP. IV. *Procures new Statutes for the Univerſity.* Cartwright *deprived of his Lecture.* Whitgift *ſhews* Cartwright's *Aſſertions to the Chancellor; and to the Archbiſhop. And Anſwers them. Judicial Proceedings againſt* Cartwright. Whitgift *offers him a Diſpute. On what Terms. Which he refuſes. He treats* Whitgift *with opprobrious Speeches.* — ANNO 1570.

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CHAP. VI. Admonition to the Parliament, *a dangerous Book. Some Account of it.* Whitgift *undertakes to Anſwer it. Diſſuaded. His Reſolution; and Reaſons. The Matters treated of therein. Shews the Magiſtrates the Danger of theſe Men, by the Example of the Anabaptiſts in* Germany. *Warns them to be circumſpect. Sets before them the* Donatiſts. *The Compilers of the Liturgy commended. A Writing of Biſhop* Jewel *concerning Biſhops and Archbiſhops. He is vindicated by* Whitgift. *The Archbiſhop of* Canterbury *traduced in the* Admonition. Beza, *and other Foreigners, their Judgments of this Church. Reaſons of the* Second Admonition *conſidered.*

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CHAP. IX. Cartwright *ſets forth a Reply to* Whitgift's *Anſwer to the* Admonition. *His Two main Principles; unſound. His Proofs, and manner of Writing. His way of dealing with the Fathers, and Antient Writers; and with the more modern Reformers. The Favour his Book, and himſelf obtained in* London. *Preachers at* Paul's *Croſs; who extol his Doctrine. The Biſhop of* London's *Letter hereupon.*

CHAP. X. *Dr.* Whitgift *ſets forth his* DEFENCE *againſt* Cartwright. *Sends it to the Lord Treaſurer. Hated and vilified for his Book. His Method in the writing thereof. His Declaration concerning the Church of* England. *Reproves the Diſturbers of the Churches Peace. The State of the Controverſy. Dangerous Doctrines and Untruths in the* Reply *ſhewed by Whitgift. His Anſwer to* Cartwright's *Reproaches. Is made Dean of* Lincoln. *Another Anſwer againſt* T. C. *comes forth, Intituled,* A Defence of the Eccleſiaſtical Regiment. Whitgift *procures the Lord Treaſurer's Friendſhip to* Trinity *College. A Caſe between the Maſter of* Magdalen *College, and the Fellows, referred to Dr.* Whitgift.

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CHAP. I. DR. Whitgift *Confirmed; and Conſecrated. Goes to his Dioceſe. The Queen writes to him to forbid* Prophefies. *Is made Vicepreſident of* Wales. *Informs the Council of Papiſts in thoſe Parts; and of Maſſes ſaid. The Council's Letter to him on that Affair. What he did thereupon. Miſrepreſented at Court. Clears himſelf. Concealers come into the Country.* Hartlebury *in danger by means of them. But preſerved by the Biſhop. His excellent free Speech to the Queen, in Behalf of the Revenues of the Church. Obtains the Diſpoſal of the Prebends of his Church of* Worceſter. ANNIS 1577, 1578.

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CHAP.

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BOOK III.

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Mr. *Daniel Neale*.

O.

THE Right Rev^d Father in God, *John* Lord Biſhop of *Oxford*.

The Right Rev^d Father in God, *Thomas* Lord Biſhop of *Oſſory*, in *Ireland*.

The Rev^d *Edward Oliver*, B. D. Rector of St. *Mary Abchurch*, *London*.

P.

THE Right Honourable *Thomas* Earl of *Pembroke*.

The Right Honourable *Thomas* Lord *Parker*, Lord Chief Juſtice of *England*.

The Rev^d *Giles Pooley*, D. D. Miniſter of St. *Leonard*, *Shoreditch*.

------ *Edward Pocock*, M. A. Rector of *Mildenhall*, *Wilts*.

------ *Thomas Pyle*, M. A. Lecturer of *Lyn-Regis*, *Norfolk*.

------ *Ralph Perkins*, LL. D. Rector of *Stretham*, and Prebendary of *Ely*.

------ *James Pound*, M. A. Rector of *Wanſtead*, in *Eſſex*.

William Parker, of *Whaddon* in *Surrey*, Eſq;

William Peck, of *Sandford-Hall* in *Eſſex*, Eſq;

Sylveſter Petit, of *Bernard*'s-*Inn*, Gent.

Thomas Prime, of *London*, Attorney at Law.

R.

THE Right Rev^d Father in God, *Francis* Lord Biſhop of *Rocheſter*.

The Rev^d Dr. *Reynolds*, Chancellor of *Peterborough*.

------ *John Richardſon*, M. A. Precentor of *York*.

------ *Edward Rudd*, D. D. Fellow of *Trinity* College, *Cambridge*.

------ Mr. *Thomas Reynolds*.

------ Mr. *Benjamin Robinſon*.

------ Monſieur *Rival*, Miniſter of the Royal *French* Chapel at St. *James*'s.

Mr. *Peter Reneu* of *London*, Merchant.

Mr. *John Rawlinſon*, of *Hackney*, Apothecary.

S.

THE Right Honourable *Charles* Earl of *Sunderland*, one of His Majesty's Principal Secretaries of State.
The Right Revd Father in God, *William* Lord Bishop of *Sarum*.
The Revd *Elias Sydal*, D. D. Prebendary of *Canterbury*, and Chaplain in Ordinary to his Majesty.
------ *William Stuart*, D. D.
------ *Robert Shippen*, D. D. Principal of *Brazennose* College, *Oxon*.
------ *William Stratford*, D. D. Canon of *Christ* Church, *Oxon*.
------ *Robert Strutt*, M. A. Vicar of *Yardley*, in *Hertfordshire*.
------ *John Sykes*, M. A. Rector of *Cottered*, in *Hertfordshire*.
------ *Ely Stansfield*, M. A. Vicar of *Newark*, in *Nottinghamshire*.
------ *Archibald Steward*, M. A.
------ *Henry Shute*, M. A. Lecturer of St. *Mary Whitechapel*.
------ Mr. *Jeremiah Smith*.
------ Mr. *George Smyth*.
Sir *Edward Smith*, of *Hill Hall*, in *Essex*, Bart.
William Shaw, Esq;
------ *Shephard*, of *Richmond*, in *Surrey*, Gent.
Thomas Sykes, of *Hackney*, Gent.
William Snell, of *Hackney*, Gent.

T

THE most Revd Father in God, *Edward* Lord Archbishop of *Tuam*, in the Kingdom of *Ireland*.
The Revd *John Turner*, D. D. Prebendary of *Canterbury*, Vicar of *Greenwich* in *Kent*, and Chaplain in Ordinary to his Majesty.
------ *Edward Tenison*, D. D. Prebendary of *Canterbury*, Rector of *Sundrich* in *Kent*, and Chaplain to his Royal Highness the PRINCE.
------ *Thomas Tooke*, D. D. Schoolmaster at *Bishop-Stortford*, in *Hertfordshire*.
------ *Charles Trumbull*, LL. D.
------ *John Travers*, D. D. Chancellor of *Christ*-Church, *Dublin*.
------ *Thomas Tanner*, D. D. Chancellor of *Norwich*.
------ *Henry Twisleton*, M. A. Rector of *Westmill*, in *Hertfordshire*.
------ *John Turton*, A. M. Rector of St. *Olaves Hartstreet*, *London*.
------ *Clement Tookie*, M. A. Surmaster of St. *Paul*'s School.
------ Mr. *William Tong*.
Sir *Fisher Tenche*, of *Low-Leyton*, in *Essex*, Bart.
Sigismund Trafford, of *Dunton Hall* in *Tydd* St. *Maries*, in the County of *Lincoln*, Esq;
Ralph Thoresby, of *Leeds*, in *Yorkshire*, Esq;
Trinity College Library, *Cambridge*.

V.

THE Revd *George Vernon*, M. A. Rector of *Buckland*, *Hertfordshire*.
------ *George Veasy*, M. A.
Thomas Vernon of the *Middle Temple*, Esq;
Library of *University* College, *Oxon*.

W.

THE Right Honourable and Right Revd Father in God, *Jonathan* Lord Bishop of *Winchester*.
The Right Hon. *John Wallop*, of *Hampshire*, Esq; one of the Lords Commissioners of the Treasury.
The Right Revd Father in God, *John* Lord Bishop of *Worcester*.
The Revd Sir *George Wheeler*, Bart. Prebendary of *Durham*.
------ *Edward Waddington*, D. D. Rector of *Allhallows the Great*, *London*, and Chaplain in Ordinary to His Majesty.
------ *James Williams*, D. D. Rector of St. *Magnus*, *Bridge-Foot*, and Prebendary of St. *Pauls*.
------ *John Waugh*, D. D. Rector of St. *Peter*'s, *Cornhill*, and Chaplain to his Royal Highness the PRINCE.
------ Dr. *Watson*, Prebendary of *Westminster*.
------ *Robert Wake*, M. A.
------ *George Ward*, M. A. Fellow of *University* College, *Oxon*.
------ *John Worrall*, M. A.
------ *Erasmus Warren*, Rector of *Worlington* in *Suffolk*.
------ *Robert Watts*, LL. B. Fellow of St. *John*'s College, *Oxon*, and Rector of *Great-Gidding* in *Huntingdonshire*.
Sir *Paul Whitchcot*, of *Qui* in *Cambridgshire*, Bart.
Salway Winnington, of *Stanford-Court*, in the County of *Worcester*, Esq;
William Wharton, of *Gillingwood* in *Richmondshire*, Esq;
John Ward, of *Hackney*, Esq;
John Woodward, M. D. Physick Professor at *Gresham* College.
Samuel Winder, of *London*, Merchant.
Mr. *Robert Witham*.

Y.

THE most Reverend Father in God, *William* Lord Archbishop of *York*.
The Honourable and Revd the Dean of *York*.

THE

THE LIFE and ACTS OF Archbiſhop *WHITGIFT.*

BOOK I.

CHAP. I.

The Introduction. WHITGIFT's *Name, Stock and Family. His Birth, Education, and Removal to the Univerſity of* Cambridge. *Made Fellow of* Peter-*Houſe. His Danger in the Viſitation under Queen* MARY. *The Rigor thereof.* Dr. Perne, *the Maſter of the College, his Favour towards him.* Whitgift's *Gratitude.*

IT was the Queen's Care and Reſolution to preſerve the Church of *England* on the ſame Foot it was at firſt in the Beginning of her Reign, Reformed and Conſtituted, both in reſpect of the *Doctrine*, and of the *Government* of it. The *Papiſts* endeavoured more clandeſtinely to overthrow the former; but a Rank of *Proteſtants*, that required a further Reformation, more openly and violently ſtruck at the latter, both by many Books and Libels Publiſhed, and diligently diſperſed abroad; and alſo by frequent Bills and Addreſſes in Parliament againſt the eſtabliſhed Hierarchy by Dioceſan Biſhops: And therein alſo finding much fault with many Things in the Liturgy, and Offices preſcribed in the Book of Common Prayer.

The Queen reſolves upon *Whitgift* for Archbiſhop.

The Queen therefore (the Metropolitical See of *Canterbury* being now void by the Death of Archbiſhop *GRINDAL*,) carefully ſought out for an active, as well as Pious and Learned Perſon, as highly requiſite to place in that See, who might, by his Diligence and Watchfulneſs, Preſerve and Maintain the preſent Conſtitution of the Church, and check and quell theſe *Innovators*; who by this time indeed became formidable to the State, as well as the Church. And of all her Divines, ſhe looked upon none ſo fit for this high Office on this Account, as Dr. *JOHN WHITGIFT*, Biſhop of *Worceſter*. By the Experience ſhe had of whom, and of whoſe Government, both in the Church, and in the Marches of *Wales*, (whereof he was for ſome Years Vice-preſident,) ſhe knew him to be both wiſe and ſtirring in the Management of both Eccleſiaſtical and Civil Affairs. And by his Book, written ſome Years before, againſt this diſaffected Sect, in Vindication of the preſent Eſtabliſhment of Religion, he appeared to all, that were unprejudiced, to be a Divine of a clear Head, well ſeen in Ancient Eccleſiaſtical Hiſtory, and verſed in the Fathers of the Church, and alſo a Man of excellent Temper and Moderation. For though *SANDYS*, Archbiſhop of *York*, and

Aylmer,

Aylmer, Biſhop of *London*, were both very ſtout and learned Men, and as tight to the preſent Eſtabliſhment of this Church, and his Elders in Years; yet their Tempers were ſomewhat hot, and alſo both Married Men, a Thing which the Queen diſliked in the Clergy. As were likewiſe *Horn*, Biſhop of *Winchester*, and *Cox*, Biſhop of *Ely*; though otherwiſe they alſo his Seniors, and excellently qualified in reſpect of Learning and Conduct.

What to be conſidered in this Archbiſhop's Life.

I purpoſe, as much as I can, by the help of Records, Regiſters, and other Original and Authentick Papers, to retrieve the Memory and Acts of this Archbiſhop, (as I have done the Two former) the Third and Laſt of that moſt venerable Rank, that Preſided over the Church of *England* in the Reign of Queen *ELIZABETH*, of happy Memory. In the Writing whereof, I humbly implore the Aſſiſtance of the good Spirit of God. Archbiſhop *WHITGIFT* may be conſidered in his Birth, and younger Years; in his flouriſhing State in the Univerſity: and in his Advancements and Uſefulneſs there: And then, (after his Removal thence) in the high Truſts committed to him in the Government and Care of the Church.

Whitgift's Name deſcanted upon.

WHITGIFT's Name gave Occaſion once to the Queen to make a Deſcant upon him, expreſſing her Value of him, calling him her *White Gift*. And *Hugh Broughton*, the moſt learned *Hebrician* in *Europe* in thoſe Days, but an Humoriſt, in a good Mood, called him Archbiſhop *Leucodore*, by a *Greek* Denomination, anſwering his Name in *Engliſh*. And ſo I find did others affect (in intended Honour) to ſtile him. So *Thomas Newton*, of *Cheſhire*, a Poet in thoſe Times, in a Copy of *Latin* Verſes Dedicated to him; which I will here offer to the Reader.

Called *Leucodore* by ſome.

Ad maximè Reverendum in Chriſto Patrem, D. Johannem Whitgiftum, *Archiepiſcopum* Dorovernicum, *totius* Angliæ *Primatem & Metropolitanum.*

Qui populo inſtillas nectar cæleſte, gubernans
Commiſſum rarâ dexteritate gregem:
Contortos Stygij gryphos Cacodæmonis, arte
Qui ſolidâ retegis, (maxime Præſul) Ave.
Sic λευκοδώρον te præſtas, nomine, réque;
Candorem geſtans ore, animo, ingenio.
O! utinam hæc plures tales produceret ætas:
Non ita ineptires, fæx maleſana virûm.

Per Thomam Newton, Cheſtreſhyrium.

Related to good Families. *Fran. Thynn.*

He was (as an Hiſtorian in thoſe Times, and an Herald, writeth) by Kindred and Blood, related to the *Fulnetbies*, and to *Goodrich*, ſometime Lord Chancellor of *England*, and Biſhop of *Ely*. The Family of the former being deſcended from an Ancient Race, and had its Being in *Lincolnſhire*. And that a *Fulnetby*, towards the latter End of Queen *Elizabeth*, was Living, and endowed with fair Poſſeſſions there. And the other, *viz.* Biſhop *Goodrich*, being a Man as Learned as Honourable, having obtained a perpetual Remembrance for both among Poſterity: Not degenerating from the *Saxon Etymon* of his Name, (ſaith the foreſaid Author) ſignifying both *Good* and *Rich*; being Virtuous in his Life, and Honourable in his Calling.

His Pedigree.

The Name and Family was Ancient in *Yorkſhire*, from a Town in that Country in the *Weſtriding*, called *Whitgift*. And I have ſeen in an old *Ledger*-Book of St. *Peters* in *York*, and St. *Bees* in *Cumberland*, Two Religious Houſes, ſome of this Name mentioned, Benefactors to thoſe Ancient Foundations.

John Fitz-Adam de Whitgift.

One of theſe was *John Fitz-Adam de Whitgift*, who in the Year of our Lord, 1308, gave and granted to *John de Gilling*, Abbot of the Monaſtery of St. *Maries* in *York*, and to the reſt of the Convent for ever, *Quinquæ Toſta & quatuor Bovatas Terræ, cum omnibus ſuis pertinentijs, in Villa de* Stamburn, *or* Staynburn. Which Grant, or Charter, was Dated the Year above; as appears by a Letter of Attorney, Signed at *York*, and Dated the Second Day of *January*, the ſame Year, by the ſaid *John Fitz-Adam*, to Two Perſons, to grant and deliver full Seizin of the ſaid Lands to the ſaid Convent. The Charter I have exemplified in the *Appendix* to this Hiſtory. And whence we may conclude the Family of the *Whitgifts* to have been very Ancient.

Numb. I.

Our Archbiſhop's Grandfather was *John Whitgift*, of the County of *York*, Gent. as appears by a Viſitation Book of *Surrey*, *Anno* 1623, in the Office of *Heralds*. Whoſe Son was *Henry Whitgift*, a Merchant, of *Great Grimsby*, (Anciently called *Grimundsby*) in the County of *Lincoln*. Another of his Sons was *Robert Whitgift*, who was Abbot *de Wellow*, or *Welhove juxta Grimsby*, in the ſaid County of *Lincoln*, being a Monaſtery of Black Canons, Dedicated to the Honour of St. *Auguſtin*: A Man memorable, not only for the Education of our *John Whitgift*, his Nephew, but alſo for his remarkable Sentence and Prediction concerning the Corruption of the Church in his Time; which is recorded by Sir *George Paul*, and which his young Nephew had often heard him ſay, *viz*, "That he had read the "Holy Scriptures over and over, but could never find there, that their Religion "was founded by God;" and therefore he foretold that it could not long continue: Grounding it upon that Saying of our Saviour, *Every Plant that my Heavenly Father hath not planted, ſhall be rooted up.* As indeed it happened not long after, in the Time of King *Henry* the VIIIth, and *Edward* the VIth; and never but once after, (for Four or Five Years only) could that corrupt Religion take Place in this Kingdom. The foreſaid *John* (beſides his Two Sons before-mentioned) had a Daughter, named *Iſabel*, who was married to *Michael Shall*, or *Shaller*, a Verger of the Cathedral Church of St. *Pauls*, *London*.

Robert Whitgift.

Life of Archbiſhop *Whitgift.*

Henry, the Merchant, had Six Sons, (whereof our *John* was the Eldeſt) by *Anne Dynewel*, a virtuous young Gentlewoman, of good Parentage in the ſaid Town of *Grimsby*. The Names of the other Five were *William*, *George*, *Philip*, *Richard* and *Jeffrey*; and a Daughter *Alice*, married to *Henry Cuckſon*, without Iſſue.

Henry Whitgift.

William was ſtiled of *Curleis* at *Clavering*, in the County of *Eſſex*. Which *Curles*, or *Crulles*, was a Mannor deſcended to the ſaid *William*, from his Brother, our *John Whitgift*; whereof he was poſſeſſed, *Anno* 7 *Elizabeth*. Which *William* of *Curles*, married *Margaret*, Daughter of ---- *Bell*, of the County of *Norfolk*. By whom he had Iſſue *John Whitgift*, of *Curleys*, Son and Heir to his Father, and Couſin and Heir to our Archbiſhop. Which *John* married *Anne*, Daughter of *John Goodman* of *Cumberlew-Green*, in the County of *Hertford*, Gent. He had Iſſue *John*, his Son and Heir apparent, of *Borom* (*Boreham*) in the County of *Eſſex*: Which *John* married *Elizabeth*, Daughter of *Samuel Aylmer* of *Ackenham*, in the County of *Suffolk*, Eſquire: Whoſe Son and Heir was *Aylmer Whitgift*, who was Aged about Five Years, *Anno* 1634, when the Viſitation of the County of *Surrey* (whence this Pedigree is taken) was made. The ſaid *William*, (beſides *John* his Heir) had Iſſue *Iſaac*, Two *Alices*, *Elizabeth*, *Jane* and *Bridget*: Which *Bridget* married to *Robert Collingwood* of *Hetton on the Hill*, in the County Palatine of *Durham*, Fourth Son to Sir *Cuthbert Collingwood* of *Eſlington*, Knight.

William Whitgift.

Offic. Armor. Viſitat. Sur.

Viſitation of *Durham* and *Northumberland.*

George, the Third Son of *Henry*, and Brother to our Archbiſhop, was an Officer in his Family, whoſe Name I meet with often in his Regiſter, and lived to the Year of our Lord, 1611, dying without Iſſue, and was buried in the Chancel of the Church of St. *Faiths* under St. *Pauls*; where he had upon his Graveſtone this Inſcription; *Here lieth the Body of* George Whitgift, *Eſq*; *one of the Natural Brothers of* John Whitgift, *late Lord Archbiſhop of* Canterbury; *which* George *deceaſed the* 19*th of* April, Anno Dom. 1611.

George Whitgift.

Stow's Survey, P. 355.

How many of the Archbiſhop's Brothers ſurvived, may be ſeen in a Volume belonging to the *Heralds* Office, where the Archbiſhop's Coat of Arms is exemplified by Letters Patents to him, to *William*, *George* and *Richard*, his Brethren, and to their Deſcendants for ever; by Sir *William Dethike*, alias *Garter*, Principal King of Arms, Dated the 4th of *July*, 1588

C. 21. *Eſſex, Fol.* 149.

ANNO 1530.

JOHN, the Eldeſt Son of *Henry*, (the Subject of our Hiſtory,) was Born at *Grimsby* aforeſaid, in the Year 1530, (or according to *Francis Thynn*, *Anno* 1533,) and was in his young Years bred up with his Uncle, the Abbot, who had ſeveral other young Gentlemen under his Care for their Education; and there (as was uſual in thoſe Times) trained up in ſome petty Skill in Song. St. *Anthonies*, a Religious Houſe, ſituate between *Broad Street* and *Threadneedle Street*, *London*, had an eminent School belonging to it, famous for Education of Children in good Learning. His Uncle obſerving his forward Parts towards Learning, ſent him at length thither for his better Improvement. It was a School of great Fame in thoſe Days, and long before. And in an old Statute of Parliament, wherein Care was

John Whitgift Born *Anno* 1530.

St. *Anthony's* School.

ANNO 1530. taken about the Regulation of the Schools of *London*, this School of St. *Anthony* is mentioned with thoſe of St. *Pauls*, St. *Andrews Holborn*, St. *Thomas* of *Acons*; and One or Two more. In this School, *John Stow* tells us, he remembred Three Perſons of great Families, brought up, *viz.* Sir *Thomas Moore*, Knight, the Learned Lord Chancellor of *England* under King *Henry* the VIIIth; Dr. *Nicolas Heath*, Archbiſhop of *York*, and likewiſe Lord Chancellor of *England* under Queen *Mary*; and our Dr. *John Whitgift*, Archbiſhop of *Canterbury*.

Stow's Survey, p. 65.

Remarkable Paſſages of him while a Boy.

The Comptroller of his Houſhold, that wrote divers Memorials of his Life, hath Recorded Two Paſſages of Remark concerning him, when he was a Scholar here, and lodged at his Aunt's in St. *Paul's* Church-Yard: One was, that he was Bedfellow with another School-boy that had the Plague, and died of it; and by a Miſtake, being thirſty, drank of his Urine, thinking it had been Beer, and yet had no Harm or Infection: As though the Divine Providence, by this Preſervation, had intended to reſerve him for ſome great Services in his Church afterwards. And the other Paſſage of him, that deſerves our Notice, is, that he was a Confeſſor even in thoſe young Years of his; for (whether by Converſation in *London*, or before he came thither, by the good Inſtructions of his Pious Uncle, the Abbot) having imbibed a Liking of the Goſpel, he cared not to be preſent at Maſs. So that though his Aunt had often urged him to go with her to Morrow-Maſs at St. *Pauls*, and procured alſo ſome of the Canons of that Church to perſuade him, he ſtill refuſed her Motion: Whereby at laſt ſhe changed her good Opinion of her Nephew, and took ſuch a Diſpleaſure at him, perceiving his ſmall Stomach to the Popiſh Superſtitions, that ſhe was reſolved to entertain him no longer under her Roof; reckoning him a young Heretick, and verily thinking her harbouring of him to be the Cauſe of certain Loſſes and Domeſtick Misfortunes that had lately happened unto her: And at parting ſhe told him, "That ſhe thought at "firſt that ſhe had received a Saint into her Houſe, but now ſhe perceived he was "a Devil. So he

Life of *Whitgift*, by Sir *G. Paul.*

ANNO 1548. Returned thus Home to his Father in the Country; and having attained to a good Degree of *Grammar* Learning, his Father, by the Advice of his Uncle, ſent him, about the Third Year of King *Edward*, *Anno* 1548, or 1549, to the Univerſity of *Cambridge*, and placed him in *Queen's* College. But not eaſy there, and obſerving probably more Profeſſion and Favour of the Goſpel in *Pembroke-Hall*, the Maſter of that College being Biſhop *Ridley*, and *Bradford* and *Grindal* Fellows, he was tranſplanted thither: Where *Bradford*, that Holy Man, and Martyr, was his Tutor. And upon the Recommendation of him by his ſaid Tutor, and *Grindal*, Preſident of the College, to *Ridley*, the Maſter, ſhewing his good Deſerts, and the Meanneſs of his Circumſtances, by reaſon of his Father's great Loſſes at Sea, he was made Scholar of the Houſe, and choſen Bible-Clark. And then Mr. *Gregory Garth* became his Tutor, *Bradford* being now Domeſtick Chaplain to Biſhop *Ridley*, (having received Holy Orders from him, *Anno* 1550,) and not long after, burnt to Death in *Smithfield*, for perſevering in the Profeſſion of the Religion Reformed.

Goes to the Univerſity.

Scholar of the Houſe.

ANNO 1553,1555. He commenced Bachelor of Arts in the Year 1553-4, Elected Fellow of *Peter-Houſe*, by the Conſent of all there, *Anno* 1555. The laſt Day of *May*, he, with *John Atkinſon*, and *Thomas Turner*, being admitted perpetual Fellows of that College, by *Thirleby*, Biſhop of *Ely*. And the ſame Day they took a Corporal Oath before the Fellows of the College, (as cuſtomary) of obeying all the Ordinances and Statutes of the ſaid College, as much as in them lay. And beſides this, of not making Appeal againſt their Removals, according to the Form and Manner of the ſaid Statutes; and of preſerving the Cheſt of Mr. *Thomas* of *Baynard Caſtle*, and *John Holbroke*, as much as in them lay. And this Oath was Signed by his Hand, as appears by the Regiſter of that College; Dr. *Andrew Perne*, then Maſter: Who was his very great and conſtant Friend and Favourer, as will appear by what I am going to relate.

Bachelor of Arts.

Fellow of *Peter-Houſe.*

Regiſt. Dom. S. Peters Cantab.

Rev. Waſhington. Col. D. Petri Soc.

Falls Sick at *Peter Houſe.*

Soon after his Remove to *Peter Houſe*, he had a very dangerous Fit of Sickneſs: But the Maſter took ſpecial Care of him, and gave Charge to the Woman, to whoſe Houſe he was removed out of the College, to ſee he wanted for nothing,

and that ſhe ſhould not ſpare any Coſt for his Recovery. And withal telling her, that if he lived, ſhe ſhould be repaid by him; if he died, he, the Maſter, would ſee her fully ſatisfied; and during his Sickneſs, often viſited him himſelf; a Kindneſs which the grateful Man would never forget: But ever after, in his Preferments, and even then eſpecially, when he was advanced to be Archbiſhop, had a great Reſpect for him. For Dr. *Perne* was often entertained, and that with all Kindneſs, at *Lambeth*; and there he died, in the Year 1589, and was from thence, (by the Archbiſhop's Order) decently buried in *Lambeth* Church, and lieth under a Grave Stone, with an Inſcription, which now I think is gone; but was in theſe Words:

ANNO 1555.

His Gratitude to Dr. *Perne*.

D. O. M.

ANDREÆ PERNE, *S. Th. Doctori, Cathedralis Eccleſiæ* Elienſis *Decano, Collegij* PETRI *in Academia* Cantabrigiæ *Magiſtro, munifica bene merendi virtute inſigni, Literarum Mecænati optimo; hoc Monumentum Pietatis & Amoris Ergô,* Richardus Perne *nepos poſuit. Obijt* 26^to^ *die Aprilis, Anno* 1589.

Offic. Armor. Vol. Vincent. Sur.

Scientia inflat:
Charitas ædificat.

Some Character of this Doctor was given, nor long after his Death, by an Author in thoſe Times, in Anſwer to a Book written by *Gabriel Harvey* of *Saffron Walden*, who had writ abuſively of him, in reſpect of his Compliance in Queen *Mary*'s Reign. Wherein is hinted the Eſteem the Archbiſhop had for him. "Dr. *Perne* is Casked up in Lead, and cannot ariſe to plead for himſelf: Therefore I will commit this to Ink and Paper in his Behalf. Few Men lived better, "though like *David* and *Peter*, he had his Fall: Yet the Univerſity had not a "more careful Father this Hundred Years. And if on no other Regard, but that "a chief Father of our Commonwealth loved him, in whoſe Houſe he died, "he might have ſpared and forborn him. His Hoſpitality was great, as hath been "kept before, or ever ſince, upon the Place he had, (being Maſter of *Peter-House*, and Dean of *Ely:*) And for his Wit and Learning, they that miſlike, "want the like Wit and Learning, or elſe they would have more Judgment to "diſcern it.

Dr. *Perne*'s Character. by Thomas Nashe

Have with you to *Saffron Walden*.

I add further, another, and greater Favour, ſhewn to young *Whitgift*, by the ſame Dr. *Perne*. There was to be a Viſitation of that Univerſity, by Authority of Cardinal *Pole*, (now Archbiſhop of the Church of *Canterbury*, and the Pope's Legate,) in the Year 1556, in order to the ſuppreſſing of pretended Hereſy, that had taken no little Root there, by the Means of *Bucer* and *Fagius*, late publick Readers in *Cambridge*; and for the urging of Popery upon the Fellows and Scholars, and obliging ſuch as were qualified, to take the firſt Tonſure. *Whitgift* was one of theſe, being this Year, 1557, Maſter of Arts: And foreſeeing his Danger, not only of Expulſion out of the Univerſity, but further of his Life, ſince he could not comply with what would be required; he reſolved with himſelf to leave the College, and depart Abroad, and ſojourn (as well as he could) among the faithful Exiles in *Strasburgh*, *Frankfort*, or other Places in *Helvetia*, or elſewhere. It was the Viſitation that was ſo famous for that inhumane Act, (agreeable only to Popiſh Barbarity) namely, the digging up the Dead Bodies of thoſe Two Excellent Pious Men of the Reformed Religion, and publick Profeſſors, mentioned before, and burning them in the Market-place: But Dr. *Perne*, the Maſter, underſtanding *Whitgift*'s Purpoſe, and obſerving him fixed in his Religion by the many good Arguments he uſed, (which the Doctor would often ſpeak of afterwards) he bad him keep his own Counſel, and by no means utter his Opinion, whereby he might be brought into Queſtion, and he would conceal him, without incurring any Danger to his Conſcience in that Viſitation, nor being forced to leave his Studies. Which Kindneſs of the Maſter, (who ſet a high Value on him for his Parts) made him change his Reſolution, and ſtayed him in the College.

ANNO 1556.

A Viſitation of *Cambridge*.

He thinks of flying beyond Sea. But ſtay'd by the Maſter.

And the Conſideration, how ſevere the Inquiſition and Search was like to be, after the Profeſſors of the Goſpel here, and of the Probability of dealing very rigorouſly with them, might juſtly create a Dread of this enſuing Viſitation, in our *Whitgift*:

Cardinal *Pole*, the Viſitor, bigotted towards Popery.

ANNO 1556.

Whitgift: For it is to be noted, that *Pole* returned into *England*, zealouſly affected towards Popery, being wholly *Italianized* in living abroad. Look upon him beyond the Seas, in his Journey homeward. When he came to *Bruſſels*, *Immanuel Tremellius*, the learned converted *Jew* (whoſe Godfather *Pole* was, when he was baptized into the Faith of Chriſt) repaired to him, and begged a little of this Cardinal's Benevolence, to help his preſent Neceſſities, and begged it earneſtly for the Sake of that *Chriſtianity* which he had received by his Means. But was inhumanly repulſed by the Cardinal, without the leaſt charitable Gift; and had nothing from him but Reproaches and Threats. The Reaſon it ſeems, was only becauſe *Tremellius* had joined himſelf with thoſe of the Reformed Church. And while the ſaid Cardinal was in *Bruſſels*, or ſomewhere elſe in the *Low Countries* at this Time, ſeveral pious Men, and ſuch as were Favourers of the Goſpel, and with whom he had formerly familiar Converſe and Acquaintance, came to wait upon him in the Way, and beſought him to have a Regard to the Church of *England* (meaning as it ſtood then, or lately, reformed,) they found his Temper altered, ſhewing little Regard of them. And he told them, *That he would rather ſuffer all Inconveniencies whatſoever in the Church of* England, *than Schiſms, and Deſertion of the* Romiſh *Unity*. His chief Retinue and Attendants were now obſerved to be *Italians*, Clerks and Scribes of the Court of *Rome*; and he hardly admitted an *Engliſhman* into his Service, except only ſuch whom he ſaw were like to prove the crueleſt towards ſuch as embraced the Goſpel. And thoſe only he made account of, to be faithful to him. Such an one, (ſaith the Author who writ his Life, and lived in thoſe Times,) did *Pole* return into his own Native Country, endued with a Nature foreign and fierce; and the very *Butcher and Scourge of the* Engliſh *Church*. And therefore what Rigours muſt needs be expected from the Viſitation of the Univerſity, inſtituted by ſuch a Perſon; and for ſuch Ends, as the Overthrowing the Reformation, and the Introducing of Submiſſion to the Pope, under the Pretence of *Unity?*

Antiq.Brit. Reginaldus.

Antiq. Brit. Eccleſiæ Anglicanæ Carnifex ac Flagellum.

The Perſons Commiſſioned for this Viſitation.

It muſt be added, that to render this Viſitation the more to be dreaded by *Whitgift*, and all others of the Univerſity, that made a Conſcience of Religion, the Perſons Commiſſionated by the Cardinal to Viſit, were *Scot* Biſhop of *Cheſter*, a zealous *Papiſt*, and two other new made *Popiſh* Biſhops; and *Cole*, newly made Provoſt of *Eaton*; and an *Italian*, named *Ormanet*, the *Pope*'s Creature and Spy here. Theſe viſited every College; and if any there were reported, or ſuſpected of Hereſie, (that is, of the Reformed Religion,) he was particularly taken Notice of, and cenſured, unleſs he would renounce and Subſcribe. For beſides the general Commiſſion to theſe Men for this Viſitation, there was another ſpecial Commiſſion ſent from the Cardinal, (who was now alſo Chancellor of the Univerſity,) which was to enquire diligently, for all that were ſupected of Heretical Pravity. And in Purſuance of this, the Maſters of every College were required by the Commiſſioners to bring in an Account of every Students Books; what they were that they read and ſtudied; whereby they might the better find, how each Scholar and Fellow ſtood affected. And many of theſe Books, which they diſliked, were brought forth and burnt, with the dead Bodies of *Bucer*, and *Fagius*, in the Market-place. And before they departed, ſome Days were ſpent in ſuſpending ſeveral of theſe ſuſpected Members of the Colleges, and reſtraining others from the Benefit of taking Pulpits, for fear of their infuſing ill Principles into them; and taking away from others all Privilege of Voting; and in giving Orders for ſtopping the Preferment of others, and laſtly, in amercing and wrongfully puniſhing others.

Their Rigors.

ANNO 1557.

Notwithſtanding, through this ſevere Viſitation, young *Whitgift* eſcaped, by the ſecret Connivance of Dr. *Perne*; who was this Year Vice-Chancellor, and ſhewing himſelf active in the preſent Tranſactions, was the leſs ſuſpected to Favour any but thorough-*Devotoes* of *Rome*.

Slandered to have been *Perne*'s Boy. *Mart. Marprel.*

But however kind and beneficial he ſhewed himſelf to *Whitgift*, it was a Falſity and a Slander of *Penry*, vented in his *Martin Marprelate*, out of Malice to the Archbiſhop; that *he was Dr.* Perne's *Boy, and bore his Cloak-Bag after him.* Which one of the Anſwerers of that foul-mouthed, lying Book, confuted, ſaying, "That he was never *Perne*'s Boy, nor under him at any Time, but as Fellow "of the Houſe where *Perne* was Maſter. Neither did he ever carry his, or any "other Man's Cloak-bag: Although if he had, as the Writer adds, it had been "no

Admonition to the People of *England*. Printed 1589.

" no Diſgrace to him, but rather would have redounded to his Commendation, that he had by his Induſty and Studies advanced himſelf from ſo low an Eſtate. *ANNO* 1558, 1560.

CHAP. II.

WHITGIFT *takes Holy Orders. Preaches before the Univerſity. His Degrees; And Preferments. Made Chaplain to* Cox, *Biſhop of* Ely. *His publick Lectures. Concerned about Univerſity Affairs. Made Maſter of* Pembroke *Hall: And of* Trinity *College. Clears himſelf in a Letter to* Cecil *from ſome Imputations. His Benefaction to* Peter *Houſe. Is made* Regius Profeſſor. *Commiſſioned by the Univerſity to examine a Lady* Margaret-*Preacher, complained of for his Doctrine preached at* Leiceſter.

Whitgift continues ſafe in the Univerſity.

WHITGIFT therefore obtaining this Favour, (not without ſome ſpecial Providence towards him and this Church, and the Univerſity of *Cambridge*,) continued in the College throughout the dangerous Reign of Queen *Mary*; having the Advantage of plying his Studies, and improving himſelf in good uſeful Learning, and eſpecially of examining more narrowly the Controverſies, between the *Romaniſts* and the *Reformed*. And ſo confirmed himſelf more in the true Religion, ſtill keeping himſelf reſerved, and his Opinion within his own Breaſt, and lamenting ſilently the unchriſtian Perſecutions practiſed every where about him, againſt pious Men and Women, only becauſe they could not believe *Tranſubſtantiation*, nor would communicate with the preſent relapſed Church of *England* in its groſs Errors and Corruptions; waiting with Faith and Patience till better Times came, which GOD in Mercy ſent not long after.

Takes Holy Orders.

And then Mr. *Whitgift* began to be more taken Notice of, his Learning and Worth ſoon advanced him. He entred into Holy Orders in the Year 1560. And ſoon after preached his firſt Sermon at St. *Maries*, before the Univerſity, upon thoſe Words of St. *Paul*, *I am not aſhamed of the Goſpel of Chriſt*, &c. So ſuitable to the Miniſtry of the Goſpel that he had lately devoted himſelf unto. And this Task he performed with general and great Approbation. He continued his Studies in that College, (where he proceeded orderly to the Degrees of Maſter of Arts, and Bachelor of Divinity) by the Space of 12 or 13 Years. And his profitable Travels in the Tongues and Sciences, appeared in his Lectures and other Exerciſes, and Diſputations abroad; but eſpecially at a Commencement; wherein he was Father of the Act at the Bachelors Proceedings. His Progreſs in his Studies, and Knowledge of Divinity, (making the ſame his Centre,) was not only made apparent by his learned Readings, when he read the Lady *Margaret*'s Lecture, and after the Queens; (as we ſhall hear by and by,) but by his continual godly and deeply learned Sermons in the Univerſity, in *Latin*; and *Engliſh*, in the City of *London*; in Court, and elſewhere. And with his Science and Knowledge, he joined great Humility, Virtue, Uprightneſs of Will, Conſtancy both in Matters of Religion and private Friendſhip. Here alſo he beſtowed ſome of his Time and Abilities, in the Inſtruction of ingenious Youth, ſent to the College for Education, in good Learning and Chriſtian Manners. And among ſuch his Pupils, were two Noblemen's Sons, *viz.* The Lord *Herbert*, Son and Heir to the Earl of *Pembroke*; and *John*, Son and Heir to the Lord *North*. Dr. *Richard Cox*, Biſhop of *Ely*, became acquainted with *Whitgift*'s Worth, and made him his Chaplain; and *December* 5. 1568. conferred on him a Prebend in that Church, having before given him the Rectory of *Teverſham*, in *Cambridgeſhire*. In the Year 1562, or (rather according to the Univerſity Regiſter) 1563. he commenced Bachelor in Divinity. And in that Year he ſucceeded *Matthew Hutton*, D. D. Fellow of *Trinity* College, in the Lady *Margaret*'s Lecture of Divinity,

ANNO 1563.

Becomes *M A.* & *B. D.*

His Exerciſes in the Univerſity. *Fra. Thinn.*

Regiſt. *Eliens.*

His Preferment.

ANNO 1563. vinity, the ſaid Dr. *Hutton* becoming the King's publick Profeſſor in that Faculty. And *July* 5th 1566. for *Whitgift*'s ſake, the Salary was augmented by the Univerſity from Twenty Marks to Twenty Pounds *per Annum*.

Catalogue of the Lady *Marg.* Profeſſors by Rev. *T. Baker* B. D.

The Subject of his Readings was the Book of *Revelations*, and the whole Epiſtle to the *Hebrews*, which he expounded through. Which Readings, upon the Importunity of many of his Friends, both of great Learning and Judgment, were prepared by himſelf, being written out fairly, for the Preſs. And Sir *George Paul* ſignified that they were like ſhortly, for their Excellency and Worth, to be Publiſhed for the common Benefit; but whatever was the Reaſon, they have not to this Day appeared in Publick. I remember I have ſeen many Years ago, this Manuſcript of *Whitgift*'s own Hand, in the Poſſeſſion of Dr. *Pain*, Miniſter ſometime of *Whitechappel*, *London*. Which after his Death was intended to be purchaſed by the late learned Dr. *Moore*, Lord Biſhop of *Ely*. But where that Manuſcript now lies, I know not, unleſs in the Treaſure of the aforeſaid Right Reverend Prelate. In this Volume of his Lectures was alſo his *Theſis*, when he kept his Act for Doctor in Divinity, *viz.* That *the Pope is that Antichriſt*.

Concerned about chuſing Univerſity Officers.

In this Year, *viz.* 1563. I find him now concerned among the Heads in the publick Affairs of the Univerſity. And there having been great Contention and Party-making, for the Election of Officers for that Body, the younger Regents endeavouring to over-power the Heads, and to put in Place whom they pleaſed, againſt the Governors, their Elders, and Superiors; Theſe now applied to Sir *William Cecil*, Knight, Secretary of State, and their Chancellor, for a ſeaſonable Remedy: And that Order might be taken for the more regular Election of the Vice-Chancellor, the Proctors, and the Taxers: For the preventing of Heats and Diviſions in Colleges, and for the future avoiding of Factions, which were now riſen among them, occaſioned by theſe tumultuous Elections: And laſtly, for the Credit of the Goſpel, which ſuffered Scandal hereby. And theſe were the Contents of their Letters to their ſaid Chancellor; to which were ſubſcribed the Names of *Hawford* Vice-chancellor, *Pern*, *Beaumont*, *Pilkington*, *Stokes*, the two Profeſſors, *viz. Hutton*, and our *Whitgift*, *Kelk* and *Longworth*.

The Heads write to their Chancellor for regulating the ſame. *MSS. Cecil*

" That that Honourable Place, wherein GOD had ſet him, and the great " Pleaſures that he had already ſhewn to their Univerſity, did embolden them, " for the Quietneſs and Commodity of the ſame, preſently to crave his Honours, " Help; ſince, as there had of late manifeſtly appeared, not only Ambition in ſeek- " ing the Vicechancellorſhip, and a known and confeſſed Faction about it, but al- " ſo bitter Contention and Diſpleaſure, riſing of importune and untimely labour- " ing; which things in ſuch a Place ſorely blemiſhed the Goſpel, and the Preach- " ing thereof. That they feeling theſe and ſundry other Incommodities in their " ſeveral Colleges, with Grief were conſtrained to ſeek Remedy for the ſame. " And that therefore they did moſt humbly beſeech his Honour, to procure by " the Queen's Majeſty's Bills aſſigned, that yearly from henceforth, three Days " afore the Election, two antient and fit Men being named by the Heads of Col- " leges, the Regents ſhould chuſe the one of them.

" And that this was no new Device. For that Factions growing about the " Vicechancellorſhip, in Queen *Maries* Time, the above named Orders, by her " Viſitors Authority, were appointed. The Copy whereof they had ſent to his " Honour therewith.

" Alſo, that upon Factions growing, a Compoſition was made for the yearly " chuſing of the Proctors. And that to avoid Contention and Strife, the Heads " of Colleges by preſcribed Orders, named Six yearly; out of the which the " Regents yearly choſe two Taxers. And that ſeeing then the moſt ancient Sort " was thought meeteſt to order the Election of Under-Officers, how could the " youngeſt Men be thought meet to have the whole Election of the higheſt Officer " of all, under his Honour? That Experience did perſuade them, that this Re- " medy obtained, would work through the whole Univerſity much Quietneſs, Love, " and Concord, further good Letters, the which by this contentious labouring " were greatly hindred, would bridle the untamed Affections of young Regents; " who now came to that Place with fewer Years than in Time paſt they did; and " would cauſe that more ſkilful and ancient Vicechancellors might be choſen here-

" after

" after, to his Honour's Contentation, the Worſhip and good Report of the Uni- " verſity, and their ſingular Comfort, who were Members of the ſame. ANNO 1565,1567.

" That in Conſideration of the Premiſſes, they beſought his Honour, as he " had hitherto been their ſingular and gracious Patron, ſo in this neceſſary thing, " (which would bring ſo much Quietneſs and Commodity to them all,) they " might comfortably find his preſent Help; and they ſhould not only, as they " had great Cauſe, (the Lord knew) moſt heartily to pray for his Honour's Pre- " ſervation, but alſo to be ready to do what Service they might to their Lives " End. And ſo ſubſcribed themſelves his *Honour's moſt bounden and humble* " *Orators*". This Letter bore Date *January* 18. 1563.

He, with other Heads, write in Behalf of ſome that ſcrupled Conformity.

I find *Whitgift* again, a Year or two after, (*viz.* 1565.) with divers of the Heads, in another Requeſt to *Cecil*, their Chancellor, in the Behalf, as they judged, of the good Eſtate of the Univerſity, and of Religion. For the better providing for Uniformity and good Order in the Univerſity, eſpecially for wearing the Surplice in every College, (which many ſcrupled, and choſe rather to leave their Colleges and Studies than to comply with,) Orders and Statutes were preparing above, to be ſent thither. This ſome of the grave Heads, (and among the reſt our *Whitgift*) did obſerve would be very unacceptable to a great many of the Members, and be in Danger of affrighting ſeveral (otherwiſe hopeful) Perſons from the Univerſity, and become an Hindrance to the Preaching of the Goſpel, which now began much to flouriſh there. Moved with theſe Conſiderations, *Beaumont*, Vicechancellor; *Hutton*, the *Regius Profeſſor*; *Kelk*, Maſter of *Magdalen* College, *Longworth*, Maſter of St. *John*'s, and *Whitgift*, addreſs a private and earneſt Letter to the ſaid *Cecil*, to ſtop (if it might be) the ſending down theſe Orders: Such was the Temper and Care of theſe Heads. Tho' this was very ill taken, and Dr. *Beaumont* very ſeverely chidden for it, as moving a Matter very unſeaſonable and injurious to the State of Learning there: And *Whitgift* was fain to make his Apology; and ſo that Buſineſs (howſoever by them well intended) was daſhed. The Letter by them ſent to their Chancellor, and this Matter more at large ſpoken of, may be found in the Life of Archbiſhop *Parker*, and in the *Annals* of the Reformation.

Life of Archbiſhop *Parker*, Lib. 3. cap. 3. & Annal. p. 445.

The Fame of him for a Preacher, brought him up to Court, to preach before the Queen, by the honourable Motion of the Lord Keeper *Bacon*, and Secretary *Cecil*. The Queen heard him with ſo much Complacency and Satisfaction, that She cauſed him preſently to be ſworn Her Chaplain; and afterwards made him Maſter of *Trinity* College, as we ſhall hear by and by.

Preaches before the Queen.

The Year 1567, he commenced Doctor in Divinity, according to the Univerſity Regiſter, and the Catalogue of the Chancellor, Vicechancellors, *&c.* at the End of the *Britiſh Antiquities*. And he is ſtiled Dr. *Whitgift* this Year by the Univerſity Records, in ſeveral Graces; which I the rather take Notice of, to correct the Error in Sir *George Paul*'s Life of this Archbiſhop, who fixeth his taking that Degree to the Year 1569, and as ſome others have done. For the new Statutes were not yet in Force, that require a greater Diſtance from the Time of commencing Bachelor in Divinity, to that of Doctor in the ſame Faculty. And then (according to the Regiſter) was appointed to keep the Commencement Act, out of the Eſteem the Univerſity had of his Learning. The Poſition he choſe to maintain in his Divinity Act, was, *Papa eſt ille Antichriſtus*.

Commences Dr. in Divinity Anno 1567. T. Baker *B. D.*

Magiſt. Johannes Whitgift *admiſſus ad incipiendum in Theologia, ſicut reſpondeat in proximis Comitiorum Veſperiis. Regiſt. Acad.*

And this Year alſo, being Preſident of *Peter-Houſe*, under Dr. *Perne* the Maſter, *April* 21. he was choſen Maſter of *Pembroke* Hall, his old College. For he was well eſteemed by thoſe of that Houſe, and they had their Eye upon him, to chuſe him to ſucceed Dr. *Hutton* their laſt Maſter, that was now to be preferred to the Deanry of *York*. And they were confirmed in their Purpoſe, when *Grindal*, Biſhop of *London*, (ſometime their Maſter, now their Patron, and whom they dearly affected) had, by his Letters, recommended *Whitgift* to them. For ſo they write in their Anſwer dated ſoon after the Election of him, That he became the more acceptable to them, from the Love and good Will of *Grindal*. In their ſaid Anſwer " They expreſſed their great Grief " for the Departure of their former Maſter from them; who was ever very

Made Maſter of *Pembroke*-Hall. *MS. de Cuſtod.* Pembr.

ANNO 1566,1567.

Et illum ex Dom. Grindalli *amoribus acceptiorem nobis factum fuisse. Epist.* Aut. Pembroch. D. Grindallo. *MS. de Custod.* Pembroch.

"dear to them, for his notable Learning, Holiness of Life, and great Love to "them. And that they could not have parted so easily with him, but that his "Lordship's Authority, that might do any Thing with them, had interposed: "That he had revived them, by propounding to their Choice such a Person; "for whom they would have, of their own Accord, addressed to his Lordship "with their Prayers; and that he, whom the Bishop had said, he hoped he "should obtain from them, was a Person they themselves wished to have, and "whom being so worthy they could scarce hope to have. And therefore they did "extremely congratulate themselves, and their Studies: And above all, gave "their Thanks, that the *RIDLEYS* were not so wholly rooted out from a-"mong them, but that *GRINDAL*, one Fibre of that Root still remained: "Whence *HUTTON* sprang, under whom they recovered considerable Strength: "And whence also after him *WHITGIFT* arose; whom also they wisht for, "and desired above any else". This Letter may be preserved among other Original Papers in the *Appendix*. *Numb.* II.

Settles a Bible Clerk in *Peter* House. R. Washington D. Petri *Dom. Soc.*

But tho' *Whitgift* departed now from *Peter-House*, he forgat not that College, and upon all Occasions shewed his Good-Will towards it. And two or three Years before he departed thence, in Gratitude he founded in that House, a Scholar's Place, called a *Bible Clerk*, and endowed it with Four Marks yearly: To which Gift one Mrs. *Margaret Fulnetby* of *Teversham* joined. Which Scholarship was to be paid out of a Manor called *Curles*, situate in the County of *Essex*; an Estate which I find afterwards was the Archbishop's and his Heirs: Which Grant bore Date *October* 4. Anno *Eliz.* 7. 1565. The Deed whereof may be found exemplified in the *Appendix*. *Numb.* III.

And in the Commemoration Book of *Peter-House* is mentioned the said Gift in these Words: *Reverendus Pater Dom.* Johannes Whitgift *Archiepiscopus Cant. & Socius hujus Collegij, dum adhuc erat Rector de* Teversham, *juxta* Cantabrigiam, *una cum* Margareta, *relicta* Bartholomæi Fulnetby *de eadem Villa, dederunt nobis quatuor Marcharum Pensionem Annuam, exeuntem de Manerio de* Curles, *in* Essexia, *ad Sustentationem unius Bibliotistæ.*

And in grateful Memory of this great good Man, sometime Fellow, and Benefactor of this House, his Picture is still preserved in their Parlour, with this Distich, descanting upon his Name,

Quòd paci, WHITGIFTE, *faves, studiisq; piorum,*
Dat tibi pacis amans candida Dona Deus.

Hath the University License to preach. Rev. *T. Baker.*

In the Year 1566, *June* 10, he obtained License from the University, under their Common Seal, to preach throughout the Realm; which License was recalled *Anno* 1571: The Reason whereof will be shewn under that Year, when he was made one of the University Preachers.

Becomes Master of *Trinity* College.

It was not above Three Months that *Pembroke* Hall enjoyed *Whitgift* for their Master, being removed to be Head of *Trinity* College. For he was well known by this Time, and taken Notice of in the University, for one of the considerablest Men, for his Piety and Learning, and the great Expectations of what Use hereafter he would be in the Church. And among the Bishops, he was especially esteemed by the Bishop of *London*, the Bishop of *Ely*, and *Parker* Archbishop of *Canterbury*: As among the Courtiers, he was dear to *Cecil*, the Queen's Principal Secretary, and High Chancellor of the University. So that when the Mastership of *Trinitty* College became void by the Death of Dr. *Beaumont*, the said *Cecil* presently cast his Eye upon him for that Place. But some had objected against him, to that great Man, his Youth and want of Years, (being now some Years under Forty;) and further, that he was of the Party of such as liked not the present Constitution and Usages of the Church of *England*.

He clears himself from some Imputation.

Which *Whitgift* coming to understand, took care as soon as might be, to clear himself, and satisfy *Cecil*, by a Letter which he wrote, dated in the Month of *June*, which gave him good Content therein; in an humble, grateful Sense of God's Mercy, he mentioned *Cecil*'s singular Goodness to him, and his earnest Desire to do him good. "For which he praiseth his Merciful GOD, and gave "humble and hearty Thanks to his Honour. For what and who was he (as

" he expreſt himſelf) that his Honour ſhould be ſo careful for him"? Then he proceeded to vindicate himſelf from the Miſreports that were brought to him, now at this Time, when *Cecil* had Thoughts of getting him preferred to the Place beforementioned. " This created him, he ſaid, much Lamentation, as the " other (namely his good Will) had rejoiced him. He added, that he took much " to Heart, the ſcandalous Reports of him brought to his Honour, ſaying, that " GOD knew, and he himſelf knew, what Harm they did him, and what " Grief they fixed in his Heart. And he deſired, and that for GOD's Sake, " that he might be judged what he was by his Doings, and not by unjuſt " Reports. That as to his Non-Conformity, he offered himſelf to be judged by " the Archbiſhop, the Biſhop of *London*, his Honour, and the Dean of *York*; who " knew his Mind in that Matter, more than any Man beſide. That he had ne- " ver encouraged any Man to withſtand the Queen's Laws in that Behalf, but " had by all Means perſuaded Men to conform themſelves, and ſtill did ſo. For " it grieved him, he ſaid, that any ſhould ceaſe from Preaching for the Uſe of " theſe Things, that were in their own Nature indifferent.

ANNO 1567.

His Letter to *Cecil.*

" That as for his Age and Diſcretion, That he committed to his Honour's Judg- " ment. That he did not ambitiouſly ſeek for that which he was unmeet for. " But if he ſhould be called to that Function, he truſted God would give him his " Spirit of Wiſdom and Diſcretion. Then he proceeded to ſhew, how ſmall an Income his preſent Preferments brought him; " That he was in Debt: That God " had moved *Cecil* to love him, and had hitherto by him provided for him. And " prayed him, that no Reports might diſſuade him from doing for him that " which God ſhould put into his Heart. And that he truſted he had not ſo be- " haved himſelf, that his Honour ſhould repent him of any Thing that he had " already done for him. And that the Day ſhould never come, wherein he " ſhould have Cauſe to ſay, *I would I had not done this for him.* This whole Let- ter, writ with his own Pen, will be found in the *Appendix*, that we may pre- ſerve as much as we may, the Writings of ſo great a Perſon.

Numb. IV.

His Condition but mean till now.

This Preferment was very ſeaſonable for him, being in Debt, not through any Prodigality of his own, (as he ſignified to *Cecil*) but that mere Neceſſity had brought him into it; whenceſoever that Neceſſity ſprang, whether from his Sickneſs at *Peter-Houſe*, or his Maintenance of himſelf before any Emolument hap- pened to him as the Reward of his Studies, or the Poverty of his Relations. Nor was his preſent Living and Lecture able altogether to put him beforehand. For (as he wrote to the Secretary) his Maſterſhip of *Pembroke* was but Four Pounds a Year, and Eighteen Pence a Week for Commons; his Benefice, one of the leaſt in the Dioceſe, (ſome ſmall Thing, I ſuppoſe, before he had *Teverſham*,) and his Lecture, he added, was the whole Stay of his Living.

Succeeded in the Maſterſhip of *Pembroke* by *John Young*, B. D.

He was made Maſter of *Trinity*-College *July* the 4th, 1567, as appears from the Regiſter of that College: And was ſucceeded in the Maſterſhip of *Pembroke-Hall*, by *John Young*, B. D. Biſhop *Grindal*'s Chaplain, afterwards Biſhop of *Rocheſter*, *Anno* 1577.

Goes out Doctor: Made *Regius* Profeſſor.

This Year alſo, he went out Doctor in Divinity, (as was ſaid before) and kept the Divinity Act at the Commencement: He was made *Regius* Profeſſor of Di- vinity now alſo, in the Room of Dr. *Hutton*. And was ſucceeded in the Lady *Margaret*'s Lecture by *William Chaderton*, B. D. of *Chriſt*'s-College, who ſoon after was Maſter of *Queen*'s-College, a Worthy and Learned Man, afterwards Biſhop of *Cheſter*. After whom followed in that Chair, *Thomas Cartwright*, that com- menced this Year Bachelor in Divinity, Fellow of *Trinity* College; the known *Puritan*. In whoſe Diſlike of the Eſtabliſhed Government of the Church by Epiſ- copacy, and other Eccleſiaſtical Offices, and of ſeveral Uſages in the Liturgy, (againſt which he earneſtly both Preached and Read) were founded great Diſ- cords and Diſturbances in the Univerſity firſt, and ſoon after incurable Schiſms in the whole Church. Whereupon he was Suſpended, and Deprived; as we have ſhewn elſewhere more at large.

Chaderton. And *Cartwright*, *Margaret* Profeſſors.

Annals of the Reform. Ch. 57.

Appointed to examine a Lady *Margaret* Preacher.

The Univerſity now committed a conſiderable Matter of theirs to Dr. *Whitgift*'s Care and Management. The Occaſion was this: One Mr. *William Hughes* of this Univerſity, (who had obtained to be the Lady *Margaret*'s Preacher, became a

ANNO 1567. Preacher at *Leiceſter*, ſent there, as it ſeems, to Preach among them: Where his Doctrine (whether it reliſhed of Popery, or Puritaniſm, I know not) gave great Offence, and created a Controverſy between the Inhabitants of the Town and him. Inſomuch that they made a Complaint of him to the Univerſity, and deſired to be releaſed of him. Whereupon a Grace was granted to *Whitgift*, *May* the 31ſt, 1567, that he ſhould be ſent to *Leiceſter* about that Scandal given by their Preacher; as it ran in the Univerſity Regiſter. Nor was this Buſineſs yet adjuſted. For *July* the 7th, the ſame Year, "It was decreed by the Senate, that "the Controverſy between them of *Leiceſter* and Mr. *Hughes*, in the Matter of "Religion, and alſo of his Continuance among them, ſhould be examined and "decided by Mr. Vicechancellor, Dr. *Stokes*, Dr. *Whitgift*, and ſome others. So that Mr. *Hughes* ſhall be bound to their Determination, without Appellation; [To prevent his Appeal (as it ſeems) to the Eccleſiaſtical Commiſſion, or any other Foreign Court; which the Members, when cenſured by the Heads, were apt to do; but by no means allowed by the Heads, as a Thing infringing their Statutes,] "upon pain of Diſobedience, and alſo Perjury; except he ſhall alledge "juſt and lawful Cauſes to be by them allowed. Thus was our Divine eſteemed, and made uſe of for his Learning and Judgment, by the Univerſity in their Affairs.

Ut ibi ſcandalo occurrat, per Prædicatorem veſtrum dato. Regiſt. Academ.

It appears alſo in the Univerſity Regiſter, that ſoon after, in the ſame Month of *July*, the Inhabitants of *Leiceſter* applied themſelves to the great Earl, that bore the Title of that Place, (and ſo the rather, perhaps upon that Account) complaining to him of this publick Preacher of the Univerſity, for preaching among them certain inſincere and unſound Doctrines of Religion: Which the Earl imparted to the Univerſity: And added, that they having not yet come to a Determination of this Matter, it might be left to him, Sir *William Cecil* the Chancellor, and the Archbiſhop of *Canterbury*. Which the Univerſity accordingly yielded to.

Hugh's Subject was the Deſcent of Chriſt into Hell.

One of the Doctrines which this Preacher delivered ſo offenſively, was his Senſe of that Article of the Creed, *He deſcended into Hell*. Whether he explained it the *Popiſh*, or the *Calviniſtical* Way, it is uncertain. But the Offence taken was ſo great, that as it appeareth by ſome Letters in the Univerſity Regiſter, and the Paper Office, it reached not only to *Cambridge*, but further, to the Court, and at length to *Lambeth*. For it being doubtful how to proceed with him, Archbiſhop *Parker* adviſed, to reſtrain him from Preaching: And he being to preach his Sermon e'relong at St. *Paul*'s *Croſs*, ſhould by this means either run into Perjury, or elſe give up his Office. And by occaſion of the ſame Offence, there was a Draught of an Order made by the Chancellor of the Univerſity: Wherein he Ordered and Decreed, "as much as in him lay, that no manner of Perſon there, ſhould in any "Sermon, open Diſputation, or Reading, move any Queſtion or Doubt upon the "Article *De Deſcenſu Chriſti ad Inferos*. It was the Wiſdom of the famous Synod at *London*, 1562, to ſet down this Article barely, without the Explication that went with it in the Articles, as it ſtood under King *Edward* the VIth, 1552; on purpoſe to avoid, as it ſeems, all Cavilling and Diſputation, and to allow a Liberty to Mens Judgments and Underſtandings in ſuch diſputable Points, wherein the Eſſence of Faith was not concerned.

Pap. Offic. Rev. T. Baker, D. Joh. Col. Soc.

CHAP.

ANNO 1568.

CHAP. III.

His Conſcientious Care of the College Statutes. Obtains a Prebend at Ely. *Endeavours a Regulation about ſending* Weſtminſter *Scholars to* Trinity *College. Reſigns his Divinity Lecture. His Letter to* Cecil, *recommending a Maſter for St.* John's *College. Is one of the Commiſſioners for Viſiting* King's *College under a Popiſh Provoſt. Dr.* Goad *by them confirmed Provoſt.*

BEING now Maſter of *Trinity* College, he ſhewed his Care of that Houſe, by requiring due Obſervation of the Statutes of it. And whereas there had been a Cuſtom to forbear the Reading of the King's Lectures, in the Quarter between *Midſummer* and *Michaelmas*, there ought to have been no ſuch Intermiſſion of Reading, by the Statutes of their Founder, King *Henry* the VIIIth. Though the King's Readers had been heretofore allowed by the Heads of the Univerſity, to ceaſe their Readings that Quarter; partly for the Refreſhment of the Readers themſelves, and their Auditors, and partly to prevent any Peril of Infection, by too great Aſſemblies in that moſt dangerous Time of the Year: Yet this Omiſſion, being contrary to the Statutes of the College, Dr. *Whitgift*, the Maſter, together with the Fellows, now would not ſuffer, but called upon the Readers to do their Duties, according to the Statutes. This was looked upon, as too ſevere a Task upon them: Who applied themſelves therefore to the Vicechancellor, and the Heads: And ſo it became an Univerſity Buſineſs. And now a Royal Diſpenſation was laboured to be obtained, for the qualifying of this College Statute; and which perhaps the Maſter was not averſe to, it tending ſo much to the Preſervation of the Univerſity, and Town, in Health, and the Prevention of the Inconveniencies aforeſaid. This Motion then of the Readers was ſo approved, that the Vicechancellor, and ſeveral of the Heads, diſpatched a Letter to Sir *William Cecil*, their Chancellor, to ſollicit the Queen to ſend down her Diſpenſation with that Statute, for the King's Readers, to the Maſter and Fellows of that College, in that Behalf. It was Signed by *Longworth*, Vicechancellor, *Perne*, *Hawford*, and *Chaderton*. Which Motion, it ſeems, *Cecil* approved well of. For he got the Form of a Diſpenſation drawn, which I ſee in the Minutes, is corrected by his own Hand. It imported, that from Year to Year, in the Vacation Time, between *Midſummer* and *Michaelmas*, Licenſe and Liberty ſhould be granted them to forbear their Readings. The Reader may ſee, if he pleaſes, both the Letter of the Vicechancellor and Heads, and the Minutes of the Diſpenſation, in the *Appendix*.

The King's Readers called upon by the Maſter of *Trinity* College to obſerve the Statutes.

Number V, VI.

By the Favour of the Biſhop of *Ely*, Dr. *Whitgift* had, *December* the 5th, this Year, 1568, a Prebend in that Cathedral Church conferred on him, in the Room of *Thomas Styward*, Clerk, Deceaſed. Which Prebend he held till the Year wherein he was made Biſhop of *Worceſter*. And then the Queen, by her Privilege, promoted *Hugh Booth*, S. T. B. unto the ſame Prebend, *October* 8, *Anno* 1577.

Made Prebendary of *Ely*. *Regiſt. Elien.*

ANNO 1569.

The next Year, *viz.* 1569, the College found themſelves aggrieved by Scholars ſent to them from *Weſtminſter* School: Who took up ſo many Places, that there was no room almoſt for any other deſerving young Men to be preferred among them. Which cauſed the College to complain of the Inconveniencies thereof, addreſſing a Letter to that Intent to *Cecil*, in the Month of *June*: Therein they intreat him to interpoſe with the Queen to deliver them of that Burthen. This was put on by Dr. *Whitgift* their Maſter. And the Occaſion now given was, that lately at an Election of *Weſtminſter* Scholars to *Trinity* College, there being but Two Places void, they would have no more, though there was a Third that laboured

Trinity College complains of *Weſtminſter* Scholars.

ANNO 1569. boured hard by Proviſion, to be Admitted and Elected for the next Place that fell: But this the College withſtood. Hereupon the Scholar, or his Friends, got Sir *William Cecil* to write his Letter to the College to receive him: Which kind of Favours the Form of the Letters Patents had allowed, as he urged. But the College in their Anſwer ſhewed him, that in the Letters Patents that concerned the *Weſtminſter* Scholars, in their Remove to *Trinity* College, there were Two Clauſes that hindred this Third Scholar's Admittance. The one was, *Si tot idonei reperiantur*; and the other, *Si tot loca vacare contigerit*. Now when they Elected laſt, there were but Two vacant Places, how well qualified ſoever this Third was.

The Diſcouragement of Learning in that Houſe by reaſon of them.

Thoſe that were on this Third Scholar's Side had urged, it ſeems, what had been formerly done: Namely, that the former Maſter had received Supernumeraries againſt any Place, or Places, ſhould fall void. To which our Maſter, with his Seniors, anſwered in ſome Warmth, that *no Precedent could oblige them againſt the Statute*. And when Mention was made of Dr. *Bill*, late Dean of *Weſtminſter*, who ſeems to have perſuaded ſuch an Admiſſion of a Scholar; they ſhewed, that on the contrary, there was a Time (when he himſelf was Maſter of *Trinity* College) that he admitted only one Scholar, and no more. Then in their Epiſtle they deſcend to a general Complaint againſt theſe Elections. As, "That they "were injurious to the Study of the Arts, and cut off all Hope almoſt from "many, of making Progreſs in their Learning. For that there were many in "their College of very good Learning and Ingenuity; ſome of Three Years "Standing, ſome Bachelors of Art; that having no hope of Reward or Encou-"ragement, were forced to depart the College for want of Maintenance. Or if "they ſtayed, they were diſcouraged, and ſo grew ſlack in their Studies, *Deſpera-"tione præmiorum*; ſeeing Freſhmen, and Scholars, newly come from a *Grammar*-"School, to be preferred before them. And that they who were the Maſter "and Seniors, had not a Power of rewarding Scholars and Students, according as "they ſaw them moſt deſerving: But were forced ſometimes to prefer unworthy "Men before thoſe that were more worthy. Another Inconvenience of this *Weſtminſter* Election was, that in the very Commencement Time, ſome of them, and particularly the Maſter, muſt be abſent of Neceſſity from the Univerſity, to be preſent at this Election, [both being at the ſame Time.] In Concluſion, they deſire *Cecil* to prevail with her Majeſty to deliver them from this extream Burthen; meaning thoſe Inconveniencies of the ſaid School. This their Letter was Dated the Third of the *Calends* of *July*, 1569, and Signed by *Whitgift* the Maſter, and theſe Seniors, *Nicolas Shepherd*, *Thomas Cartwright*, *William Bingham*, *Robert Weſt*, *Nicolas Brown*, *Edmund Chapman*, *John Cook*, *Iſaac Barro*. But ſuch as are minded to read the very Letter it ſelf, ſo very well Penned, and eſpe-cially *Whitgift* having the chief Hand in it, I have, for their Satisfaction, repoſited an exact Copy of it from the Original, exquiſitely written.

Another Inconvenience of this Election.

Numb. VII.

The Numbers of Scholars to be ſent to *Trinity* College regulated.

And accordingly, when certain Statutes were made afterwards for the College of St. *Peter*'s Church, *Weſtminſter*, Dr. *Whitgift* did obtain, that only Two Scholars (and not Three) ſhould be ſent Yearly from that *Grammar* School, to each Univerſity; and Three every Third Year only: Which, by the means of Secretary *Cecil* (who had been, as before was ſhewed, applied unto) taking Advice with *Grindal*, Biſhop of *London*, about it, was ratified a Statute. But long after, when the ſaid *Whitgift* was Archbiſhop of *Canterbury*, Dr. *Goodman*, Dean of the ſaid Collegiate Church, procuring Dr. *Bill*'s old Statutes for the College to be confirmed, laboured to bring back the old Cuſtom of ſending Three Scholars every Year to *Trinity* College, for the better Encouragement of her Majeſty's Scholars, though the Day of the Election were altered, that it might not be the ſame Day of the Commencement at *Cambridge*. This I collect out of a Petition of the ſaid Dean, made to the Lord Treaſurer *Burghley*, about the Eſtabliſhing of thoſe Statutes for the ſaid Collegiate Church. Which Petition I have Tranſcribed from the Original, and put into the *Appendix*, where this Matter of the School is more particularly mentioned.

[*Num.* VII.]

Reſigns his Divinity Lecture.

About *November* this Year, Dr. *Whitgift* reſigned his Place of the King's Profeſſor of Divinity; and Dr. *William Chaderton*, Maſter of *Queen*'s College, having read the Lady *Margaret*'s Lectures, came into his Place; the Vicechancellor, and the Heads of the Colleges, applying themſelves to their Chancellor to allow the ſame Perſon, whoſe Letters ran to this Tenor, "That Maſter Dr. *Whitgift* was

MSS. *Cecilian.*

" minded by his Honour's Licenſe and Grant, for divers and neceſſary Conſidera- ANNO
" tions, to reſign and give over his Lecture in Divinity. And foraſmuch as it was 1569.
" very expedient in the Behalf of their Univerſity, and the Students in that Facul-
" ty, to have a Learned, Godly and Painful Man, to ſupply the Place with like
" Diligence; they thought good to commend unto his Honour, Maſter Dr. *Cha-*
" *derton*, who had with Commendation, by the Space almoſt of Three Years,
" read the Lecture founded by the Lady *Margaret*, as one moſt fit in their Judg-
" ments, to ſucceed in his Place: Moſt humbly deſiring his Honour to certify,
" as well the ſaid Maſter, Dr. *Whitgift*, as alſo others, the Maſters of Colleges
" there in *Cambridge*, of his Pleaſure and Liking therein; that they might all
" frame themſelves accordingly: And thus wiſhed him Health, with the Aid of
" Almighty God in all his Affairs, and took their Leaves. It was Dated from *Cambridge*, *November* --- 1569, and Signed by the Hands of *Mey*, Vicechancellor, *Perne*, *Hawford*, *Harvey*, *Ithel*, *Young*, and *Leeds*.

Concerned about a Maſter for St. *John*'s.

The ſame Month and Year, Dr. *Whitgift* was concerned about a Maſter for St. *John*'s-College, the Maſterſhip being now void upon the Removal (however it happened) of *Longworth*, favouring a Faction in that College, that affected not the Habits: Whereby great Diſturbances were continually among the Fellows.

But to relate this Cauſe more particularly. Mr. *William Fulk*, Fellow of this Houſe, of good Learning, and of Intereſt in the College, had a mind to make himſelf Maſter, and laboured by his Friends here for that Purpoſe, to undermine *Longworth*, (late Maſter, but whether now Maſter or no, uncertain;) but theſe Two Parties made great Diviſions in this Society. Inſomuch that at length ſeveral of the Fellows of the graver Sort, in the Month of *Auguſt*, wrote a Letter to their great Patron, Sir *William Cecil*, " Complaining of the Degeneracy of their College,
" and deſiring his Aſſiſtance. And that during *Longworth*'s Government, their Houſe
" went more and more into Decay of good Learning, which once flouriſhed ſo much
" among them. And that Things were now come to that Paſs, that they were
" aſhamed of themſelves; uſing thoſe Words in their Letter, *Quâ fronte hominum*
" *vultus nos intueri poſſumus?*

The Biſhop of *Ely* Viſits the College.

At length the Biſhop of *Ely* found it neceſſary to Viſit the College; and having for that End cauſed a Citation to be ſet up upon the Chapel Door, when the Maſter firſt ſaw it, in a contumelious Manner, he cauſed it to be pulled off. Notwithſtanding the Viſitation went on; and *Longworth*, ſeeing in what Danger he was of Expulſion, departed: Which was looked upon as his Reſignation of the Maſterſhip, or voluntary leaving of the Houſe. Upon this the Fellows begging *Cecil*'s Advice how they ſhould proceed in their Election of a new Maſter, promiſed, if he would ſhew the Way, they would obediently follow. But when it came to an Election, *Longworth* denied that he had left the Place; and that it was upon a Force, that he departed for a Time. It was now the Month of *November*, and the Fellows that wrote the former Letter to *Cecil*, did now again beſeech him to conſider the Equity of their Petition, and the Authority of the Biſhop of *Ely*, who had pronounced Sentence of Deprivation againſt *Longworth*. And that if the College were reſtored to its Dignity, the Fellows and Members would ſoon be pacified.

Expels *Longworth*.
A new Election.

An Election then was reſolved upon and allowed. And the Two Heads of the Two preſent Factions in this Election, were the ſaid *Longworth* and *Fulk*. The Biſhop of *Ely*, their Viſitor, perſuaded them both for Peace-ſake, to reſign and give over their Intereſts, and Pretences: Which *Fulk* quietly did. *Longworth*, a far unfitting Man, for a Number of Cauſes, (as the Biſhop in his Letter to *Cecil* ſtiled him) promiſed by a certain Day to do it. But when the Day came, would not, but made a fond Broil in the Houſe. So the Biſhop of *Ely* was forced to expel him out of his Maſterſhip.

Recommends Dr. *Kelk*.

And the College being to go to a new Election, the ſaid Biſhop adviſed the Fellows and Seniors, by a Letter, to be well adviſed, not to chuſe any Man that might appear to incline to either of the Factions. But he in his Mind much approved of Dr. *Roger Kelk*, Maſter of *Magdalen* College, to be removed to St. *John*'s, as a fitting Man for the Place; being indifferent to either Side, Zealous and not Unlearned, and that had no Inclination towards theſe hot Diſlikers of the Habits; and him the Chief of the Heads did much approve of. And eſpecially our Doctor,

ANNO 1569. Doctor, who Penned a Letter to *Cecil*, recommending him to this Maſterſhip. To which were ſet the Hands of the Vicechancellor *Mey*, *Perne*, *Hawford* and *Chaderton*. But behold his Letter, writ all with his own Hand.

Whitgift to the Lord Treaſurer, in Behalf of *Kelk*, to be Maſter of St. *John*'s.

" Underſtanding, Right Honourable, that the Maſterſhip of St. *Jhones* College " in *Cambridg* is like very ſhortly to be void; and being deſirous to have ſuch an " one placed there, as may be moſt mete and profitable for the College, wee are " bowld to commend unto your Honour, ſuch an one as we be fully perſwadyd, both " for his Experience in that Howſe, Indifferencie toward all Parties, and other " Aptneſs in Government, moſt meet for that Place. Yt ys Doctor *Kelk*, who, " when Dr. *Longworth* was admitted, was by the Conſent of the moſt part of the " Fellows Electyd. And yet, underſtanding your Pleaſure for the other, content to re- " linquiſh his Intereſt. HysMynde ys, to continue with them: Of thoſe that be talkyd " of emong the Fellows of that College, and thoſe alſo that be unprovided in the " Univerſity, we think him one of the meeteſt. Wherefore yf yt ſhall pleaſe " your Honour, either by writing your Letters unto the Company, or by any " other Means, as you think beſt, to procure the Place for him, we dowte not " but you ſhall do the College a great Pleaſure; and have cawſe your ſelf (whoſe " Affection to that College we partly know) to like well of it. Thus with our " hearty Prayers unto God for your Honour, we commit you, and all yours, to " his Tuition. From *Cambridge*, the 18th of *November*, *Anno* 1569.

Your Honours at Commandment,

John Mey, Vicechancellor, *John Whitgift*,
Andrew Perne, *William Chaderton*,
Edward Hawford.

Mr. *Shepheard* elected Maſter.

December 31.

Bp. *Grindal*'s Character of him.

But notwithſtanding this Solicitation, *Kelk* was put by, and *Nicolas Shepheard*, B. D. now one of the Seniors of *Trinity* College, (but firſt, as it ſeems, of St. *John*'s) got the Place by unanimous Election. Of this Man Biſhop *Grindal* took Occaſion in one of his Letters to *Cecil*, ſoon after his Election, to ſpeak favourably; *viz.* " That he was one of whom he had conceived good Opinion; " and that he truſted by his Providence, Indifferency and good Government, he " ſhould reſtore that Houſe to the Ancient Fame it had in both their Days: Pray- " ing that the ſaid *Shepheard* might have his Patrocinie in all his lawful Suits; as " he [the ſaid *Cecil*] had always been, and ever muſt be, Patron of that Houſe, " and the Governors thereof. This for St. *John*'s College.

Things out of Order in *King*'s College, by reaſon of a Popiſh Provoſt.

The College Viſited.

Things had been very much out of Order alſo, in *King*'s College in the ſame Univerſity, for ſome Years paſt. For the Provoſt, Dr. *Philip Baker*, being a ſecret Papiſt, not only diſcouraged as much as he could, the Propagation of Religion in that Houſe, but endeavoured to enrich himſelf with the Revenues thereof; ſo that the Fellows were juſtly diſguſted with their Provoſt. This occaſioned, in the Year 1565, or thereabouts, a Viſitation by the Biſhop of *Lincoln*, their ordinary Viſitor. And after that, another ſpecial Viſitation appointed by the Queen; who nominated for that Purpoſe the Biſhop of *Ely*, Dr. *Mey*, Dr. *Ithel*, and our Dr. *Whitgift*, her Commiſſioners. And becauſe I find him concerned in this Buſineſs of that College, and the Matter thereof being ſo weighty, I ſhall take ſome more particular Account of it. The Report of this Conteſt in the College, between the Provoſt and Fellows, had ſpread it ſelf even to the Court. So that the Fellows, to give a fair Repreſentation of themſelves, and that no Opinion prejudicial to them, might be taken up there for their oppoſing the Provoſt, they ſeaſonably wrote a Letter to Sir *William Cecil*, to inform him aright of the Reaſon of their preſent Controverſy, that they might prevent any Surmiſes concerning them, as though it were for the *Habits*, which at that Time blew up ſuch Flames in the Univerſity, but that indeed it was for the Cauſe of true Religion, and the real Intereſt of the College. Which they declared to him in theſe Words:

Controverſia iſta Veſtiaria (quæ veremur, nè noſtræ cauſæ callidis nonnullorum ſuſurris ſit inimica) nihil hercle quicquam hac tempeſtate nos torquet; ſed cum non ſolum

ſolam privatis ac domeſticis hac in re Statutis, verùm Auguſtiſſimæ etiam Pincipis Edicto libentiſſime ſubjiciamur, ab ejus ſuſpicione ſumus quàm remotiſſimi: Majora apud nos geruntur, & graviora. Quæ duæ res in omni non ſolum Rep. Sed etiam Civitate ac Domo, ſolent eſſe momenti maximi, de ijs a nobis ſummo labore ac Studio contenditur; Religione videlicet, & civili rerum adminiſtratione, &c. That is, "We are not at all concerned at this Time with the Controverſy of the *Habits*, "which we fear may prejudice our Cauſe, by the cunning Whiſpers of ſome Per- "ſons. But we moſt willingly are ſubject, not only to our Private and Domeſtick "Statutes in this Matter, but alſo to the Decree of our Sovereign Prince; and "are far from any Suſpicion of that: Greater and weightier Matter lye before us. "What Two Things are wont to be reckoned of the greateſt Moment in every "Commonwealth, nay in every City and private Family, concerning them we are "earneſtly contending; namely, Religion, and the Civil Adminiſtration of Affairs. "For our Care is for the promoting of Religion; which of a long Time hath "been of little or no Account with us: And our own private Domeſtick Concerns "are now become in ſo bad and difficult State, that the Safety of the whole College "is in Danger. But theſe Matters they would not trouble the Secretary with any large Relation of, when by their Statutes (as they tell him) the whole Affairs of their College were committed to the Biſhop of *Lincoln*. This Letter was written the 16th of the *Calends* of *January*, [*December* 17.] 1565, from *King*'s-College. To which theſe Perſons of that College ſubſcribed their Names; *Michael Bryſley, William Ward, John Tayler, Roger Goade, Thomas Hatcher, Roger Browne, James Cole, William Hannam, Hugh Blithe, Abraham Hartwel, Nicolas Colpots.*

ANNO 1569. *MSS. Cecil.*

Theſe had appealed to their ſaid Viſitor, the Biſhop of *Lincoln*: And theſe were the Heads of their Crimination of their Provoſt. I. That being bound by the Viſitor's Statutes, to make Exhortation to his Company thrice in the Year, in Commemoration of the Founders and Benefactors, he never did any part of this Duty, either by himſelf, or his Subſtitute. Neither yet, being a Doctor in Divinity, had at any time preached in any Place elſewhere, that could be known; [though he were Incumbent alſo of St. *Andrews Wardrobe, London.*] *Item*, That he had no regard of Divinity in others; had uſed no kind of Exhortation, or encouraging of any thereto, but rather the contrary; had not cauſed the Fellows to divert their Studies to Divinity in ſuch Times as the Statute required, as well appeared by the Number of Miniſters in the Houſe at that preſent, being not above Five. And many other ſuch like, which may be read in the Life of Archbiſhop *Grindal.*

Articles of Accuſation againſt the Provoſt.

Book I. Chap. 14.

Upon the ſaid Biſhop's diligent Enquiry and Examination into theſe Matters, he left certain *Injunctions* with the Provoſt to be obſerved; and that, as it ſeems, upon pain of his Deprivation. But little Amendment came of it: So that in the Year 1569, upon a freſh Complaint of the College, the Queen ſent a Commiſſion to *Whitgift*, and ſeveral other Perſons, as was ſaid before, to make a full Reformation of theſe Corruptions in the Provoſt, to the ſo great Damage both of Religion, and the good Eſtate of the College. Then did ſeveral of the College preſent a great Number of Articles to theſe Commiſſioners. As, that he was guilty of all the Articles of Complaint preſented to the Biſhop of *Lincoln* before in the laſt Viſitation, eſpecially thoſe that concerned the Cauſe of Religion; and that he contumeliouſly refuſed that Biſhops *Injunctions*. They will be found in the Book above-mentioned. Theſe were ſubſcribed by *Alan Par, T. Preſton, Richard Bridgewater*, and ſeveral more.

More Articles againſt him.

Page 144.

Theſe Articles touched the Provoſt ſo cloſe, and Dr. *Whitgift*, with the reſt of the Queen's Commiſſioners following their Buſineſs ſo well, that the Provoſt found himſelf in great Danger; and therefore never appeared, but at length betook himſelf to Flight, and ſo left the College deſtitute of a Governor. Upon this, the Vice-provoſt, and the reſt of the Society, addreſs a Letter to the Queen, dated the laſt of *February*; wherein they gave her great Thanks for this Royal Viſitation; and then deſired a Liberty, according to the Statutes of their College, to elect one of their own Society for a new Provoſt. And the great Satisfaction they had in theſe Her Commiſſioners, they expreſſed in theſe Words; "That Her Majeſty teſtified Her good Will towards *King's College* to the whole

The College writes to the Queen upon the Provoſt's Departure.

ANNO 1569.

" World, in ſuch a Manner, that they could not have hoped for greater Bleſſings " from GOD, much leſs have wiſhed for them. That when they felt them- " ſelves oppreſſed, She ſent them ſuch as took the Burthen off; when they " were afflicted, She ſent them ſuch as comforted and refreſhed them; when " they were ſick, both in their Head and Members, She ſent them ſuch as ap- " plied wholeſome Medicines to both.

Goad, the new Provoſt, confirmed by the Commiſſioners.

This Favour of electing one of their own Members Provoſt, was granted them. For however I find *James Calfhil*, D. D. of *Chriſts Church*, *Oxon*, (yet once of that Foundation) had endeavoured to obtain the Place, by his Application to *Cecil*; yet it appears by a Letter from the Vice-provoſt and Society to the ſame *Cecil*, dated at the College *February* 28. That they had all ſet their Minds upon *Roger Goad*, B.D. of their own Houſe, to ſucceed in the Government there; " Whom " they knew (as they wrote) both for his Piety, Prudence, and Equity, to be " ſuch, that among many, (and they worthy Perſons too) he alone ſurpaſſed the " reſt. That this Purpoſe of theirs towards him was due to his Virtues, and accommo- " dated to their Wounds, [that they had received by their former Governor,] and " very neceſſary for Religion, the Warmth of which their other Provoſt had cooled; " and profitable alſo for the Goods of the College, which had been ſo diſſipated and " embezzled; and ſafe for many of them, who had been wrongfully dealt " with: And in a word, moſt ſafe for the allaying all former Quarrels among " them. And therefore they deſired, that he would approve of their Purpoſe; " and give his Aid and Aſſiſtance for the bringing it to a good Iſſue". It ſuc- ceeded according to their Deſire, and *Goad* became their Provoſt. And Her Ma- jeſty's Commiſſion to the Biſhop of *Ely*, Dr. *Whitgift*, Dr. *Mey*, and the reſt be- fore-mentioned, being ſtill in Force, *Goad* was confirmed by them, by Virtue of the Queen's Letters. Tho' a *Popiſh* Party there was then in the College, (where- of *Vaux* and *Atkinſon* were two) that laboured to elect one *Shaw*. *Goad* being now fixed, the ſaid Commiſſioners, together with him, made a Reformation of many Abuſes in the College; and eſpecially removed away all the *Popiſh* Relicks, which were ſo carefully preſerved before by the Provoſt *Baker*; as Maſs-Books, Legends, Couchers, and Grails, Copes, Veſtments, Croſſes, Pixes, Paxes, and the brazen Rood it ſelf.

CHAP. IV.

ANNO 1570.

Whitgift *procures new Statutes for the Univerſity.* Cartwright *deprived of his Lecture.* Whitgift *ſhews* Cartwright's *Aſſertions to the Chancellor. And to the Archbiſhop: And anſwers them. Judicial Proceedings againſt* Cartwright. *Shews his dangerous Principles.* Whitgift *offers him to diſpute. On what Terms. Which he refuſes. Treats* Whitgift *with opprobrious Speeches.*

Procures new Statutes for the Univerſity.

OUR Doctor was the main Inſtrument of another good Piece of Service to the Univerſity, in the Year 1570. namely, firſt in moving for, and then in compiling, a Body of new Statutes for the Univerſity. Of the old Statutes, ſome were altered and corrected, and ſome new ones were added. For ſo it was found very neceſſary for the better Government of the Members; and particularly, for the curbing many of the younger Sort of Fellows and Scholars, that were diſobe- dient to the Heads, and refractory to the Orders for wearing the Habits enjoined both by the Church and Univerſity. Dr. *Whitgift* had lately acquainted *Cecil*, the Univerſity-Chancellor, how needful it was the Statutes ſhould be reviewed and amended, together with ſome new Supplements. The Matter was approved by the

the ſaid Chancellor, who referred the Conſideration of this weighty Buſineſs to him, with the other Heads; and that having finiſhed a Draught thereof, he required them to ſend it up to him to peruſe and get ratified. *ANNO* 1570.

Upon which he, with the Vicechancellor, and ſome of the ancient and chief Heads, applied themſelves to the Work; and being done, our Doctor acquainted the Chancellor therewith, and propounded the Archbiſhop of *Canterbury*, *Parker*, and ſome other, well acquainted with the Univerſity, to review what was drawn up by them; and ſo to report to him their Judgment of the ſame, in order to the eſtabliſhing them for ſtanding Laws of the Univerſity. This was done in *Auguſt*. See the Iſſue and Concluſion of this good Work, in the Life of Archbiſhop *Parker*. Sends the Draught thereof to the Chancellor. Book 4. Ch. 4.

But the *Puritans*, and thoſe that were diſaffected in the Univerſity, ſeeing by theſe new Statutes their licentious Liberty reſtrained, and the Heads furniſhed with more Power to keep them in Order, were much diſpleaſed. *Edward Deering*, ſometime Fellow of *Chriſt*'s College, and that now took much upon him, took the Freedom to paſs very uncharitable Cenſures upon our Doctor for this Work; and the Chancellor for allowing them; in a Letter of his written to the Honourable Perſon himſelf. Wherein, after having given Characters diſparaging enough of the reſt of the Heads concerned in theſe Statutes, *viz. Perne*, *Harvey*, *Hawford*, *Ithel*, *Mey*, and *Chaderton*, he comes to Dr. *Whitgift*, "who was a Man, he ſaid, that he had "loved, and yet he was but a Man that GOD had ſuffered to fall into great In"firmities: So froward a Mind againſt Mr. *Cartwright*, and others; ſuch as be"wrayed a Conſcience that was full of Sickneſs. That his Affections ruled him, "and not his Learning, when he framed his Cogitations to get more Statutes. Of the aboveſaid *Cartwright*, which is here ſo favourably ſpoke of, I ſhall proceed to the next Place, to give ſome more particular Relation. Dr. *Whitgift* cenſured hardly for them. *Vide* Life of Archbiſhop *Parker*, p. 380.

About the ſame Time, he and the reſt of the Heads diſcharged the Univerſity of the great Ringleader of Diſorders and Diſturbances there, namely, *Thomas Cartwright*, B.D. the Lady *Margaret*'s Reader of Divinity; who both by his Readings and Converſation had infected the Minds of the Scholars, of the younger Sort, with mighty Prejudices againſt the Epiſcopal Government and Liturgy eſtabliſhed in the Reformation of this Church. His reading any more his Lectures was forbidden by the Vicechancellor and Heads, without ſome Satisfaction given them; leſt the permitting thereof ſhould ſeem to give ſome Credit to his new Opinions: With which *Whitgift* acquainted the Chancellor, in a Letter, and had his Approbation for what was done. *Whitgift* alſo, becauſe the Chancellor ſeemed not ſo perfectly to underſtand *Cartwright*'s Principles, and the Conſequences of them, in the ſame Letter, written in *Auguſt*, ſet them down in ſeveral Particulars: That upon the reading whereof, it might appear, how dangerous and deſtructive they were, both unto Religion, and the ſettled Conſtitution of this Church. The Letter is worthy the reading; and therefore I have put it among other Papers of Remark, in the *Appendix*. But *Cartwright* ſtill kept his Fellowſhip, till the Year 1572. *Tho. Cartwright* diſcharged by *Whitgift* and the Heads. *Whitgift* ſends his Principles to *Cecil*. No. VIII.

Dr. *Whitgift* now became the more noted in the Univerſity, and indeed throughout the whole Nation, for his ſeaſonable Oppoſition of this Man of his own College. It became a publick Quarrel, wherein both the Univerſity, and all the Biſhops of *England*, and their Officers were concerned; being all boldly ſtruck at by him: Openly condemning both the Orders of the Univerſity, and the Calling of Biſhops. And therefore this our learned Doctor was to do Service to both, by entring the Liſts with him; in diſputing and writing againſt him as a Divine, and in puniſhing him, as an unruly Member of the Univerſity, and a chief Schiſmatick in the Church, as became the Maſter of the College, and a Head of the Univerſity: And he was ſeconded and encouraged both by the Univerſity and the Biſhops. A great deal of this Matter between him and *Cartwright* will be found in the *Annals* of the Reformation under Queen *Elizabeth*, and in the Life of Archbiſhop *Parker*: Which I will not here repeat. But what hath been omitted there, or more briefly related, I ſhall now ſupply. *Whitgift* ſerviceable to the Publick in undertaking him. *Annals* of Reformation, p. 587. Life of Archbiſhop *Parker*, p. 419.

Whilſt *Cartwright* was a Fellow of *Trinity* College, our Dr. *Whitgift*, the Maſter, had divers private Conferences and Debates with him about his *Placita*: and afterwards called upon him, and deſired him to ſet down in Writing his Reaſons for them; but he would not do it: Yet his Doctrines and Tenets, delivered by him by Word of Mouth, and Anſwers *Cartwright*'s Aſſertions.

ANNO 1570. known well enough to our Doctor by frequent Diſcourſe with him, were deemed of ſuch dangerous Conſequence, that he drew up (eſpecially at *Cecil*'s Motion) a Confutation of ſome of them, and his Judgment of the reſt; with an Intention to make them publick; That all might be armed, eſpecially the younger Sort in the Univerſity, againſt ſuch Novelties.

And ſends them to the Archbiſhop.

But firſt, as it was fit they ſhould paſs the Eye and Judgment of the chief Overſeer of the Church, ſo Dr. *Whitgift* ſent theſe his Papers to the Archbiſhop with his Letter dated *December* 29, thereby acquainting his Grace, " That he " had ſent him certain Notes which he had gathered, touching Mr. *Cartwright*'s " Aſſertions. That he had earneſtly put the ſaid *Cartwright* upon ſetting down his " Reaſons for thoſe Aſſertions of his, in Writing; but that hitherto he could not " obtain it of him. But that ſo many of them as in private Conference with him " he had heard, he had anſwered; and had declared his Judgment of the reſt of " his Opinions; which he ſaid, *Cecil*, the Univerſity's Chancellor, had required " him to do, at his laſt waiting upon him at *London*, [having been ſent from " the Univerſity, concerning *Cartwright*'s Buſineſs.] That he was bold to trouble " his Grace with the reading of them; That if any Thing were amiſs, it might " be amended; if any Thing too much, it might be detracted; if any Thing " omitted, (as there were divers) it might be added. That the Doctrine was plau- " ſible, eſpecially to ſuch as were delighted with the Spoils of the Church: And " therefore convenient, he ſaid, that ſomething ſhould be prepared to reſiſt the ſame. " And ſo beſeeching his Grace to take this in good Part, and to let him have " his Advice and Judgment in it, he committed him to the Tuition of Al- " mighty God. I am ſorry I cannot preſent the Reader with theſe Anſwers of our Doctor to thoſe Aſſertions and Reaſons, having not any where met with them. But undoubtedly the Subſtance of them is contained in his excellent Books, afterwards printed, againſt *Cartwright*: But as for the Aſſertions, they may be ſeen in the *Annals* of the Reformation; being chiefly againſt the Government of the Church by Archbiſhops and Biſhops, and other Church Officers, and the Ordination of Miniſters in the Church of *England*.

Annal. Refor. Chap. 57.

Judicial Proceedings againſt *Cartwright*.

The Judicial Proceedings againſt him follow. The Vicechancellor Dr. *Mey*, Dr. *Whitgift*, and the other Heads, ſtayed him from reading his Lectures. And then by their Letters to their Chancellor, prayed him that nothing might be done among them to the Encouragement of ſuch as affected to be the Authors of ſtrange Opinions and new Devices: And that *Cartwright*'s Aſſertions and Doctrines were ſuch, *Whitgift* ſhewed the Chancellor more particularly in the Letter above-mentioned, written in *Auguſt*: As that there ought not to be in the Church of Chriſt, Archbiſhops, Archdeacons, Deans, Chapters; and ſeveral other Tenets by him held Point-Blank contrary to the Practice of this Church. *Cartwright* perſiſting in theſe his Heterodox Principles, and refuſing before the Heads to renounce them; he was in the next Place Deprived of his Lecture, and of the Univerſity, by Dr. *Whitgift*, now Vicechancellor, in the Month of *November*, as he had been, the Month before, of his Fellowſhip, as turbulent, and ſeditious, and Party-making in the College; and likewiſe for Breach of certain College-Statutes.

His Pleas for himſelf upon his Expulſion.

As to his Expulſion, what he ſaid for himſelf may be ſeen in his own Letter, which he ſoon diſpatched to the Chancellor of the Univerſity, dated from *Cambridge* the 16th of the Calends of *November*, [*i. e.* 17th of *October*.] That whereas he was lately expelled the College, the Cauſes they aſſigned were, " That he " was accuſed of Sedition, and an Endeavour of making Parties: That he was born " to Contention: That he never was quiet: That he was the Captain and Ring- " leader of Unquietneſs and Jarring to others; who excited by his Voice and " Encouragement, as by a Sign given, wholly gave up themſelves to Contentions. " Then he complained, that after they they had expelled him the College, " which he took quietly, then they preferred grievous Accuſations againſt him; " whereof he prayed the ſaid Chancellor to ſuſpend his Belief, till he ſhould " hear his Vindication of himſelf: Making the true Cauſe of the Maſter's pro- " ceeding ſo rigorouſly againſt him to be his Fear, that while he continued Fel- " low, he [the ſaid Maſter] ſhould not be ſafe, nor honourably reſpected in his " Place: And that it was altogether arbitrarily done by him, without the " Conſent of the Fellows.

There is one particular Paſſage more between our Doctor and him, that muſt not be omitted. There was great Boaſting by him and his Party, that he had offered to diſpute with any, for the juſtifying of his Aſſertions, and that he was refuſed. The Bruit whereof run abroad in the Univerſity, and elſewhere; though it was not true: Nay, ſo far from Truth, that he had been offered publick Diſputation by divers, and eſpecially by Dr. *Whitgift*, in caſe he would ſet down his Reaſons, and argue by Writing; which certainly is the beſt and faireſt way of Argumentation. This he reminds *Cartwright* of, Two or Three Years after, publickly in Print in theſe Words, "I doubt not of the anſwering of my Book; neither do "I fear it: You know that I have offered you divers Times this kind of Confe- "rence, though not in this publick Manner. But this way of arguing he would not be brought to, but utterly declined. Seeing then that he was for nothing but a Verbal Diſputation, that was alſo yielded to him; and that too upon his own Conditions: Which were to know who ſhould be his Opponents, and who his Judges. Only it was thought neceſſary in ſuch a publick Matter, and in a Diſputation of ſuch a Nature, (*viz.* againſt the eſtabliſhed Government,) to have a Licence for it from the Queen, or Council. And afterwards, for the publick Teſtification of all this, divers of the Heads, together with the Vicechancellor, (who now was Dr. *Whitgift*,) ſet their Hands. And all was confirmed by a publick Notary, *viz.*

ANNO 1570.

Cartwright's pretended Challenge to diſpute with *Whitgift*.

Defence of his Anſwer to the *Admonit.* p. 779.

Whitgift offers him Diſputation; which he refuſed.

"Whereas it was reported, that Mr. *Cartwright* offering Diſputation and "Conferences, as touching his *Aſſertions* uttered by him, and ſubſcribed by "his Hand, and that he could not obtain his Requeſt therein; this is to teſtify, "that in the Preſence of Us, whoſe Names be here under-written, and in our Hear- "ing, the ſaid Mr. *Cartwright* was offered Conference of divers, and namely of "Mr. Dr. *Whitgift*: Who offered, that if the ſaid Mr. *Cartwright* would ſet "down his Aſſertions in Writing, and his Reaſons unto them, he would anſwer "the ſame in Writing alſo. The which Mr. *Cartwright* refuſed to do. Further, "the ſaid Dr. *Whitgift*, at ſuch a Time as Mr. *Cartwright* was deprived of his "Lecture, did in our Preſence aſk the ſaid Mr. *Cartwright*, whether he had not "both publickly and privately, divers times offered the ſame Conference unto "him by Writing, or no. To the which Mr. *Cartwright* anſwered, that he had "been ſo offered, and that he refuſed the ſame. Moreover, the ſaid Mr. *Cart-* "*wright* did never offer any Diſputation but upon theſe Conditions, *viz.* That "he might know who ſhould be his Adverſaries, and who ſhould be his Judges: "Meaning ſuch Judges as he himſelf could beſt like of. Neither was this kind "of Diſputation denied unto him; but only he was required to obtain Licenſe of "the Queen's Majeſty, or the Council, becauſe his Aſſertions be repugnant to the "State of the Commonwealth. Which may not be called into Queſtion by pub- "lick Diſputation, without Licence of the Prince, or her Highneſs Council.

Teſtimony of the Heads concerning this. *MSS. G. Petyt. Armig.*

Jhon Whitgifte, Vicechancellor.
Andrew Perne.
Edward Hawford.
William Chaderton.
John Mey
Henry Harvie.
Thomas Ithel.
Thomas Bynge.

Ego Matthæus Stokys, Sarum *Dioc. in Artibus Magiſter, publicus auctè. legitimâ Notarius, quia interfui deprivationi dict.* Cartwright, *factæ* 11° Decembr. Anno 1570. *Et tunc & ibid. audivi Doctorem* Whitgift, *interrogantem Magiſtrum* Cartwright, *de præmiſſis allegatis, & Magiſtrum* Cartwright, *eadem confitentem: Ideo in fidem & teſtimonium præmiſſorum nomen meum requiſitus ſubſcripſi*, An. Dom. 1570. *Concordat cum Regiſtro.*

In ſhort, the whole judicial Proceedings with *Cartwright* by the Heads, are extant in the Univerſity Regiſter, and may be read in the *Appendix*, as they were favourably tranſcribed, and ſent me by a learned Member of that Univerſity.

Numb. IX. *T. Baker*, B. D.

This brisk, (but neceſſary) Oppoſition which Dr. *Whitgift* made to *Cartwright*, filled the Man with a ſecret Hatred of him, mixed with a mighty Scorn, appearing in the many opprobrious Words uſed by him againſt the Doctor, though he was

Cartwright's opprobrious Words of Dr. *Whitgift*.

ANNO 1570. was Maſter of that College, whereof *Cartwright* was Fellow; and in that Regard owed a greater Deference to him. Which therefore *Whitgift* occaſionally, Two or Three Years after, gave him a Remembrance of. For whereas in his *Reply* to Dr. *Whitgift*'s Anſwer to the *Admonition*, he had to conceal himſelf, ſet only *T. C.* in his Epiſtle Prefatory to that Book, (*T. C. wiſheth Mercy and Peace to the Church of* England) he hath theſe Words; "That by theſe Two initial Letters "only, he could eaſily have conjectured, by the Haughtineſs of his Stile, and his "contumelious Speeches, who had been the Author of the Book. So well was "he acquainted with his Modeſty, and ſuch Experience he had had of his Mildneſs. "But what would his Friends (added the Doctor) that thought he had been "*Sine felle*, think, if they ſhould compare his Oath which this *T. C.* took, when "he was admitted Fellow into *Trinity* College; *viz. Item, me huic Collegio fidelem* "*& benevolum futurum ei, & omnibus Socijs & Diſcipulis: Atque etiam* MAGI-"STRO *ejuſdem, non ſolùm, dum in eo vixero, ſed etiam poſtea, pro virili, cum* "*opus ſit, Benevolentiam & opem præſtiturum*; compared with his Good Will "uttered throughout the whole Book? But enough at this Time of *Cartwright*. We ſhall hear more of him hereafter in the Proceſs of this Story.

Cartwright's Reply to *Whitgift*'s Anſwer.

CHAP. V.

ANNO 1571. *Dr.* Whitgift *Vicechancellor. A Parſonage and Prebend granted him. Preaches before the Convocation. Made Prolocutor. Interpoſes in a Controverſy between the Heads of Colleges, and the Proctors. Thinks of leaving the Univerſity. But upon the Heads Interceſſion with the Chancellor, he is prevailed upon to ſtay. Is Arbitrator in a Caſe between the Maſter and Fellows of* Magdalen *College.*

Whitgift Vicechancellor. Noblemen take Degrees.

THIS Year Dr. *Whitgift* was Vicechancellor of the Univerſity, (as was hinted before) ſucceeding Dr. *John Mey*, Maſter of *Katharine-Hall*, the laſt Year's Vicechancellor. And as an Honour done him in his Year, theſe ſeveral Perſons of great Note and Quality were received in full Congregation, *Per Gratiam*, into the Degree of Maſters of Art of this Univerſity, *March* the 30th. Lord *William*, Marquis of *Northampton*, Knight of the Garter; and *Auguſt* the 30th following, *Edward*, Earl of *Hertford*, Lord *Thomas Buckhurſt*, Sir *George Carew*, Knight, *Charles Howard*, Eſq; (afterwards Earl of *Nottingham*, and Lord High Admiral) *Thomas Cecil*, Eſq; (Eldeſt Son to the Lord Treaſurer Lord *Burghley*) afterwards Earl of *Exeter*, and *Thomas Wylſon*, Maſter of *Requeſts* to the Queen, was then Incorporated Doctor of Laws, (having commenced in that Faculty at *Padua*, in his Exile under Queen *Mary*) who was after Maſter of St. *Katharines* near the *Tower*, and Secretary of State: And *Richard Maſter*, Doctor of Phyſick, Phyſician to the Queen, then likewiſe Incorporated.

Dr. *Whitgift* has a new Licenſe, and made Univerſity Preacher. R. *Tho. Baker*, B. D.

An Order was made and concluded by the Archbiſhop and Biſhops, that for the preventing of falſe Doctrine and Schiſm, all thoſe that had obtained Faculties to Preach, ſhould ſurrender them before the 3d of *Auguſt*, 1571; and that upon their Subſcription to the Thirty Nine Articles of Religion, and likewiſe other Conſtitutions and Ordinances agreed upon by the ſaid Archbiſhop and Biſhops, new Licenſes ſhould be given them. This they ſignified to the Univerſity of *Cambridge*, requiring the Heads to call in all the Faculties they had before that Time granted. Whereupon Dr. *Whitgift* having given up his former Faculty, granted him *Anno* 1566, received another from the Univerſity; and moreover conſtituting him one of the Univerſity Preachers, with ample Commendations of him for his Modeſty, Gravity, Honeſty of Life, and Doctrine agreeable thereto, under their Seal, Dated

September 17. 1571. Which Faculty, as tranſcribed from the Univerſity Regiſter, may be found in the *Appendix*. ANNO 1571.

He was now Parſon of *Teverſham*, and had a Prebend in the Church of *Ely*. Which Parſonage and Prebend was granted him by *Cox*, the Biſhop of that Dioceſe; to whom *Whitgift*'s good Deſerts and Piety towards the Eſtabliſhed Reformation, made him dear. And the Archbiſhop of *Canterbury*, as a Reward of his Learning and Pains, in defending the preſent Conſtitution of the Church of *England*, gave him a Diſpenſation, dated *October ult.* 1571, that with theſe Preferments, together with the Maſterſhip of *Trinity* College, he might hold a Third Benefice, with the Clauſes of *Changing* and *Reſiding*. And *Whitgift* in grateful Requital (let me inſert it here) when he became Archbiſhop of *Canterbury*, anſwered this Favour of Archbiſhop *Parker*, by ſeveral Grants to his Son, *John Parker*, when he was dead and gone; *viz.* The Parſonage of *Reculver*, and Chapel of *Hern*, and Rectory of *Hoath*, granted *Anno* 1587. And the next Year, 1588, he gave him the Grant to be Steward of his Houſhold, and the Leaſe of the Manor of *Boughton*. [*Numb.* IX.] The Archbiſhop granteth him a Diſpenſation.

Towards the End of this Year, a new Parliament coming together, there was a Synod or Convocation of the Province held: At the opening whereof, after the Singing of the Litany and Hymn, according to Cuſtom, a *Latin* Sermon was preached before both Houſes, by Dr. *Whitgift*, upon thoſe Words, *Convenerunt Apoſtoli, & Seniores videre de verbo hoc.* Actor. xv. wherein he Learnedly treated of the Inſtitution and Authority of Synods; of the Enemies of the Church, *viz. Papiſts* and *Puritans*, of the Uſe of Garments and Ornaments, ſo much objected againſt of late: And afterwards, mentioning many Things, he recommended them to the Synod to be reformed. Dr. *Whitgift* preaches at a Convocation. Extract of *Convocat.* Rev. *Fran. Atterbury*, D. D. *nunc Rev. Pat. Ep.* Roff.

And the Year following, *viz.* 1572, the Second Seſſions of Convocation, *May* the 14th, the Clergy of the Lower Houſe preſented him, being now Dean of *Lincoln*, for their Prolocutor, by Dr. *Pern*, Dean of *Ely*, and Dr. *Humfrey*, Dean of *Glouceſter:* This latter making the Speech to the Biſhops concerning his Worth, and their Election of him. The Prolocutor being confirmed, the Biſhop of *London*, in the Abſence of the Archbiſhop (being then ill at Eaſe) called him, and his Two Preſenters, ordering them, that they ſhould go, and chuſe among themſelves ſome Learned, Grave, and Fit Men, and ſuch as were beſt qualified; and by them, what they ſhould think of, and deviſe worthy Reformation, to cauſe to be reduced in Writing; and the next Seſſion to preſent the ſame to the Archbiſhop, or his Deputy. But by reaſon of various Continuations and Prorogations, the Convocation did no Buſineſs, till the Year 1575; when the Archbiſhop (who now was *Grindal*) recommended to them in Effect the ſame Thing; namely, to deviſe and conſider with themſelves, if any Things were neceſſary to be reformed, which concerned the State of the Church, and Chriſt's Religion. This they did, and reduced it into Writing. And the Effect was, the framing of ſeveral Articles for the Regulation of the Clergy. Wherein we may conclude *Whitgift* the Prolocutor, to have a great Hand. Which Articles are noted in the Life of Archbiſhop *Grindal*; and are exemplified at Length in the *Appendix* there, from *Whitgift*'s own Copy, theſe Words being ſet on the Backſide thereof with his own Hand, *Articles of Convocation*, 1575. ANNO 1572. Choſen Prolocutor of the Convocation. Book II. Chap. 5.

In the Month of *May*, 1572, a Contention aroſe between the Heads of the Univerſity, and the Proctors: Wherein our Doctor was concerned; not only as an Head, but as Deputy to the Vicechancellor, Dr. *Kelk*, then abſent at his Living: Whereas the ordinary Lectors were to be nominated by the Heads near about this Time, there being but few Heads now reſident in their Colleges, the Proctors took this Advantage againſt them in their Abſence, to require the Preſidents of the Colleges in their Steads to Nominate. *Beacon*, one of the Proctors, went up to their Chancellor, the Lord *Burghley*, about this Buſineſs; and made Complaint againſt ſome of the Statutes; thoſe new ones, as it ſeems, lately ſent down; as though they gave too much Power to the Heads, and withdrew from the Liberties and Privileges of the reſt. The Chancellor had deſired Two Biſhops, *viz.* the Archbiſhop of *York*, and the Biſhop The Proctors move a Controverſy againſt the Heads.

ANNO 1571.

Upon ſome Statutes called in Queſtion, *Whitgift* Deputy Vice-Chancellor interpoſes.

Biſhop of *London*, to take the hearing of the Matters in Controverſie. But Dr. *Whitgift*, that was now in the Vicechancellor's ſtead, not knowing how two (when there were no more to conſider this great Affair) might be byaſſed, or miſtaken; therefore he, together with Dr. *Perne*, Dr. *Mey*, and Dr. *Caius*, prudently required of the ſaid Chancellor, that the Archbiſhop of *Canterbury*, and the Biſhops of *Ely*, *Winton*, and *Lincoln*, might be deſired by his Lordſhip to join themſelves, with the former two, in the ſaid Conference; who were not only (as they urged) brought up in the ſaid Univerſity, but alſo had good Experience ſithence of the Eſtate of the Univerſity of *Oxford*; being Viſitors of ſome of the Colleges there. "They did "think, (as the Letter ran) that as they ſhould be hable to have the better Con- "ſideration of any Quarrels or Objections made againſt the ſaid Statutes, and to "inform his Honour of the ſame accordingly: So their Judgment and Conſent "might make more, for the better liking of the ſaid Statutes hereafter. Other- "wiſe, as they proceeded, they ſhould be moſt ready and willing to ſhew "their Reaſons and Conſiderations, to whom, and to as many of them, as ſhould "pleaſe his Honour; to the full anſwering, as they truſted, of any Cavillation or "Quarrels pretended againſt the ſame Statutes.

I do not find, what the Judgment and Direction of the Biſhops were; but I find, that both the Proctors lately come from *London* repaired to Dr. *Hawford*, then Deputy to the ſaid the Vicechancellor, (as *Whitgift* had been before.) This was a little before the Time of the Nomination of the ſaid Readers. Then *Beacon*, the Senior *Proctor* told him, that it was the Lord *Burleigh*'s Pleaſure, that at the Nomination of the *Lectors*, the Preſidents of Colleges ſhould be called, in the Abſence of the Heads, and to give their Aſſents in ſuch Nomination. Dr. *Hawford* then aſked them, if they had any Letter from the ſaid Lord to him, to teſtify this that they ſaid? To this they anſwered, That he had ſuch Buſineſs, That he could not write. Then ſaid Dr. *Hawford* to them, that their bare Aſſertion was not a ſufficient Warrant for him to break a Statute. They ſaid again, that they ought to be credited herein, becauſe they were publick Perſons: And in fine they told him, that if he would not call the Preſidents in the Abſence of the Heads, they would do nothing at the Congregation of the next Day. The ſaid Deputy, the ſame Day, acquainted Dr. *Chaderton*, another Head, with what had happened, and asked his Advice; becauſe they were in Danger to have no Election. His Anſwer ſhewed his Judgment to be the ſame, *viz.* That a bare Report of private Men was not of ſufficient Force to alter any Statute eſtabliſhed; unleſs they could ſhew his Lordſhip's Determination in Writing: And therefore that he thought good, that the Order practiſed ſhould be obſerved; againſt which, if the Proctors ſhould do any Thing, the Attempt would be at their own Peril.

The Proctors require, that the Preſidents give Aſſent in the Abſence of the Heads.

When the Day came, (which was the 10th of *July*) a full Congregation of Regents and Non-Regents aſſembled, for the Election of the Four ordinary Readers. Then Mr. *Beacon* ſpake openly to this Effect, "That it was the Lord "*Burghley*'s Pleaſure, that the Preſidents of Colleges, in the Abſence of the Ma- "ſters, ſhould be called in, to the Nomination of the Lecturers; to make up "the Number of Fourteen [being the Number of Colleges]: And that he had "ſignified the ſame unto Mr. Vicechancellor his Deputy, the Day before, ſaying "alſo, That my Lord *Burghley* had ſaid, that it was *Anima Legis*": And then he made his Proteſtation of the Nullity of that Nomination of the Lecturers, then made by the Heads. And that notwithſtanding, he did openly denounce the ſaid Nomination. And afterwards being called to ſtand in the Scrutiny, by the Vicechancellor's Deputy, for the Election of thoſe that were nominated by the Heads, did refuſe openly to do the ſame: And thereupon the Congregation was broke up, and no Election made.

A Congregation for electing the ordinary Readers:

Wherein the Proctor miſreports the Chancellor.

The Chancellor, it ſeems, was miſreported by the Proctor: And therefore gave order, by his Letters, to his Vicechancellor, Dr. *Kelk*, (who by this Time was come to *Cambridge*) to examine what *Beacon* had ſaid and done. Accordingly the Vicechancellor cauſed divers, both Heads and others, to be examined, who all in Effect atteſted, as is above related. And then he ſent up the Depoſitions, and his Letter to the Chancellor, which was to this Tenor: "That he had ſent "unto him incloſed, an Examination and Depoſitions of certain grave Men, touch- "ing the Report, wh[illegible] Mr. *Beacon* was judged to have reported of him, [the

" Chancellor] both privately and openly; as his Honour might well diſcern in the " peruſing of them. And that becauſe there was a Nomination of the ordinary " Lecturers at the Time, by Foundation appointed, (tho' with Proteſtation pub- " liſhed by the Proctor; becauſe, he ſaid, the Statute was not obſerved) he [the " Vicechancellor] had declared the Election, till he had heard more from him [the " Chancellor.] Altho' he took it, he ſaid, to be a great Inconvenience, either for " one or both Proctors, to quarrel, make Troubles, or raiſe up Doubts, from Time " to Time, and in Matters whatſoever, contrary to the Doings or Judgments of " all the Heads preſent, or reſident; which ſometimes were more, ſometimes fewer, " as Occaſion ſerved: Yet never ſo few, but at all Times hable to countervail with " them, and to be preferred before them. That this Diſorder therefore muſt " needs grieve any good Man, and give Occaſion of great Inconvenience, unleſs " by his Lordſhip's Wiſdom it were ſuppreſt. He added, that he was reſident up- " on his Cure in all the late Diſorders, and could not at that Time be reſident up- " on his Office. But your Honour (as he concluded) underſtanding all Conten- " tions, doth not ſleep, in bridling all raſh Attempts of any Party, or in ſtirring " up and in pricking forward negligent Minds and careleſs Diſpoſitions. Thus I " leave off, *&c.* And ſo humbly requiring him to make ſome ſpeedy Stay; and " to certify his Pleſure, as he ſhould think moſt convenient. Dated from *Cambridg* the 12th of *July*. *ANNO* 1572.

The Bottom of this Conteſt ſet on foot by the Proctors, about the Nomination of the Readers, was undoubtedly to abridge the Power of the Heads as much as they could; and to enlarge the Authority of the Fellows of Colleges, to be able to controul them in Elections. For the Univerſity ran now much divided into two Factions, whereof the younger Sort, which were the Majority, was much for Innovations, and ſuch were Followers of *Cartwright*'s Principles; which the graver Sort, eſpecially the Heads, laboured to reſtrain. The Power of the Heads ſtruck at.

Theſe ordinary Readers (the Election of whom cauſed all this Stir) were Four, *viz.* of Rhetorick, Logick, Philoſophy, and Mathematicks, who were choſen cuſtomarily on St. *Barnabie*'s Day, and therefore called *Barnaby's Lecturers*. Theſe were, and are ſtill nominated by the Heads, and choſen by the Body; who were obliged to read: But their Places are now become *Sine Cures*. The four Readers.

Dr. *Whitgift* was by this Time found by Experience ſo uſeful an Head of the Univerſity, that upon a particular Occaſion, divers of the Chief of the Heads made an eſpecial Addreſs to the Lord *Burleigh* their Chancellor for him, ſaying, That *they could not want him.* The Occaſion this; as he was an impartial Executor of the Statutes of the College; ſo he had hereby raiſed the Stomachs of ſome of the Fellows againſt him, who contended unkindly with him: They had treated him with ſo much Slander, and ſuch reviling Terms, as wholly diſcouraged him to tarry any longer among them; and ſo was thinking ſeriouſly, for more Quiet and Eaſe, to depart from the Univerſity; and eſpecially ſince he required more Eaſe of Mind, and leiſure Hours; being now Writing an Anſwer to the *Admonition*, which ſhall be related by and by. What Statute he had executed now, I cannot tell, unleſs it were his preſſing a due Obſervance of Uniformity; an ill Will to which, not a few in that Houſe had, where *Thomas Cartwright* lately bore ſuch Sway: But *Pern*, *Byng*, *Harvey*, *Chaderton*, and other Heads of Colleges, were ſo apprehenſive of the great Loſs the Univerſity ſhould ſuſtain, if Dr. *Whitgift* ſhould withdraw from it, that they knew no other way now to prevent it, than by engaging that Lord's Intereſt with him to change his Mind; whoſe Words alone could inſpire him with Comfort and Courage. And becauſe of ſome of their Slanders and falſe Reports of him (with which they treated him, not only privately, but publickly alſo,) he was not without Fear, that they might reach even to the Court, to his Prejudice: They therefore prayed his Lordſhip, that nothing of the Reports might be credited, without juſt Proof. *Whitgift* diſcouraged, thinks of leaving the Univerſity.

In their Letter they ſhew him, " How Contention and Trouble had been mo- " ved of late againſt him, for executing the Statutes of the College; and that it " had grown to that Degree, that ſome had been impudently bold, openly, as well " as privately, to rail upon him, to deſpight and ſlander him, to his great Grief, " and to diſcourage his Continuance in the good Government of that College. That " they were ſorry to perceive this: And that becauſe they well knew, and aſſured The Heads apply to the Chancellor to prevent it.

ANNO 1572.

" his Honour, that if the Doctor, by theſe Means, ſhould turn his Mind from that " Houſe, and leave it; the whole Body of the Univerſity would lament it; ſince " he was well known to be wiſe, learned, and wholly bent to the Execution of " good Laws and Statutes; to the repreſſing of Inſolence, and the maintaining " of Learning and Well-doing; which was the Cauſe, they ſay, of their adverti- " ſing his Honour hereof. And that for his Love of the Univerſity, their humble " Suit was, that his Countenance and Favour might appear ſo to continue to- " wards him, as it had done always heretofore. And that the Fellows of the " Houſe, his Adverſaries and others, without Cauſe, might not inſult and tri- " umph over him. And that their cloſe Biting and ſlanderous Reports might " not be further credited, than juſt Proof thereof could be made. And that he " might ſo be uſed by his Wiſdom, that they [the Heads] might not loſe him, " whom they could not want". It was dated from *Cambridge*, *Sept.* 28. 1572. And ſigned by *Pern*, *Hawford*, *Chaderton*, *Harvey*, *Ithel*, and *Byng*.

A Controverſy between the Maſter of *Magdalen* College, and ſome Fellows, referred to *Whitgift*.

I find him employed again this Year, as an Arbitrator in a College Controverſy, which happened in *Magdalen* College between Dr. *Kelk* the Maſter, a wiſe and worthy Man, and ſome of the Fellows; occaſioned by his Expulſion of one of them. He had now been Fourteen Years Maſter, and in all that Time that College had been a *Virgin*, free of all Contention, (as he expreſt himſelf to the Lord Treaſurer, their Chancellor) till now: That Two Maſters of Arts, and Two Bachelors, took Occaſion to charge him with certain Articles of Accuſation. And one of theſe was one *Newcomen*, who came not into his Fellowſhip legally and ſtatutably, and ſo ſeemed to continue there by Favour and Connivance: Him therefore, by his Power and Authority, as Maſter, (which in that College is conſiderably great) he deprived: And the next Morning opened the Matter to all the Fellows, ſhewing them the Cauſes thereof to be neither Trifles nor Toys, (as *Newcomen* had pretended) and that his Dealings with him was orderly and according to Statute. *Newcomen* upon this appeals to the Chancellor, who referred the whole Matter between them to his Vicechancellor and our Doctor. What Dr. *Kelk* had to ſay for himſelf, may appear by this Letter, which on this Occaſion he ſent to the ſaid Chancellor; " That the Queen had the Nomination of Two " Fellowſhips in that College, the Maſter appointing Two unto Her; of which " ſhe nominated One. Now it ſeemed there was this irregular Practice got in among them; that when one of the Fellowſhips fell, ſome would run to Court to obtain of ſome Friends there Letters from the Queen to the College, to accept of ſuch an one, to fill that Room ſo vacant, being Her Right to nominate Two. Now this he ſhewed was contrary to the Statutes of the College; which was, that the Maſter upon ſuch a Vacation ſhould appoint Two to the Queen; and then She to name one of them. *Newcomen* getting into a Fellowſhip, but not in this legal Method, had been diſcharged by the Maſter; " who, in his ſaid " Letter to the Chancellor, deſired therefore this Abuſe to be redreſſed: And that " whenſoever there ſhould happen ſuch a Vacancy, the Foundation might be kept, " and their Suit ſtayed, [who ſhould ſue to the Queen, without giving any Know- " ledge of it to the Maſter, or without his Conſent and Approbation] until the " Maſter, according to the Foundation, might be certified thereof. But that their " Number being ſo few, ſuch creeping in, without his Conſent, might make much " Contention". This whole Matter the Chancellor left to Dr. *Whitgift* and his Vicechancellor: And theſe at laſt ended the Contention between them, with their Conſents and Agreements thereto. At which Concluſion, the Chancellor declared to them his Satisfaction, and " That he was glad that Mr. *Kelk* had " accepted his penitent Fellow with his Submiſſion.

Dr. *Kelk* declares the Cauſe to the Chancellor. *Epiſt. Academ. int. MSS.* Burghlian.

CHAP.

ANNO 1572.

CHAP. VI.

Admonition to the Parliament, *a dangerous Book. Some Account of it.* Whitgift *undertakes to Anſwer it. Diſſuaded. His Reſolution; and Reaſons. The Matters treated of therein. Shews the Magiſtrates the Danger of theſe Men, by the Example of the* Anabaptiſts *in* Germany. *Warns them to be circumſpect. Sets before them the* Donatiſts. *The Compilers of the Liturgy commended. A Writing of Biſhop* Jewel, *concerning Biſhops and Archbiſhops. He is vindicated by* Whitgift. *The Archbiſhop of* Canterbury *traduced in the* Admonition. Beza, *and other Foreigners, their Judgments of this Church. Reaſons of the Second* Admonition, *conſidered.*

Whitgift made Choice of to Anſwer the *Admonition* to the Parliament.

AND as he was thus uſeful to the Univerſity, ſo the Church had need of his Parts and Learning. Archbiſhop *Parker*, (on whom lay the chief Burthen of the Government, and Defence of the Church of *England*, under God and the Queen, againſt all its Enemies) made Choice of him of all the Learned Men of the Realm, for the anſwering of a dangerous Book, which this Year riſeth up openly and inſolently againſt the Church, Reformed and Eſtabliſhed by Law. It was written with much Bitterneſs, and deſigned quite to overthrow the preſent State and Government of it, and to introduce another in its Room. The Book was called *An Admonition to the Parliament*, (Firſt and Second Part) though it never was offered to them. It was compoſed in the midſt of the Heats concerning wearing the Habits; and whilſt ſome Ceremonies enjoined were preſſed upon the Neglecters, that upon certain Pretences took a great Diſlike to them; ſeveral Perſons had aſſembled privately together in *London*, (as Dr. *Bancroft* was informed) namely, *Gilby*, *Sampſon*, *Lever*, *Field*, *Wilcox*, and ſome other; *Cartwright* very likely among the reſt: And then it was agreed upon, that an *Admonition* ſhould be compiled, and offered unto the Parliament approaching. And it is to be remarked, that *Beza*'s Letter to a great Man in *England*, [perhaps the Earl of *Leiceſter*] was writ about this Time, as a proper Seaſon, for and in Behalf of the chief Contents thereof; namely, for the ſetting up the Diſcipline of the Church of *Geneva* here in *England:* For they upon Occaſion uſed to write or ſend Meſſengers to him, to take his Opportunities to interpoſe for them with great Perſons here.

The Compilers of the Book. *Survey* by *Bancr.* p. 54.

Beza's Letter.

This *Admonition* was the more dangerous, in that it utterly condemned the preſent Church, and the Miniſtry of it. "That we had neither a Right Miniſtry of "God, nor a right Government of the Church. That this preſcript Form of Ser- "vice in this Church of *England*, maintained an unlawful Miniſtry; bitterly "ſpeaking againſt the Book of Ordering Miniſters and Deacons: Which they called the *Pontifical*, to render it the more odious, as altogether Popiſh; and agreeing with the Papiſts *Pontifical*. "That we were ſo ſcarce come to the outward Face "of a Church, that although ſome Truths were taught by ſome Preachers, yet "no Preachers might without great Danger of the Law, utter all Truth com- "prized in the Book of God; it was ſo circumſcribed and wrapt up within the "Compaſs of ſome Statutes, ſuch Penalties, ſuch *Injunctions*, ſuch *Advertiſe- "ments*, and ſuch *Articles*; ſuch *ſober Caveats*, and ſuch manifold Pamphlets; "that in a manner it did but peep out from behind the Screen. That there were "intolerable Abuſes in the *Communion* Book. And that the Sacraments were "wicked, mangled and prophaned; and that the Word of God was negligently,

Admonit. Fol. 34, 35, 36. &c. *Fol.* 57. *Defence*, p. 38.

Second *Admonit.* p. 6. *Fol.* 38, 42, 43.

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The Second Part of this *Admonition* was, upon the Subſcription to the Articles required by the Commiſſioners, to give a View of ſuch Cauſes as withheld many Miniſters from Subſcribing; which were called *Popiſh Abuſes* yet remaining in the *Engliſh* Church. For the which, Godly Miniſters, they wrote, had refuſed to Subſcribe.

The Strain of the Book.

In what Strain this whole *Admonition* ran, may be underſtood by the Preface to it. Which began thus: "Two Treatiſes ye have here enſuing, (Beloved in "Chriſt) which ye muſt read without Partiality, or blind Affection. For other- "wiſe you ſhall neither ſee their Meaning, nor refrain your ſelves from raſh con- "demning of them without Cauſe. That there were certain Men of great Coun- "tenance, which would not lightly like of them, becauſe they principally con- "cerned their Perſons, and unjuſt Dealings. Whoſe Credit was great, and "their Friends many. They meant the Lordly Lords, Archbiſhops, Biſhops, "Suffragans, Deans, Doctors, Archdeacons and Chancellors, and the reſt of that "proud Generation: Whoſe Kingdom muſt down, hold they never ſo hard: Be- "cauſe their Tyrannous Lordſhips could not ſtand with Chriſt's Kingdom. And "that it was the ſpecial Miſchief of our *Engliſh* Church, and the chief Cauſe of "Backwardneſs, and of all Breach and Diſſenſion. For that they whoſe Autho- "rity was forbidden by Chriſt, would have their Stroke upon their Fellow Ser- "vants: Yea, though ungraciouſly, cruelly, and Pope-like, they took upon them "to beat them. And that for their own childiſh Articles, being for the moſt "part againſt the manifeſt Truth of God. That by Experience their Rigor had "too plainly appeared ever ſince their wicked Reign; and eſpecially for the ſpace "of Five or Six Years laſt paſt together. And that of the Enormities, which "with ſuch Rigors they maintained, theſe Treatiſes did in Part make Mention, "juſtly craving Redreſs thereof.

Second *Admonit.*

And in another Place of the Book, ſpeaking of the Biſhops, thus it treats them; "Take them for better who ſhall, they are no other but a Remnant of Antichriſt's "Brood: And God amend or forgive them: For elſe they bid Battel to Chriſt "and his Church; and it muſt bid Defiance to them till they yield. And I pro- "teſt before the Eternal God, I take them ſo; and thereafter will uſe my ſelf in "my Vocation. And many more too, no doubt, which be careful of God, his "Glory, and the Churches Liberty, will uſe themſelves againſt them, as the pro- "feſſed Enemies of Chriſt, *&c.*

The Deſign to root out Biſhops.

So that it appears hence abundantly, that the grand Deſign of theſe *Admoni-tions*, was to undermine and overthrow (if not the Reformation it ſelf, yet) that great Part of it, *viz.* the Eccleſiaſtical Government by the Biſhops. And thereby perhaps (many ſelf-deſigning Men joining with thoſe new Reformers) they had their Eye upon the Revenues of the Church, rather than acted by a Zeal of ſetting up a new Order of Church Governors.

The Book Anſwered by *Whitgift.*

The Anſwering of this Book Dr. *Whitgift* undertook, and moſt ſucceſsfully performed this Year, when his Book came out in *Quarto*; and was Printed ſoon after a Second Time, with ſome Notes taken from *Zuinglius*, and other Foreign Divines, in Favour of this Church.

Whitgift diſ-ſuaded from publiſhing his Anſwer to the *Admonition.*

But while *Whitgift*'s Book was in a Readineſs, and however hitherto the Wri-ting of it was privately carried on, the Report of it now began to ſpread; and among the reſt came to the Ears of one Mr. *Norton*, a Learned Clergyman. But whether he ſomewhat favoured ſome Poſitions in that *Admonition* laid down, or only (as he avowed) reckoned it a better Courſe to let the Libel ſleep of it ſelf, without taking any further Notice of it; he ſet about to diſſuade our Learned Man againſt publiſhing any Anſwer to it. He acknowledged he diſliked that Book, and ſaw, how thereby Occaſion was given to Papiſts, to rejoice to ſee the Profeſ-ſors of the Reformed Religion ſo angry one at another. But yet he doubted whe-ther an Anſwer, that muſt fall into every Man's Hands, might do more Harm than Good; and by widening the Differences, rather hurt than edify the Church.

He was ſure, as he further told him, the Popiſh Party would egg him on eagerly to it; and as though *Whitgift* had Preferment in his Eye by this Undertaking, he ſuggeſted, he might be diſappointed by taking this Courſe towards it, as one he mentioned to him was. Theſe, and ſuch like Arguments, did *Norton* uſe to perſuade the other to deſiſt. The whole Letter, (Dated in *October*) may be worth Peruſing, to ſee the various Tempers and Perſuaſions of Men in theſe Times: And that Occaſion hereby may be given, to let into our Hiſtory another excellent Letter of our Doctor, in anſwer to the former, having ſo many Periods of Prudence and Piety in it, and ſome further Particulars relating to the Reaſon of his compoſing this Book. The ſaid Letter was as followeth. *ANNO* 1572.

Norton's Letter to *Whitgift*. *MSS. G. Petyt. Armig.*

" Good Mr. Doctor, after my harty Commendations and Thanks; it is commonly ſaid, that you are in publiſhing a Book of Anſwer to the late unhappy Book, called, *An Admonition to the Parliament*. Surely the Book was fond; and with Unreaſonableneſs and Unſeaſonableneſs, hath hindred much Good, and done much Hurt: And in nothing more than in increaſing the Papiſts Triumph againſt our Church. For Papiſts, you know, be common Enemies to all Sides of Chriſtians; and are glad of this Queſtion, and be loth it ſhould die. But, Sir, I doubt whether it were beſt Policy to let the Matter die quietly, or to rub up the Queſtion publickly. For I am not certain, whether it ſhall edify, or hurt the Church. Herein would be ſome Regard to good Diſcretion. It is good to contain Controverſies within Schools, and not to carry them to *Paul's-Croſs*, and elſewhere Abroad. For beſides that, as I hear, it draweth the Youth among you, from Learning, and applying their Books, to Faction; it abateth many good Mens Liberality to Scholars; which is great Pity. You know what the Diviſion of *Lutherans* and *Zuinglians* hath done. And hereby the greateſt Hurt ariſen, that oft arguing of the Matter in Writings, hath exaſperated Affections. And while the Chriſtians were diſtracted, the Papiſts have abuſed the one againſt the other: Now as it were hiſſed them together, and deſtroyed both. *Germany* and the *Low-Country* have too many Examples.

Vid. Life of Biſhop *Aylmer*.

" Mr. *Elmer*'s unſeaſonable Paradox, though true, hath hurt the Church, and yet not advanced his Preferment ſo much as he hoped. I pray God, that God raiſe not another Queen *Mary* to accord both Sides, and give Occaſion to ſuch Reconciliation as was between *Ridley* and *Hooper*. Let us do, *Quod nobis, non quod illis dignum ſit:* And covet, that our Brethrens Infirmities might be healed, or covered.

" I know all Papiſts will ſet you on eagerly, and Dr. *P.* will clap you for it; and perhaps miniſter you Matter to furniſh your Book, without Care on which Side the Shame do light. Sir, you know that not he that giveth the firſt Blow, as they have done, but he that giveth the Second, as you ſhall do, maketh the Fray. Which among us, the Papiſts would fain ſee, and laugh at. I would make them no ſuch Sport, if I were as you: Neither would I be Trumpeter, much leſs a Captain of Civil Wars among Chriſtians. I would rather make vaniſh the Forces on the other Side, with driving them ſoberly to ceaſe, or vainly to fight with their own Shadows, for lack of an Enemy. I miſlike much theſe Mens Courſe and Fancies, and Matters contained in their Books. But I would fain have that Remedy followed, which might beſt help the Peace of the Church: And as a dangerous Fire, to withdraw *Fomenta*. And ſith it cannot be preſently quenched, let it *deflagrare*, without adding more Stuff unto it.

" Whether this be a right Opinion or no, I cannot tell. For ſo I ſhould prejudicate your Wiſdom too much: And therefore I will not ſtiffly hold it. For perhaps ſo to do might be more dangerous, than to be a Papiſt: Or for a Doctor to have meddled with the Pope's Bull. But yet I thought it honeſt and friendly to put you in mind of it; praying God to inſpire you the beſt. But this one Thing I would ſeriouſly adviſe you, before you go any further in your Book, to confer with ſome grave, wiſe Men; and eſpecially ſuch as have been rather Beholders, than Actors in this Tragedy; and ſo do come to the Cauſe with leſs troubled Affection; as the Dean of *Pauls*, the Dean of *Wind-*

" *ſor*,

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" *for*, and other ſuch as your Wiſdom can chuſe; and eſpecially, if you can, with " ſome Counſellors; who, as you know, are the beſt Judges of Policy and Diſ- " cretion: As, my Lord *Treaſurer*, my Lord of *Leyceſter*, Mr. *Treaſurer*, " Sir *Walter Mildmay*, Sir *Raſe Sadler*, and the reſt; (which all, as you know, " be fit) and to hear their Opinions; not for your Doctrine, (for therein " I doubt not, you believe that God guideth you; and that you are rather " to teach them, than they you) but for the Policy; whether it be good " for the Church at this Seaſon, to exagitate this Queſtion, or rather to " ſuppreſs it.

" Good Mr. Doctor, take my Friendly Meaning in good Part. For I am " loth to have the Church take hurt, or you (for our Friendſhips Sake, which is " unfeigned) to be an Author of it; neither would I have you to contend with " them, who ſhall be the verier Fool, or who ſhall moſt trouble the Church. Fare " ye well. At *London*, the xx^th^ of *October*, 1572.

Yours hartily to his Power,

THOMAS NORTON.

And then by way of Poſtſcript he added, " *Non eſt melius amicos perdere, quam* " *Verba.* Dr. *Chaderton* hath preached [as it ſeems, at St. *Paul*'s] upon a good " Text, *Circumſpectè agatis*, [intending by the Mention thereof, to put Dr. *Whit-* *gift* in mind to *walk circumſpectly* in this Affair;] " The Matter is almoſt dead. " And now to kindle the Queen's Diſpleaſure againſt Proteſtants, for an Error, " or Overſight in ſome of them, is not beſt. And one Thing I would have you " learn in Mr. *Elmer*'s Example: That his hurting of the Church hath raiſed " him ſome ſuch ſecret Miſlikers, as that his Succeſs hath not anſwered his " Hope.

And now what ſhould our Divine do, upon all this Counſel of his unfeigned Friend, and grave Monitor? He was naturally of a quiet, peaceable Diſpoſition, and held the Peace of the Church Sacred: Which made him very unwilling to enter into this Controverſy. But he had before now, maturely deliberated this Matter with many wiſe Men, and eſpecially with the Archbiſhop of *Canterbury*. And the Reaſons he gave of his Undertaking this Task, and his Conſideration of *Norton*'s Objections againſt it, in his Anſwer ſent a few Days after, are ſo ſatiſfactory, that though it be ſomewhat long, I muſt have leave here to inſert it; eſpecially communicating ſo much Inſight into theſe Affairs of this Church, and one ſort of the Adverſaries thereof.

Whitgift's Letter in Anſwer to *Norton*. *MSS. G. Petyt. Armig.*

" *Salutem in Chriſto*, &c. I moſt heartily thank you, good Maſter *Norton*, for " your Letters: Which as I take to come of good Will, both to the State of Re- " ligion, and to my ſelf; ſo do I accept the ſame: And I deſire you to accept my " Anſwer, as written to my very Friend; and proceeding from a Mind wiſhing " the ſame that you do.

Shewing his Reaſons for Writing his Book.

" It is true, that I am purpoſed to publiſh an Anſwer to that Book, called, " *An Admonition to the Parliament*. The Reaſons that move me thereunto be " theſe: I. Becauſe that the Book defaceth the whole State of Religion, the whole " Order of Service, the whole Miniſtry, the whole kind of Government, uſed and " allowed in this Church of *England:* The which, I think no ſound Proteſtant, " or Favourer of the State can willingly ſuffer. II. Becauſe in the ſame Book, the " very Steps and Degrees to *Anabaptiſm* is contained, wherein the *Anabaptiſts* of " *Germany* walked, before the broaching of their Hereſies. III. Becauſe theſe " Books be now in every Man's Hand, and are thought to be ſuch as cannot be " anſwered: And not the common People only, but many others be deluded by " them. IV. For that it is every faithful Man's Part to ſuppreſs Errors, to con- " vince Hereſies, and to maintain the Truth, ſo much as lieth in him. For in " ſuch Caſes to hold a Man's Peace, is to betray the Truth, to neglect his Duty, " yea, to deny his Faith, and to Sin againſt his own Conſcience. V. Laſt of all, " becauſe I my ſelf am ſlandered, to uſe nothing againſt ſuch kind of Men, but

" Violence

" Violence, bitter Words, and Affection only; that I have refuſed Conference: *ANNO* 1572.
" Which I have indeed ſundry times offered, and they have refuſed. That
" none of us have any Thing to ſay in our own Defence: Theſe be the
" Chief, and the principal Reaſons, that have moved me to take this Matter
" in Hand.

" Your Reaſons, wherein you would ſeem to move me to the contrary, be
" theſe. *Firſt*, You think it would quietly die of it ſelf, if no Anſwer were
" made thereunto. *Secondly*, The Papiſts will rejoice, if this Contention ſhould
" be continued; and they will ſet me eagerly on. And Dr. *P.* &c. *Thirdly*, You
" doubt whether it ſhall edify, or hurt this Church. *Fourthly*, You would have
" it kept within the Schools, leſt it ſhould draw our Youth from Learning, to
" Factions, *&c.* *Fifthly*, You will me to conſider, what Hurt the Diviſions of
" *Lutherans* and *Zuinglians* have done. *Sixthly*, That Mr. *Elmer*'s Unſeaſonable
" Paradox, though true, hath hurt the Church; and yet not advanced his Pre-
" ferment, as much as he hoped. Finally, you adviſe me to confer with ſome
" grave, wiſe Men, *&c.*

" To your Firſt Reaſon thus I briefly anſwer, That there is no Likelihood that
" the Matter ſhould die; ſeeing their Book be once again Printed, and in every
" Man's Hand and Mouth. Indeed, that which you wiſh, were to give the Victo-
" ry, and to acknowledge the Truth of their Cauſe. *Nam qui tacet*, &c.

" To the Second this I ſay, That you cannot pleaſe the Papiſts better, than to
" ſuffer that Book abroad unanſwered. For it overthroweth the Grounds and
" Foundations, which they alſo ſeek to ſhake: That is, our Book of Common-
" Prayers, our Sacraments, our Miniſtry, and the Authority which we give unto
" our Prince in Eccleſiaſtical Matters. Beſides all theſe, it would not have the
" Papiſts compelled to communicate with us. Moreover, it alienateth the Minds
" of the Subjects from their Prince. For how can they heartily favour her, whom
" they think to maintain a falſe Religion? And whereas you ſay, the Papiſts will
" eagerly ſet me on; ſurely in that Point you ſpeak too well of them, and too
" baſely of me. I have as little Acquaintance with Papiſts, and have given unto
" them as ſmall Occaſion to provoke me forward in any Matters that pleaſeth
" them, as ſome others have done, that would be accounted the greateſt Enemies
" unto them. I am verily perſuaded, that my Anſwer will much leſs pleaſe the
" Papiſts, than doth their *Admonition*. As touching Dr. *P.* your Surmiſes be moſt
" untrue. For he hath neither miniſtred unto me, neither have I received of
" him in this Caſe, as you ſuppoſe. Although I would not have refuſed ſo to
" have done, if it had been neceſſary: For I know him to be a Wiſe and Learned
" Man. And howſoever the World uncharitably judgeth of him, and of me, for
" uſing his Familiarity, (being by ſundry Means bound unto him, and knowing
" him very well) yet the Day will come, when both they and we ſhall be known,
" as we are.

" To your Third I Anſwer, That I doubt not but it will edify. For it can-
" not be, but that the confounding of Error, and confirming the Truth, ſhould
" Edify.

" In your Fourth Reaſon you wiſh that which cannot be. For you ſee that theſe
" Matters be publiſhed abroad in Books; preached in Pulpits; talked of at Ta-
" bles, by ſuch as know little what the Schools mean. And as they never began
" in the Schools, ſo it is now unpoſſible to contain them within the Schools. And
" one of the chief Cauſes why our young Men in *Cambridge*, and elſewhere, ſo
" embrace Factions, and theſe new invented Opinions, is becauſe no Man taketh
" upon him the Confutation of them. For how can you blame the Multitude
" for embracing of that, which is neither by Learning confuted, nor by Diſcipline
" reſtrained.

" Touching the Contention of the *Lutherans* and *Zuinglians*, I doubt whether
" it did Harm, or no. For notwithſtanding it is the uſual Practice of *Satan*, in
" the Time of external Peace in the Church, to make *Schiſms*, and to ſtir up
" Contentions; yet this Commodity cometh thereby, that the Truth is the more
" confirmed, and more commonly known. It was to be wiſhed, that *Luther* and
" *Zuinglius* had both agreed in one. But ſeeing that could not be, *Zuinglius*
" had not done his Duty, if he had not againſt *Luther* maintained the Truth of

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" the Cauſe. When *Anabaptiſm* did firſt begin in *Germany*, if no Man had ſet " himſelf againſt it, but ſuffered it for Quietneſs ſake to have proceeded, had it " not prevailed, and overthrown thoſe Churches?

" Mr. *Elmer*'s Doctrine was neither unſeaſonable, nor yet a Paradox; but a " common true received Opinion, grounded on the expreſs Words of the Scrip- " ture, and received without doubt of all learned Writers, both Old and New; " and in moſt ſeaſonable Time taught, Mens Minds and Hearts being ſo far " from due Obedience, and ſo inclinable to the contrary. And I am fully per- " ſuaded, that he had all the Advancement that he looked for. And it is great " lack of Charity, to judge Men to do that for Advancement, which they do of " Conſcience and Duty. And becauſe you uſe that Example for my Advertiſe- " ment, this I profeſs to you, that in this my Doing, I am ſo far from ſeeking " Advancement, that I look to be hated, to be reviled, to be ſlandered, to be " moſt miſerably defaced for the ſame, of the moſt Part. But I am at a Point; " and if I ſhould loſe my Life for it, I would, and will diſcharge my Conſcience " and Duty. And at that Point, I think Mr. *Elmer* is, howſoever the wicked " World doth wickedly judge.

" To conclude, as I have not of my ſelf taken upon me this Labour, but by the " Provocation of others; ſo in publiſhing the ſame, I do not follow mine own " Fancy, but the Authority of ſuch as be of the Wiſeſt, Godlieſt, beſt Learned, " and moſt Zelous (none diſpraiſed) in this Land, among the Clergy. Neither " I truſt ſhall the Queen's Majeſty, by this my Doing, be perſuaded to miſlike " Proteſtants, but clean contrary. For ſurely Her Majeſty might think her ſelf " little beholden to all the Learned Proteſtants in this Realm, if none of them " would take in Hand the Defence of Religion by her Eſtabliſhed, and of her " Authority and Government.

" I beſeech you, take this my ſhort Anſwer in good Part, and perſuade your " ſelf, that I have conceived a very good Will in you towards me, that you would " ſo friendly in this Matter write unto me. Continue your Friendſhip, I pray " you, and whatſoever is reported, yet try before you truſt; and uſe both your " Ears. Fare you heartily well. The xxv^th^ of *October*, 1572.

Your very Friend in Chriſt,

JOHN WHITGIFT.

The Effect of this Correſpondence was, that Mr. *Norton* ſeemed fully convinced by his Friend's Letter; and ſo he ſhewed himſelf to be by a Letter, which he wrote to the Archbiſhop of *Canterbury*, upon Occaſion of a Report brought to him, that *Norton* was writing againſt *Whitgift*. That ſince he ſaw, as he told the Archbiſhop, that the adverſe Party would not be quiet, but ſtill were thruſting more of their Books upon the World, he had ſent to Dr. *Whitgift* his Judgment, that he found they exagitated the Matter, and kept up the Difference, and therefore the Fault was theirs, and not his. *Norton*'s whole Letter to the Archbiſhop, may be found in that Archbiſhop's Life.

Life of Archbiſhop *Parker*, p. 364.

In the Writing and Publiſhing of this his Book, he all along made uſe of the Advice and Inſtruction of the Archbiſhop: Who alſo knowing his Abilities, chiefly recommended the Work to him; and held a Correſpondence with him from Time to Time for that Purpoſe. And even in the Printing of it, when it was ready for the Preſs, he deſired the Archbiſhop would permit him to appoint his Printer, who was one *Toy*; to whom, he ſaid, he was greatly bound. And alſo that he would order his Chaplain, Mr. *Grafton*, to have the Correction of the Print; whom he knew to be very good in that Point. He deſired alſo the Archbiſhop's Direction about the *Dedication*; and that he would gladly know whether his Grace would have him to Dedicate his Book to any, or no; and to whom. And therefore, when we ſee it Dedicated to the Church of *England*, we may conclude it to be by the Archbiſhop's own Suggeſtion.

Hath the Advice and Inſtruction of the Archbiſhop in this Work.

Account of the Anſwer to the *Admonition*.

The Method he uſed in anſwering this *Admonition* was very fair, that all Readers might impartially judge, both of the one and the other. For the whole Text of that Book was firſt ſet down in Paragraphs, and then followed *Whitgift*'s

Anſwer

Anſwers to each. Thus, after the Preface to the *Admonition* mentioned above, *Whitgift* ſubjoined his Anſwer, to this Effect, *viz.* "That thoſe Two Treatiſes, con- "tained in the *Admonition*, as they were void of ſound Learning, ſo were they full "of blind Affection, and ſtuffed with uncharitable and unchriſtian Terms and "Phraſes. Wherefore it was to be feared, that they proceeded not out of Love, "but of Hatred; not of Zeal, but of Malice; not of Humility, but of "Arrogancy; not of Minds deſirous to *reform*, but of Stomachs ſeeking to "*deform* and confound that which was in due Form and Order, by lawful Autho- "rity eſtabliſhed. For what charitable, zealous, and humble Spirit would ſo "ſpightfully and ſlanderouſly ſpeak of their Brethren; whoſe Doctrine was pure; "whoſe Zeal was fervent; whoſe Sufferings for the Goſpel had been, in Time of "Trial, comparable with any Man's that then lived; who had all painfully taught "the Word of God in this Realm, and did at that Day; and by whoſe Miniſtry "the Goſpel had taken root, and was come to that Increaſe, that then (God be "thanked) appeared? And that ſurely, theſe opprobrious Terms, *proud Genera-* "*tion, tyrannous Lordſhips, ungracious, cruel, Pope-like, wicked Reign, proud Ene-* "*mies*, &c. applied to Brethren, proceeded not from the humble and mild Spirit "of Chriſt; but from the proud and arrogant Spirit of Satan. And that therefore "by this unſeemly Preface it might appear, from what Spirit the reſt of this "*Admonition* ſprang, *&c.* ANNO 1572.

This excellent Book, containing a very learned and ſatisfactory Vindication of the Church of *England*, and the Uſages thereof, (and eſpecially for the Government of it by Biſhops,) the Author diſtinguiſhes in divers Tracts, which I will here ſet down, for the Inſtruction of the Reader in the Subject of this Work. The divers Tracts contained in the Anſwer.

The firſt Tract is, whether Chriſt forbad Rule and Superiority unto his Miniſters? II. Of the Authority of the Church, in Things indifferent. That ſome Things may be tolerated in the Church touching Order, Ceremonies, Diſcipline, and the kind of Government not expreſt in the Word of God. III. Of the Election of Miniſters; and of the Tryal of Miniſters both in Learning and Converſation. IV. Of Miniſters having no paſtoral Charge. Of Ceremonies uſed in ordaining Miniſters. Of Apoſtles, Evangeliſts and Prophets. V. Of the Reſidence of Paſtors. In this Tract there is a Chapter of *Pluralities*, or having more Benefices than one. VI. Of Miniſters that cannot preach; and of giving Licenſes to preach. VII. Of the Apparel of Miniſters; and the Cauſe, why ſome refuſed the Apparel, examined. VIII. Of Archbiſhops, Metropolitans, Biſhops, Archdeacons, *&c.* IX. Of the Communion Book. The general Faults examined, wherewith the publick Service was charged by *T.C.* In this Tract is an Examination of the particular pretended Faults, either in Matter or Form, wherewith the Book of Common Prayer is charged. X. Of Holy Days. And of Holy Days in general, that they may be appointed by the Church: And the Uſe of them. XI. What kind of Preaching is moſt effectual. XII. Of Preaching, before the Adminiſtration of the Sacraments. XIII. Of reading the Scriptures. A Compariſon between reading the Scriptures and preaching. XIV. Of Miniſtring and Preaching by Deacons. XV. Of Matters touching the Communion. Of the Orders and Ceremonies uſed in the Celebration of the Communion. Of ſhutting Men from the Communion. And of compelling to Communicate. XVI. Of Matters touching Baptiſm. Of Interrogatories miniſtred to Infants. Of God-Fathers, and their Promiſe. Of Fonts, and Croſſing in Baptiſm: And of the Parties that are to be Baptized. XVII. Of the Seignory, or Government of Seniors. Whether there were ſuch as the *Admonition* called *Seniors*, in every Congregation. Whether the Government by Seniors ought to be perpetual. XVIII. Of certain Matters concerning Diſcipline in the Church. Of Excommunication: And in whom the Execution thereof doth conſiſt. Of Biſhops Courts, and their Officers. XIX. Of Deacons and Widows. XX. Of the Authority of the Civil Magiſtrate in Eccleſiaſtical Matters. XXI. Of ſubſcribing to the Communion Book. Certain general Faults, wherewith the Book is charged by the *Admoniſhers*. Of reading of Homilies, and the *Apocrypha*, in the Church. Of the Name *Prieſt*, given to the Miniſters of the Goſpel. Matters concerning the Solemnization of Marriage. Of the Confirmation of Children. Of Burials, and Matters thereunto appertaining. And other particular Matters, for which they refuſe to ſubſcribe to the Book. XXII. Of Cathedral Churches, *&c.*

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Dedicates his Book to the Church of *England.*

Dr. *Whitgift* Dedicated this his *Anſwer*, *To his loving Nurſe*, *the Chriſtian Church of* England, in theſe Words, " *J. W.* a Miniſter and Member of the ſame, " wiſheth Peace in Chriſt, and Continuance of his glorious Goſpel, even to the " World's End". Here he ſhewed divers Things that deterred him from med-dling in this Buſineſs: One was, " That he did, with all his Heart, hate Con-" tention and Strife, and eſpecially in Matters of Religion, among ſuch as profeſs " the ſelf ſame Goſpel. And another, that he feared greatly, that ſome Slander " might redound to the Goſpel by this open Contention; ſeeing GOD is not " the Author of Contention, or Confuſion, but of Peace. Beſides, he doubted, " Whether this kind of Dealing by Writing might miniſter Matter to the com-" mon Adverſaries of the Goſpel, to rejoice and glory, and flatter themſelves the " more in their damnable Errors. That he alſo greatly ſuſpected the ſlanderous " Reports of Backbiters, and of unlearned Tongues; whereof he had, he ſaid, " great Experience; having been moſt unjuſtly ſlandered by that viperous Kind " of Men: And the other Sort, being not able to judge of Controverſies, accor-" ding to Learning and Knowledge; and therefore ruled by Affection, and car-" ried headlong with blind Zeal into divers Judments. And laſtly, that he " knew ſundry in all Reſpects worthy Men, much more able to deal in ſuch " Matters than he.

" But that when he conſidered his Duty towards GOD, his Church, and " to his moſt Gracious Lady and Sovereign, Queen *ELIZABETH*, by whoſe " Miniſtry GOD had given the Goſpel free Paſſage unto the People of this " Land; he thought that Duty ought not to be omitted; ſeeing GOD, and " not Man, ſhould be his Judge. And that he was not the Author of Contenti-" on, which defended the Truth, and confuted Error; but he that impugned the " Truth, and ſpread Sects. He remembred, that it was no new Thing to have " Contentions, Sects, and Schiſms in the Church of Chriſt; eſpecially when it " enjoined external Peace: And that we had manifeſt Examples thereof from " Time to Time. As firſt between *Peter* and *Paul*; afterwards between the " *Oriental* Church and the *Occidental*, touching *Eaſter*. And ſo he was ſatisfied, " that this could be no ſlander to this Church, which by the Malice of Sa-" tan had been practiſed in the Churches ever ſince the Aſcenſion of Chriſt. " And further, that when he perceived theſe Men, againſt whom he wrote, " did agree with the Adverſaries, in defacing the State of Religion, the Order " of Common Prayer, the Miniſtry, the Sacraments, the kind of Government, *&c.* " uſed and allowed in this Realm of *England*; and that in as opprobrious a Man-" ner as the Adverſaries did; and likewiſe, that they ſought to overthrow the " ſelf-ſame Pillar of this Church with the Adverſaries, tho' not with the ſelf-ſame " Means; He thought the Confutation and Overthrow of the one, would be the " Confutation and Overthrow of the other. That againſt Backbiters, Slanderers, " and ungodly Tongues, he would by God's Grace arm himſelf with Patience; " ſeeing their Talk was no ſufficient Cauſe to abſtain from doing his Duty.

Theſe Men agreed with the Adverſaries, *i. e. Papiſts.*

" And to conclude, he, though the unworthieſt of a great Number, took upon " him this Enterprize, partly to ſhew, that the Book called *The Admoniton*, was " not ſuch but that it might eaſily be anſwered: And eſpecially, to ſatisfy his " own Conſcience. For that he conſidered, that if no Man had taken upon him " the Envy of the common Sort, in withſtanding the Enterprizes and Proceedings " of the *Anabaptiſts* in *Germany*, *Anabaptiſm* had overthrown their Churches, " and utterly deſtroyed them. Theſe Reaſons ſatisfied his foreſaid Objections. And herein he ſatisfied his own Conſcience. And foraſmuch as the Matter touched the State of the whole Church of *England*, he thought it moſt meet to *Dedicate* this his Book rather unto the ſame generally, than unto any one particular Mem-ber of the ſame; proteſting, that if he had affirmed any Thing therein, that by Learning and good Reaſon might be proved erroneous, he would reform the ſame. For he wholly ſubmitted it to the Rule of God's Word, and the Judg-ment of thoſe that were Learned, Diſcreet and Wiſe. And ſo he ended; praying

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the Lord to bleſs her, the dear Spouſe of Chriſt, with the Continuance of his Goſpel. *ANNO* 1572.

Dr. *Whitgift* alſo, by way of *Preface*, made a ſeaſonable Exhortation to ſuch as were in Authority, and had the Government of the Church committed unto them; whether Civil or Eccleſiaſtical, with reſpect to theſe Diſaffected Perſons, and the Dangers accruing from them. "That becauſe the common ſort of Perſons, eſpecially "where the Goſpel was Preached, were ſo apt to embrace new invented Do-"ctrines and Opinions, though they tended to the diſturbing the Quiet of the "Church, and the diſcrediting ſuch as were in Authority, and the maintaining "of Licentiouſneſs and leud Liberty; he thought good therefore to ſet before their "Eyes, the Practices of the *Anabaptiſts*, their Conditions and Qualities, the "Kind and Manner of their Beginnings and Proceedings, before the broaching of "their manifold and horrible Hereſies: To the Intent, that they, the Magiſtrates, "might the rather in Time take heed to ſuch as proceeded in like Manner. Leſt "they being ſuffered too much, might burſt out to work the ſame Effect. That "he accuſed none, but ſuſpected the Authors of this *Admonition*. And then from *Bullinger*, and other Famous and Learned Men, that had Experience of them, and wrote againſt them, he gave this Character of them: "That they bitterly "inveighed againſt Miniſters and Preachers of the Goſpel; ſaying, that they "were not ordinarily and lawfully called to the Miniſtry, becauſe they were called "by the Magiſtrates, and not by the People; that they Preached not the Goſpel "truly. That they were *Scribes* and *Phariſees*, &c. That they did not thoſe "Things that they taught unto others. That they had Stipends, and laboured "not: And therefore were Miniſters of the Belly. That they could not teach "truly, becauſe they had great Livings, and lived wealthily and pleaſantly, *&c.* "That the Sacraments were not ſincerely Miniſtred. Things were not reduced to "the Apoſtolick Church; Excommunication not rightly uſed; no Amendment of "Life appeared ſince the Preaching of the Goſpel. That therefore the Church "then reformed, was no more the true Church of Chriſt, than was the Papiſtical "Church.

Dr. *Whitgift* to the Governors of the Church.

The *Anabaptiſts* in *Germany* ſet before them.

He ſhewed further, "That theſe *Anabapriſts* had their private and ſecret Con-"venticles, and did divide and ſeparate themſelves from the Church; neither "would they Communicate with ſuch as were not of their Sect, either in Prayers, "Sacraments, or Hearing the Word. They counted all them as wicked and re-"probate, that were not of their Sect. They pretended in all their Doings, the "Glory of God, the Edifying of the Church, and the Purity of the Goſpel. "They earneſtly cried out againſt Pride and Gluttony, *&c.* They ſpake much of "Mortification: They pretended great Gravity: They ſighed; they ſeldom or "never laughed: They were very auſtere in reprehending: They ſpake glori-"ouſly, *&c.* Thereby they won Authority among the Simple and Ignorant "People. If they were puniſhed for their Errors, they greatly complained that "nothing was uſed but Violence: That the Truth was oppreſſed: That Innocent "and Godly Men, which would have all Things reformed according to the Word "of God, could not be heard, nor have Liberty to ſpeak. They found great "fault with the Baptizing of Children, and Ceremonies uſed in the ſame; and "afterwards did utterly condemn it. They taught, that the Civil Magiſtrate "had no Authority in Eccleſiaſtical Matters; and that he ought not to meddle "in Cauſes of Religion and Faith: That no Man ought to be compelled to Faith, "or to Religion: That Chriſtians ought to puniſh Faults, not with Impriſon-"ment, or Corporal Puniſhment, but only with the Sword. They complained "much of Perſecution; and bragged, that they defended their Cauſe, not only "with Words, but with the ſhedding of their Blood.

They ſeparate themſelves from the Church.

"Their whole Intent was to make a Separation, and a Schiſm, and to with-"draw Men from their ordinary Churches and Paſtors; and therefore moſt "odiouſly inveighed againſt ſuch Paſtors; and ſought by all Means to diſcredit "them. There was no Stay in them; but they daily invented new Opinions, "and did run from Error to Error. They were very ſtubborn and wilful; which "they called *Conſtancy*. They were wayward and froward, without all Humanity, "judged and condemned all other Men. They ſought to overthrow Common-"wealths, and States of Government. They gave Honour and Reverence to

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" none. And they uſed to ſpeak to ſuch as were in Authority, without any Sig-
" nification of Honour. Neither would they call Men by their Titles; and
" anſwered churliſhly: They attributed much unto themſelves, and pleaſed
" themſelves very well; but other Men they contemned. Further, he ſhewed concerning theſe Men, " That they went not to Preach in ſuch Places, where the
" Goſpel was not Planted; but inſinuated themſelves into thoſe Places, wherein
" the Goſpel had been diligently preached; and where there were Godly and
" quiet Men: There they made a Stir, raiſed up Factions, and bred Diſcords.
" They ſought to be free from all Laws, and to do what they liſted. They
" were animated by crafty and ſubtil Papiſts, who ſought the Overthrow of the
" Goſpel, and [by theſe Means] the reſtoring of Papiſtry. The People had them
" in great Admiration, becauſe of their Hypocriſy and Straitneſs of Life. And
" ſuch as were of contentious Natures joined with them. Theſe were the Manners,
" Conditions, Practices, of the *Anabaptiſts* in *Germany*, whereby they uttered their
" Seditious and monſtrous Hereſies.

Their Doings at *Munſter*. *Lanquet's Chron. Fol.* 297.

To which may be added their Doings in *Munſter*, the chief City in *Weſtphalia*. Where, getting the upper Hand, they appointed new Senators, invaded, waſted and ſpoiled their Neighbours, forced all others to their Wickedneſs. And ſuch as would not join with them, they took their Goods, and thruſt them out of the City. And a great while it was, and after a dreadful Siege, (wherein they eat Dogs and Cats, Mice, and other vile Beaſts) before the Biſhop of *Munſter* could recover his City again.

He warns the Magiſtrates hence, to be circumſpect.

And of all this preceding Account of theſe Seditious Wretches, our Doctor averred, that he had not writ one Word, which he had not his Authority to ſhew for, having learned them in the Writings of ſuch Learned Men, as had themſelves Experience of them, when they firſt began in *Germany*, and did Perſonally Reaſon with them, and afterwards writ againſt them. And then at length addreſſing to the Magiſtrates, left the Application hereof to their Wiſdom: Who could eaſily conjecture, what kind of Men they were, that came neareſt to theſe Steps: And only beſeeched them to be circumſpect, and to underſtand, that *Anabaptiſm* (which uſually followed the Preaching of the Goſpel) was greatly to be feared in this Church of *England*, and almoſt plainly profeſſed in that *Admonition*; the Authors whereof, he ſaid, agreed with them in thoſe forenamed Practices and Qualities.

Propounds the *Donatiſts* to the Magiſtrates Conſideration.

As our Author had thus ſet before the Magiſtrates theſe *Anabaptiſts* of more modern Times, ſo he proceeded further to deſire them to conſider the Conditions and Practices of the *Donatiſts* long before them: " Who divided themſelves
" from the Congregation, and had their peculiar Churches, or rather Conventicles,
" in *Africa*. Who taught, that all other Churches were ſpotted and impure, be-
" cauſe of their Miniſters: And that there ought to be no Compulſion uſed in
" Matters of Religion, *&c.* And to conclude, that theſe *Admoniſhioners* flatly
" joined with the Papiſts; and with the ſelf-ſame Aſſertions bended their Force
" againſt this Church of *England*. As the Papiſts affirmed, we were not the true
" Church; no, that we had not ſo much as the Face and Shew of a true Church;
Theſe Men agree with the Papiſts againſt this Church.
" and ſo did theſe Men ſay. The Papiſts ſaid, that we had no Miniſtry, no Bi-
" ſhops, no Paſtors; becauſe they were not rightly and Canonically called to
" theſe Functions: And ſo did theſe Men. The Papiſts ſaid, that our Sacraments
" were not rightly Adminiſtred: So did theſe Men ſay. The Papiſts wholly con-
" demned our Book of *Common-Prayer*, and the whole Order of our Service. In
" this Point alſo did theſe Men join with them; for they condemned it wholly
" too. The Papiſts would not have the Scripture read in the Church to the
" People: No more would they; for they ſaid, Reading was not Feeding. Thus
" the Author of the *Admonition* wrote further; The Papiſts denied the Civil Ma-
" giſtrate to have an Authority in Eccleſiaſtical Matters: And ſo did they. In
" ſhort, the Papiſts refuſed to come to our Churches, to Communicate with us in
" the Lord's Supper: And theſe Men would not have themſelves by Laws and
" Puniſhments compelled thereunto.

" Hereby

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" Hereby in a word it was manifeſt, that the Papiſts and they did jointly " ſeek to ſhake and overthrow the ſelf-ſame Foundation, Grounds and Pillars " of our Church; although not by the ſelf-ſame Inſtruments and Engines. There- " fore did Dr. *Whitgift* addreſs to the Magiſtrates, that it was time to awake out " of Sleep, and to draw out the Sword of Diſcipline: To provide that Laws made " for Uniformity, as well of Doctrine as Ceremonies, might be obſerved, boldly " to defend the Religion, and Kind of Government in this Kingdom Eſtabliſhed: " Or elſe, if they could, to reform and better the ſame. For it could not be, " but that this Freedom given to Men to obey and diſobey what they liſted, " and where they liſted, to broach what Opinions and Doctrines they liſted, " muſt in the End burſt out into ſome ſtrange and dangerous Effect.

In the Anſwer it ſelf, I ſhall obſerve a few Things gathered here and there out of it, of more ſpecial Remark.

The Compilers of this Liturgy, their Character.

Of the firſt Compilers of our Book of *Common-Prayer*, (to reconcile the greater Eſteem thereof) Dr. *Whitgift* gave this Character, That they were ſingular Learned Men, Zealous in God's Religion, Blameleſs in Life, and Martyrs at their End. For either all, or the moſt part of them, had ſealed this Book with their Blood. And this was the Book (ſaith the Anſwerer) the Authors of the *Admonition* now contended againſt; though hitherto they themſelves had uſed it. But now, when by Virtue of the Act of 13. *Elizabeth*, they were required by Subſcription to give their Conſent to it, and that it was not againſt the Word of God, they refuſed and poured out bitter Words againſt it. They cried, " It was an imperfect Book; " that it was culled and picked out of the Popiſh Dunghil, the Maſs; and that " it was full of all Abominations. For that ſome; nay, many of the Contents " thereof were ſuch, as were againſt the Word of God. Though heretofore, as " they ſaid, they had at all times born with that which they could not amend " in the Book; and had uſed the ſame in their Miniſtry, ſo far forth as they " might; Reverencing thoſe Times, and thoſe Perſons, in which, and by whom " it was firſt authorized; being ſtudious of Peace, and of the building up of " Chriſt's Church. From which Words *Whitgift*, among other Things obſerved, that they confeſſed themſelves to have allowed of this Book by uſing it, which afterward they ſaid was againſt the Word of God.

Anſwer to *Admonition* in *Quarto*, p. 148.

A Writing of Biſhop *Jewel* concerning Archbiſhops, communicated to *Whitgift*.

Another Thing in this Anſwer of good Remark, was a Paper of the Learned Biſhop *Jewel*'s Compoſing, for the Uſe of Dr. *Whitgift*, in that Place where he was to confute the great Clamour of the Authors of that *Admonition*, and of *T. Cartwright*, againſt the Office of Archbiſhops, Archdeacons, *&c.* as Antichriſtian, and by all Means to be thrown out of the Church; and againſt which, many in great Aſſurance preached, and read in the Univerſity. Now *Jewel* being ſo well verſed in the Ancient Conſtitutions of the Chriſtian Church, and the Primitive Government of it; his Aſſiſtance and Authority was thought very convenient to be made uſe of in this Matter. Their *Theſis*, and their Reaſons, with the ſaid Biſhop's Anſwers, are worthy the ſetting down, eſpecially being one of the laſt Things he wrote before his Death, which followed ſoon after. And therefore I recommend it to be read in the *Appendix*, being the Judgment of that Reverend Father, avouched by his own Hand, upon that *Theſis*; which was *Cartwright*'s; and the firſt of thoſe Propoſitions which he ſet down, and Subſcribed with his Hand, before the Heads of the Univerſity; *viz. Archiepiſcoporum, & Archidiaconorum Nomina, ſimul cum Muneribus, & Officijs ſuis, ſunt abolenda.*

Numb. X.

Annals of Reformation, p. 588.

Cartwright reflects upon Biſhop *Jewel*.

The Platformers were ſo diſpleaſed at the good Biſhop for this Confutation of their Principal Aſſertion, and their Reaſons; as alſo, for calling them *Novices* (as he did in the Margin of his Paper) and *Children*, and their Doctrine *Wantonneſs*; that *Cartwright* in his *Reply*, reflected unworthily upon him, being now Deceaſed. Firſt, they doubted whether this Half Sheet were his own, or framed for him. Then he called the Biſhop's Words *Biting, and ſharp Words:* Then he charged him to have called the Doctrine of the Goſpel, *Wantonneſs*. " But that being now " Dead, he added, it were againſt all Humanity to Dig, or to break up his " Grave; only that he would leave it to the Conſideration of the Readers, upon " thoſe Things which were alledged, whether it were a *Wantonneſs* or *Novelty:*

ANNO 1572. " Which was confirmed by the grave Teſtimonies of the Ancient Church of " God.

But earneſtly vindicated by *Whitgift*.

Whitgift could not forbear on this Occaſion to take Notice of, and earneſtly to reptehend the Ill will of this Party of Men againſt that Biſhop, in his laſt Sermon he had Preached at St. *Paul*'s but a little before his Death; confirming the Doctrine which had been before Preached there, by a Famous and Learned Man, [unknown, perhaps Dean *Newel*] touching Obedience to the Prince and Laws: Which angred them ſo much, that they ſpake openly againſt him with great Spight and Virulency. Inſomuch that *Whitgift* in ſome Earneſtneſs profeſſed, " That it " was ſtrange to him to hear ſo notable a Biſhop, ſo learned a Man, ſo ſtout a " Champion of true Religion, ſo painful a Prelate, ſo ingratefully and ſpightfully " uſed by a ſort of wavering, wicked and wretched Tongues. And that if their " Learning were but touched, they would not ſtick to Deface any other. Nay, " even the notable *JUEL:* whoſe both Labour and Learning they did ever, " and among themſelves, deprave, as *Whitgift* ſaid he had heard with his own " Ears, and a Number more beſides. And as a Proof thereof, he referred to the " Report, that by that Faction was ſpread of the Biſhop, after his ſaid Sermon at " *Pauls*. Nor did that Holy Biſhop call the Doctrine of the Goſpel *Wantonneſs*, " as *T. Cartwright* ſlanderouſly writ and reported; but their own Doctrine [which " they would have to be the Doctrine of the Goſpel] he called ſo; ſpeaking only, " ſaith *Whitgift*, of their Childiſh and Fantaſtical Devices of a new Church-" Government. And after ſuch like Words, excuſing his Earneſtneſs, he added, " That it was in Behalf of a *JEWEL*, that was contemned and defaced by " Contentious and Ingrateful Perſons. And that if it had pleaſed God to have " ſuffered him to have lived to that Day, in anſwering that Reply [of *T. C.*] " he would no doubt have proved his *Biting, and Sharp Words*, [as he called " them] moſt true. But ſeeing he was at Reſt, and not there to anſwer for him-" ſelf, though in reſpect of him, he was far unmeet to intermeddle in his " Doings; yet in reſpect of the Cauſe and Adverſary, he would juſtify his " Anſwers. And Laſtly, That if he doubted whether the Biſhop of *Sariſbury* were the Author of that half Sheet, he declared they were free to come and ſee his own Hand Writing.

Laments the Death of *Jewel*.

Defence, p. 422.

The Archbiſhops traduced by the *Admonit.* Their Characters. Anſwer to *Admonit. Quarto*, p. 228, 229.

In that Book of the *Admonition*, the Archbiſhop of *Canterbury*, (the Chief Governor of this Church under the Queen) was very contumelioufly treated. In one Place he was called *Petty Pope*, *Metropolitan and Primate of all* England. And in other Places, he and the other Archbiſhop alſo, *viz. Grindal*, Archbiſhop of *York*, were very rudely handled: Which *Whitgift* juſtly taking Notice of, gave them a truer Character, *viz.* " That they were Men to be Reverenced, not only " in reſpect of their Years and Authority, but of their ſingular Wiſdom, Gravity, " Learning, and ſound Religion alſo.

Beza, and other Foreigners Judgments of our Church, conſidered.

Where they in that Book inſiſted much upon *Beza*, and other Learned Men of the Foreign Proteſtant Churches, as though they condemned the Government of this Church, and the Proceedings here in *England*; Dr. *Whitgift* anſwered, that he thought they had abuſed Mr. *Beza* with their falſe Reports, which had cauſed him to write otherwiſe than he would have done, had he known the whole State of the Controverſy. And that ſo they had abuſed other notable Learned Men, [as *Bullinger*, and *Zanchy*, and *Gualter* of *Helvetia*] and cauſed them to write according to their Fancies. Who ſince that Time, (having been thoroughly informed of theſe Matters) had by their Letters, (which were to be ſeen) both condemned their Contentiouſneſs, and their own too much Credulity. And yet, as our Doctor added, that as for our Faith and Church, they depended neither upon Mr. *Beza*, nor any other Man. Neither did they [thoſe Foreign Divines] look for any ſuch Prerogative, as belonging to them. And particularly, as for Mr. *Beza*'s Mind, *Whitgift* referred the Reader to a Learned Epiſtle, which he wrote unto *Grindal*, Biſhop of *London*, about theſe Matters. Which Letter may be ſeen in the Life of that Biſhop, under the Year 1566, and that Biſhop's Anſwer thereto. And thence may be ſeen what little Cauſe they had to boaſt of *Beza*.

Beza's Letter to Biſhop *Grindal*. Life of *Grindal*, p. 113, 117, 118, 126.

For the writing of the Second *Admonition* (which nevertheleſs was printed with the former) they gave theſe Reaſons, *viz.* That it was a Petition to the Parliament, (that ſate *Anno* 1572.) upon the Subſcription to Articles required by the Eccleſiaſtical Commiſſioners, authorized by the Parliament; and for Non-Subſcription to loſe their Places and Livings: And ſome, beſide the Loſs of their Livings, were pretended to be unbrotherly and uncharitably treated. On this Reaſon the Petition ran, That it might therefore pleaſe that Honourable and High Court of Parliament, in Conſideration of the Premiſſes, to take a View of ſuch Cauſes as then with-held, and ſtill did, the foreſaid Miniſters from ſubſcribing and conſenting unto thoſe foreſaid Articles, by way of Purgation, to diſcharge themſelves of all Diſobedience towards the Church of God, and their Sovereign, and by way of moſt humble Intreaty for the removing away, and utterly aboliſhing of all ſuch Corruptions and Abuſes, as with-held them.

ANNO 1572.

The Reaſons of the Second *Admonition* conſidered.

It is convenient to juſtify thoſe that were concerned in theſe Tranſactions; and particularly, from that Charge of their *Unbrotherly and Uncharitably* treating: Hence our Anſwerer told them, "That they were as gently intreated as might "be: No kind of *Brotherly* Perſuaſion omitted towards them. Moſt of them, as "yet, kept their Livings, though One or Two were diſplaced. They were of-"fered, as he added, all kind of Friendlineſs, if they could be contented to con-"form themſelves; yea, but to be quiet, and hold their Peace. But that they, "on the contrary Side, moſt Unchriſtianly, and moſt Unbrotherly, both Publickly "and Privately, railed on thoſe that ſhewed thoſe Humanities towards them; ſlan-"dered them by all Means they could, and moſt untruly reported of them, ſeek-"ing by all Means their Diſcredit.

Anſwer in *Quarto*, p. 145, 146.

The Refuſers of Subſcription gently uſed.

I am the larger in the Relation of theſe Paſſages, the Books now being out of the Hands of moſt Readers; and that thoſe that have them might not be interrupted in their Reading, by ſearching into the Places and Paſſages whence theſe Periods are taken.

CHAP. VII.

Other Pamphlets accompanied the Admonition. *The Contents of them. Anſwered by* Whitgift. *The Biſhops called* Phariſees: *Retorted.* Whitgift's *Judgment of the new Platform; and of the Church of* England. Whitgift's *Book before it was Printed, viewed by the Archbiſhop of* Canterbury, *and other Biſhops. Of publick Uſe to the Church. But oppugned in the Univerſity; and particularly in St.* John's *College. Endeavours to redreſs theſe Seditions there.* Chark *of* Peter-Houſe, *his* Clerum *againſt Biſhops. Is Expelled by the Heads. Their Letter to the Chancellor, declaring his Caſe.*

I HAVE not yet done with this Memorable Controverſy, managed by our Doctor againſt the Inſults of theſe *Admonitioners*. Their Book ſoon after the Publiſhing of it, became backed with Three other Pamphlets; ſent to him, as it were a Challenge: Which he briefly anſwered toward the End of his Anſwer to the *Admonition*. The Firſt was a *Preface* to the other Two. The Second was called, *An Exhortation to the Biſhops, to deal Brotherly with their Brethren.* The Third, *An Exhortation to the Biſhops, and their Clergy, to Anſwer a little Book that came forth the laſt Parliament*; [i. e. *The Admonition*] *And the other Brethren, to judge of it by God's Word, until they ſee it anſwered. And not be carried away with any Reſpect of Men*; ſurmiſing, as though it could not be anſwered.

Three other Pamphlets backing the *Admonition*, anſwered by *Whitgift*. Defence, p. 806.

ANNO 1572.

The Contents of the First.

That first Pamphlet, called *the Preface*, consisted of these Points especially. First, by divers Examples it was there declared, that the wicked and ungodly of this World, could never away with such as would reprove them for their manifest Sins and Ungodliness. Secondly, That this was the Cause, why these two Treatises [*i. e. The Admonition*, First and Second Part] which were lately written and imprinted in the last Parliament-time, &c. were of so many misliked; and the Authors thereof so cruelly intreated, and straitly imprisoned. Thirdly, It railed on the Bishops, and such as were in Authority; comparing them unto false Prophets, and to *Pharisees, &c.* Last of all, it concludes with threatning, that if they go forward in their Sins, their Doings should be, with more Bitterness of Words, and Plainness of Speech, thrown into their Faces.

Whitgift's Answer.

To the Second Point Dr. *Whitgift* gave this Answer; "That it was false, uncharitable and scandalous. For the Cause why those Books were not esteemed, especially "among the wise and learned, was, the untrue Doctrine contained in them, maintained with untrue and unapt Allegations of the Scripture, and interlaced with opprobrious Terms and railing Speeches, tending to the Disquietness of the Church, "and Overthrow of true Religion: And the Authors thereof imprisoned, not for "telling any Man of his Sins, but for writing Libels against this whole Church "of *England*; against the Book of Common Prayer, against the Ministry, against "the Sacraments: Finally, against the whole Form and Government of the Church "by the whole Consent of this Realm, established according to the Rule of God's "Word. The Third Point, he said, came from the same Spirit that the Second "did; thatis, the Spirit of Arrogance and Malice: In that it compared godly, wise, "zealous, and learned Bishops, to idolatrous Priests, and unto *Pharisees*. But in"deed, added he, the Conditions and Qualities of the *Pharisees*, did most aptly "agree with the Authors of these Libels, and their Adherents: As will more par"ticularly appear by and by.

The Contents of the Second.

The Author of the Second Pamphlet, *viz. The Exhortation to the Bishops, to deal brotherly*, &c. pretended to excuse himself, for taking upon him the Exhortation. He moved the Bishops to deal brotherly with the Authors of the *Admonition*: First, because they were their Brethren: Secondly, because they ought first to have discovered unto the World by the Word of God, how true or false they have written: Thirdly, because they did but disclose the Disorders of our Church of *England*; and therefore only desired a Reformation of the same, according to the Rule of God's Word. Fourthly, that the *Papists* lay abroad in their Dioceses untouched. Fifthly, that many lewd, light Books and Ballads flew abroad, printed, not only without Reprehension, but *cum Privilegio*, &c. Likewise in the same Book, the Author seemed to justify the *Admonition*; and to condemn the Lordship and Authority of Bishops; ascribing thereunto the Stay and Hindrance of their pretended Reformation; and charging them after a Sort with mangling the Scriptures, *&c.* These were the principal Matters of the Book. To which Dr. *Whitgift* briefly answered also; As, "That notwithstanding they were "*Brethren*, they were not therefore to escape Punishment for their Offences. "Should not the Prince, the Magistrate, execute Laws upon such as break them, "because they be their *Brethren* in Christ? That Affection in private Men's "Causes must not carry any headlong into publick Errors. That some of "them in open Speech, and manifest Signs, accounted not the Ministers of the "Church their Brethren; nor acknowledged them to be such: That these Men "had been talked with, and heard what they had to say for themselves; but "their haughty Minds and good Opinion conceived of themselves, would not "suffer them to see their Errors: That if *Papists* went abroad unpunished, "when by Law they might be touched, surely it was a great Fault, and could "not be excused; and he prayed God it might be better lookt to: But this was "no good and sufficient Reason for the Impunity of others: That it was a Fault "to suffer lewd Ballads and Books touching Manners; but that it was a greater "Fault to suffer Books and Libels, disturbing the Peace of the Church, and "defacing true Religion.

Whitgift's Answer to it. *Def.* p. 809.

The Third Pamphlet answered.

The Third Scrole, called *An Exhortation to the Bishops and to their Clergy, to answer a little Book*, &c. [*i. e.* The *Admonition*,] which they termed, *A short and peevish Pamphlet*: This our Doctor also had answered. And as for that

little Book, in his Anſwer thereunto, he told them how he diſcloſed their double and corrupt dealing; their wringing of the Scriptures to ſerve their Turn: And added, " That he had declared the true Senſe and Meaning of them; and that in " plain and ſimple Manner uttered his Judgment therein; not bumbaſted " with Rhetorick, meaning, as they had don. That notwithſtanding he had in " ſundry Places declared the Uſe of the Church of Chriſt in Times paſt; and " that he uſed the Teſtimonies of antient Councils and learned Fathers, which " thoſe unlearned Men unlearnedly contemned; a Thing not heard of in any " Age or Church, nor allowed of any learned Man, but only of certain Heretics, " and eſpecially *Anabaptiſts*. And in ſhort, that he had not anſwered the Book " by Pieces, [as *Cartwright* did *Whitgift*'s Anſwer] but wholly: Yet begging their " Pardon, that he had not made more ſpeed with his Anſwer; their frivolous " Quotations ſo troubled him, *&c.* that he could not ſooner make an End of it. And " that in all the reſt of that deriding Pamphlet, there was nothing of any Mo- " ment worth anſwering. *ANNO* 1572. *Def.* p. 811.

In this Pamphlet, all the Miniſters of the Goſpel, that were not of their Sect, were called *Phariſees*: And the ſame Terms were liberally beſtowed upon the Biſhops in the *Admonition*. In anſwer to which Pamphlet, our Doctor proved, that this Name *PHARISEE* did much more aptly agree unto the Authors thereof, and ſuch like; than to the Biſhops and other Miniſters, whom they ſo often called by that Name, and ſo odiouſly compared them together in that Pamphlet: And how much theſe reſembled the *Phariſees*, he ſhewed them in another Place, " That the *Phariſees* did all that they did, to be ſeen of Men, and " ſought the Commendations of the common People, as appeared, *Matth.* VI. and " XXIII. And ſo did they. The *Phariſees*, when they faſted, disfigured their " Faces; and theſe, walking in the Streets, hung down their Heads, looked " auſterely, and in Company ſighed much, and ſeldom or never laughed. That " the *Phariſees* ſtrained out a Gnat, and ſwallowed down a Camel; and theſe " Men thought it an hainous Offence to wear a Cap or a Surplice, but in ſlan- " dring and backbiting their Brethren, and in railing upon them by Libells, in " contemning of Superiors, in diſcrediting ſuch as were in Authority; to be ſhort, " in diſquieting the Church and State, they had no Conſcience. That the *Phari-* " *ſees* ſeparated themſelves from the common ſort of Men, as more holy, and con- " temned the poor *Publicanes*, as Sinners: And that therefore ſome learned Inter- " preters thought that they were called *Phariſæi quaſi ſegregati*, &c. *Phariſees* as " *ſeparated*, and divided from the common ſort, in Holineſs of Life; much like " unto the Monks called *Carthuſians*. That theſe Men alſo *ſeparated* themſelves " from the Congregation, and would not communicate with us, neither in Preach- " ing, hearing the Word, nor in the Sacraments: That they contemned and de- " ſpiſed all thoſe that were not of their own Sect, as polluted, and not worthy to " be ſaluted, or kept company with, *&c.* And in ſhort, our Doctor towards the latter End of his *Anſwer*, gave his Judgment of this new Platform, (that ſuch a Stir was made to introduce) ſet down by the Authors in the Second *Admonition*; where they preſcribe the Manner of electing Miniſters; where they treat of their Exerciſes, of their Equality, of the Government of the Church, *&c.* " This " ſurely, writeth he, being well conſidered, will appear, not only a confuſed " Platform, without any ſound Warrant of God's Word; but alſo a fantaſtical " Device, tending to the Overthrow of Learning, Religion, yea, the whole State " of the Government of the Common-Wealth". He reckoned it the Overthrow of Learning, as well as Religion and Government; becauſe he obſerved, that in an- other Edition of their *Admonition*, in the Preface, to Archbiſhops, Biſhops, Suf- fragans and Deans; they added *Univerſities, Doctors and Bachelors of Divinity*: Whereby it ſeems they were for a Confuſion of Degrees (which they call an *Equality*) as well in Univerſities as Pariſhes. And this tended to the Overthrow of Univerſities and all good Learning.

They called the Biſhops *Phariſees*.

The Charge retorted.

Def. p. 807.

His Judgment of the new Platform.

And, that I may add here what he ſaid in his Second Book; Concerning the preſent eſtabliſhed Church of *England*, he gave this Teſtimony, (and undertook to main- tain it) affirming boldly, " That all Points of Religion neceſſary to Salvation, and " ſuch as touched either the Myſteries of our Redemption by Chriſt, or the right " Uſe of the Sacraments, and true Manner of worſhiping God; were as purely

And of the preſent Church of *England*.

ANNO 1572. " and perfectly taught by public Authority, eſtabliſhed in the Church of *England*, " at this Day, as ever they were in any Church, ſithence the Apoſtles Times, or " now were in any reformed Church in the World. And likewiſe, that al Hereſies, al corrupt Doctrines, al Superſtitions, Papiſtical Opinions, had been and " were, by the Prince and the Realm, baniſhed; and by the learned Biſhops and " Preachers, in Word and Writing, confuted, who was ſo blind with Malice, (as " he asked the Queſtion) that he could not ſee?

Preface to the *Defence*.

As Archbiſhop *Parker* was the chief Perſon that ſet *Whitgift* about this Work, ſo he gave him conſiderable Aſſiſtance therein, and the ſeveral Parts of the Copy, as it was finiſhed, were ſent to him from Time to Time, to review: And *Cooper* Biſhop of *Lincoln*, another of our learnedeſt Biſhops, together with other Biſhops and learned Men, were conſulted withal; that the Book might be a more compleat Vindication of this Church, and the Cavils of the averſe Party moſt ſatisfactorily anſwered.

The Archbiſhop and other Biſhops review *Whitgift*'s Anſwer.

For in the Month of *September*, 1572. the Doctor had made an End of his *Confutation* of the *Admonition*; and as ſoon as he had written out fair the Firſt Part of it, he ſent it to the Biſhop of *Ely*, Dr. *Perne*, and ſome other learned Men, for them to peruſe: And then afterwards for the laſt Peruſal of it, it was by him ſent to the Archbiſhop of *Canterbury*, accompanied with his Letter, dated from *Trinity* College, *Sept.* 21. And ſhortly after, having tranſcribed the Second Part, (which the Biſhop of *Lincoln* had read over) he ſent that alſo to the ſaid Archbiſhop, with his Letter, bearing Date *October* 21. from *Ely*; deſiring his Grace to peruſe it alſo, and to correct it, as ſhould ſeem good to him. In his Letter he acquainted the Archbiſhop, that he had an Epiſtle of Mr. *Gualter*, (the learned Divine of *Zurich*) written of late to the Biſhop of *Ely*; (a Copy whereof he ſent him encloſed) which would be, he ſaid, a very fit Anſwer for the Epiſtle of the ſame eminent Foreigner, ſet at the End of the *Admonition* [by the Compilers thereof, as favouring their Cauſe.] He did not know the ſaid Biſhop's Pleaſure, whether he would have it printed: But he told the Archbiſhop, he would reſort unto his Lordſhip for the ſame. And it appears he had that Biſhop's Leave, it being publiſhed in *Latin* and *Engliſh* at the End of his Book; with his Preface, " That foraſmuch as the Authors of the *Admonition*, for their better Credit had " ſet down in print the Epiſtles of Mr. *Beza*, and Mr. *Gualter*: So he thought " good to ſet down an Epiſtle of Mr. *Gualter*, revoking the ſame, upon better Information: Alſo another of Mr. *Bullinger*, [chief Miniſter of *Zuric*] concerning " the ſame Cauſe.

Sends the Archbiſhop both Parts of his Book to peruſe.

So that in his excellent Book, taking in alſo his *Defence*, printed a Year or Two after, may be ſeen all the Arguments and Pleas, uſed in thoſe Times, for laying Epiſcopacy and the Liturgy aſide, and all the Exceptions to them drawn up to the beſt Advantage; and herein alſo are ſubjoined a full and particular Anſwer and Refutation of the one, and Vindication of the other: Together with the favourable Senſe of the learned Men in the Reformed Churches abroad, as *Peter Martyr*, *Bucer*, *Zuinglius*, *Bullinger*, *Calvin*, *Gualter*, compriſed in their Letters, or other of their Writings; and their Approbation of this Church's Form and Diſcipline, and the Government of it by Biſhops. So that this Book may be juſtly eſteemed, and applied to, as one of the publick Books of the Church of *England*, containing her Profeſſion and Principles; and being of the like Authority, in reſpect to its Worſhip and Government, in oppoſition to the Diſciplinarians, as Biſhop *Jewel*'s *Apology* and Defence, in reſpect of the Reformation and Doctrine of it, in Oppoſition to the *Papiſts*.

The Uſe and Authority of this Book.

When this Book came forth, the Admirers of *Cartwright*, and the new Platform, were very angry at our Doctor; and many were employed in impugning the Book. Dr. *Byng* Vicechancellor of *Cambridge* this Year, in his Letter to *Cecil* their Chancellor, giving him Account (as was uſually done by the Vicechancellors) of the Occurrences of the Univerſity, tells him " Of the Grief that ſome " among them had, to ſee thoſe that ſhould preach God's Truth and maintain " Unity, ſought occaſion to quarrel againſt the preſent State; and that they were " much in oppugning Mr. *Whitgift*'s Book; and yet the ſame, more with Vehemency of Words, than with Senſe of Reaſons. And in the ſame Letter, he

Some of the Univerſity oppugn *Whitgift*'s Book.

mention of a ſlanderous Libel ſet up upon the outward Door of the Schools, againſt *Whitgift* and *Perne*; whereof ſome were ſuſpected, and not without Cauſe; though the Author was not then certainly known. Nay, and in the publick Pulpits, *Whitgift* was not ſpared. The Communion Book, and his Book, alike ſpoken againſt. *ANNO* 1572.

Letter of the Vicechancellor to *Cecil*.

For among Articles drawn up by the Fellows of St. *John*'s College there, againſt Mr. *Shepherd*, their Maſter, *Anno* 1573, he was charged to have choſen a Preſident out of his Order and Place; who had ſpoken openly againſt the Communion Book. That he choſe another to be Dean, who for the like Fantaſies was in the Town, among Men of that Profeſſion, of moſt Account. And that the ſaid Maſter had committed the Government of the Youth to him; who, by his Countenance, were ſo corrupt, that there was almoſt never a Boy in the College, that had not in his Head a Platform of a Church, as the Articles expreſſed it. And that ſame Perſon did openly in the Pulpit, pretend to confute Dr. *Whitgift*; and was therefore rebuked by one of the *Seniors*. And that the Maſter rather juſtified him, than approved of the Senior that reproved him. That another of that Houſe did openly inveigh againſt the Authority of Biſhops. And finally, that the ſaid Maſter ſuffered another of the Houſe to proceed Maſter of Arts, who had been convicted of ſpeaking againſt the Communion Book, and the Book of Dr. *Whitgift*. Other Particulars concerning this memorable Anſwer to the *Admonition*, may be found in the Life of Archbiſhop *PARKER*.

And ſome of that Sort in St. *John*'s College, countenanced by the Maſter.

Archbiſhop *Parker*'s Life. Book IV. Chap. 12.

In fine, all the Doctor's Pains and Learning, could not convince theſe Gainſayers, nor ſatisfy theſe diſaffected Men. But the Controverſy ſtill, from Year to Year prevailed, to the Breach of Chriſtian Peace, and Danger of Church and State. Nay, and one of theſe that writ a conſiderable Time after, had no more Eſteem of good Books, written in Defence of the Liturgy and Government of this Church, and for clearing the Prejudices againſt them (and for this Work particularly) than, "*That they were dealing a roving Courſe:* And that they rather "aroſe unto great Volumes, than ſoundly ſaid any Thing againſt the Cauſe. And "then inſtanced in Dr. *Bridges*, Dean of *Sarum*, and our Doctor: Who both, he "ſaid, had given an evident Example thereof. And that none in theſe latter Days, "had written more unlearnedly than they, of any Arguments of Divinity.

A Cenſure of *Whitgift*'s Learning and Pains.

Demonſtrat. of *Diſcipl.* To the Reader, p. 9.

Dr. *Whitgift*, with other Heads of Colleges in *Cambridge*, laboured to reſtrain this Faction, which ſpread much among the younger Perſons there. And their new Diſcipline-Principles they eagerly declared, both in Schools and Pulpits. One of the forwardeſt of theſe now, was one *William Chark*, Fellow of *Peter-Houſe*. Concerning whom, the Heads informed *Cecil*, their Chancellor, in a Letter, Signed with their Hands; among which was *Whitgift*, as one of the Chief. *Chark* was otherwiſe a Man of Parts, wrote a very good Hand, and had an elegant *Latin* Stile, but Haughty and Confident. This Man, in a Sermon at St. *Maries*, *Ad Clerum*, *December* 3. 1572, aſſerted theſe Two Propoſitions. I. That thoſe States of Biſhops, Archbiſhops, Metropolitans, [Patriarchs] and laſtly of Popes, were introduced into the Church by *Satan*. II. That among the Miniſters of the Church, one ought not to be Superior to another. For which Tenets, he was cited the next Day after, before Dr. *Byng*, Vicechancellor, *Perne*, *Hawford*, *Kelk*, our *Whitgift*, and ſeveral other Heads aſſiſting. Before whom, *Chark* owned theſe Propoſitions; and acknowledged that he had uttered and preached the ſame; the former directly, the other implicitly. His Buſineſs was put off till *Lent* following; having had a Faculty and Licenſe granted him, to confer with the Doctors of Divinity upon the Premiſſes. And after, appearing *February* the 5th, and then often required, admoniſhed, and commanded to revoke thoſe his Errors, on ſome *Sunday* following, at St. *Maries*, he utterly refuſed. Only he acknowledged, that he thought there ought to be ſome Superiority among Eccleſiaſtical Miniſters, as to Juriſdiction. Whereupon the Vicechancellor, with the Aſſent of the Heads of the Colleges, *Perne*, *Hawford*, *Kelk*, *Chaderton*, *Harvey*, *Ithel*, then preſent, and by the Conſent of *Whitgift*, *Shepheard*, *Goad*, and *Aldrich*, then abſent, (but having committed their Voices, Suffrages, and Aſſent to the Vicechancellor, *January*

Chark Preaches in the Univerſity againſt Biſhops.

ANNO 1572. the 29th, to make an End of this Buſineſs according to his Diſcretion, and the Statutes of the Univerſity,) he pronounced the ſaid *Chark* to have fallen into the Penalty of the Statute of the Univerſity, made in that Behalf; and therefore to be excluded from the College, and to be baniſhed the Univerſity. And ſo his Sentence declared him accordingly excluded from his College, and expelled the Univerſity.

Baniſhed the College, and Univerſity, *Ex Regiſt. Acad.*

From which Sentence he appeals.

From which Sentence *Chark* appealed, by the Word *Appello* only. By the which, the Vicechancellor judged no Appeal to be made; as well becauſe the Sentence was given againſt him that confeſſed [what was charged upon him,] nor was there any Cauſe of Appealing alledged by *Chark*; or any Reaſon adjoined, and put to the Appeal: As well becauſe otherwiſe it was judged in the like Caſe, *Appellationi non eſſe deferendum*; as often as the Sentence is given by Mr. Vicechancellor, with the Aſſent of his Fellow-Judges, *viz.* the Major Part of the Heads of Colleges. For the Vicechancellor, and Heads, proceeded upon theſe Two plain Statutes of the Univerſity. I. *De Concionibus, Prohibemus, ne quiſquam in Concione aliqua*, &c. " We do forbid, that no Perſon in any Sermon to " be handled, and common Place, or publick Readings, or otherwiſe, publickly, " within our Univerſity, Teach, Handle, or Defend any Thing againſt Religion, " or any Part of the ſame, received and eſtabliſhed by publick Authority in our " Kingdom; or againſt any Statute, Authority, Dignity or Degree, either Eccleſiaſtical or Civil, of this our Kingdom of *England*, or *Ireland*. Whoſoever ſhall " do the contrary, ſhall revoke, and publickly confeſs his Error or Raſhneſs, by " the Command of the Chancellor, with the Aſſent of the Major part of the " Heads of Colleges. But if he ſhall refuſe, or ſhall not proceed humbly after " the Manner it ſhall be preſcribed him; let him be by the ſame Authority, " for ever excluded from his College, and be baniſhed the Univerſity. II. *De Cancellarij Officio Quicquid*, &c. " Whatſoever is judged by our Statutes, that may " be done by the Chancellor of our Univerſity, let the ſame be done in his Abſence, by the Vicechancellor.

Juſtified by *Matth. Stokys*, Notary Publick.

His Letter to the Chancellor. *MSS. Burghlian.*

Well; notwithſtanding upon this Sentence, *Chark* applieth himſelf unto the Lord Treaſurer, the High Chancellor of the Univerſity, in an handſome well-penned *Latin* Letter, deſiring, that by his Means he might be reſtored to his Place, and to the Univerſity; promiſing to behave himſelf quietly and peaceably. He ſhewed his Lordſhip, firſt, the Reaſons of his Expulſion; *viz.* " That he " denied not himſelf to be one, who, being led by Argument taken from Scripture, and from the Example of Foreign Churches, thought ſomething to be " wanting, [ſo mollifying his former Propoſitions] whereby our Church, lately " reſcued from Darkneſs, might come nearer to the Brightneſs, ἀκριβείᾳ " χαρακτῆρος, *i. e.* to the Original Pattern, (which, if God would but once " grant, and grant, he hoped, God would in his own Time) it would be eaſy " afterwards, to preſerve it *ſarta tecta*, *i. e.* ſafe and ſure from harm-taking. " That when he was well aware how this Opinion of his, and others, might " be with Danger divulged among the unskilful Multitude in Sermons, becauſe it " had ſomething new to the common People, and different from the Ordinances " of the State, he kept to himſelf the Knowledge of the Truth; and ever ſtudiouſly had abſtained from the Promulgation of it, in his Sermons. But that in a " private Senate, and in the *Latin* Tongue, he thought he might uſe greater " Liberty. And therefore he had in the Univerſity, in a very Learned and Wiſe " Aſſembly, explained his Opinion more freely in thoſe Matters. And that by " this Act he was ignorantly fallen under the Crime of violating a Law: And ſo " was cited to appear in Judgment. And that his Judges had not only forbad " him, by the Sanction of the Law, the Uſe of Water and Fire, by which Men " Live; but of Learning too, by which we live well. He therefore appealed, " and in that his Letter, did appeal humbly to his Equity and Goodneſs. Wherein alone all his Hope was left of recovering his Place. Praying him to write " his Letter to the Univerſity, that they would reſtore him; and that hereafter " he might be wholly rejected, ſhould he violate either the Peace of the Church, " the State, or the Univerſity.

Such

Such was the compaſſionate and tender Regard this Lord had for all ingenious Scholars of the Univerſity, that upon this Application of *Chark*, he diſpatched a Letter to the Vicechancellor concerning his Caſe. Wherein he ſo expreſſed himſelf, as though he approved not fully of their Proceedings with him; neither had ſufficiently conſidered what a manifeſt and confident Breach of Statute he had been guilty of. So that about the beginning of the Month of *March*, the Vicechancellor, and Ten more of the Heads, (whereof our Dr. *Whitgift* was one) ſent a Letter to him, together with *Chark*'s Caſe, and all the Proceedings with him, taken out of their Regiſter, and likewiſe the Two Statutes they went upon: All which were written out, and ſubſcribed by *Matthew Stokys*, Publick Notary, and the Univerſity Regiſter; for the better juſtifying their Doings to their Chancellor, and for the giving him full Satisfaction.

ANNO 1572.

The Vicechancellor and Heads, vindicate their Proceedings:

The Tenor of their Letter was, "That his Lordſhip's Letter, written in the "Behalf of Mr. *Chark*, had made them all not a little perplexed; partly, for the "Boldneſs of him, who for ſo notorious a Fault, and manifeſt Breach of Statute, "ſhould attempt to procure his Lordſhip's Favour; but moſt of all, that they "were hereby brought into ſome Doubt of his good Liking of their Proceedings. "Whereof, to render a juſt Account, and that his Lordſhip might the eaſier "judge what Lenity had been uſed on their Parts towards the ſaid *Chark*, "contrary to his Report, as it ſeemed, they adviſed him of the whole Matter "from the Beginning: So very notably and earneſtly ſet forth by them, that it may deſerve to be read. And I have accordingly tranſcribed their whole Letter to the Lord *Burghley*, which will be found in the *Appendix*. Where may be ſeen, what great Talk and Expectation there was of this Sermon, a good while before it was preached; as though Notice had been ſtudiouſly given about in the Town, how Archbiſhops and Biſhops, and Epiſcopal Government, was e'erlong to have a terrible Shock in St. *Mary*'s Pulpit: And that *Chark* having begun, divers others in the Univerſity followed his Example, preaching to the ſame Purpoſe, with little Regard to their Governors; who were greatly diſturbed hereby, and feared, to what at laſt this would come.

In a Letter to the Chancellor.

Numb. XI.

This *Chark* was Chaplain to the Lord *Cheine*, and afterwards entertained in the Family of the Dutcheſs of *Somerſet* at *Chelſea*; and was with her when ſhe died there. Such Countenance did he, notwithſtanding his Expulſion, (and ſuch as he) find with ſome of the Nobility.

CHAP. VIII.

Browning, *and* Browne, *Fellows of* Trinity *College, convented before the Vicechancellor for their Doctrines. Dr.* Whitgift *pronounceth* Cartwright *no Fellow. Preaches at* Paul's-Croſs. *His Character of Dr.* Bartholomew Clerk, *of* King's *College. Reſigns* Teverſham. Milayn *of* Chriſt's *College, his Seditious Preaching. The Contents of his Sermon at St.* Mary's. *Expelled.* Whitgift *concerned with the other Heads, in vindicating the Univerſity Privileges, againſt the Eccleſiaſtical Commiſſion. A Caſe referred by them to the Archbiſhop of* Canterbury.

BESIDES this *Chark*, in Dr. *Whitgift*'s own College, were Two Fellows in Effect of the ſame Strain, *viz. John Browning*, and *Nicolas Browne*, (different from *Robert*, of the ſame Surname, and of this College, Father of the Sect of the *Browniſts*:) Who, for preaching unſound Doctrine near about

Two of Dr. *Whitgift*'s College preach againſt Epiſcopacy.

ANNO 1572. about *Chriſtmas* Time, were Convented before the Vicechancellor and Heads. For there was a great Faction in *Trinity* College, as we heard before, of ſuch as were diſaffected to the preſent Eccleſiaſtical Settlement, which created the Maſter no ſmall Trouble and Diſquiet. Dr. *Whitgift* was with the Lord *Burghley*, having come up with *Byng* the Vicechancellor's Letters, about theſe Men, to conſult with him what was to be done for the Regulation of the Univerſity, in regard of theſe Diſorders. In which Letters, the ſaid Lord, their Chancellor, is informed, that about the Time of *Chriſtmas*, the former uttered in St. *Mary*'s certain Doctrines tending to the Hereſy of *Novatus*. For which [I tranſcribe out of the Vicechancellor's Letter to the Lord *Burghley*,] he was convented before the Heads, (*Whitgift* then being Deputy Vicechancellor,) and charged to abſtain from Preaching, till his further Purgation. Nevertheleſs, ſoon after he adventured to Preach again, whereupon it was thought good for his Contempt, he ſhould be committed. For thus it is Recorded in the Univerſity Regiſter, *Anno* 1572. *Jan* 27. Johannes Brownyng, M. A. *& Socius Collegij S.* Trinitatis, *per D. Vicecancellarium, de aſſenſu Præpoſitorum, Scil.* D. D. Pearne, Hawford, Kelke, Mey, Whitgyfte, Chaderton, Harvey, Shepherd, Goad, Aldriche, *committitur carceri* Le Talbothe. *Eo quod prohibitus per Doctorem* Whitgift, *Deputatum D. Vicecancellarij, ne concionaretur. Quia accuſabatur de ſuſpicione corruptæ Doctrinæ per ipſum prolatæ, eâ tamen prohibitione non obſtante, conconatus eſt.* Regiſt. Academ.

Doctrines tending to the *Novatian* Heſy, preached by *Browning*.

And becauſe among the Articles objected againſt him, one chiefly ſounded to the touching of great Matters, he was bound in Recognizance with Two Sureties, to be anſwerable for the ſame, when he ſhould be called. Accordingly in *February*, he gave a Bond of Two Hundred Marks: And Two Fellows of the ſame College, *viz. Booth* and *Studley*, were bound in Forty Pounds apiece for *Browning*'s Appearance, to anſwer all ſuch Matters as ſhould be objected againſt him, touching certain Words uttered by him in Two Sermons: Alſo to abſtain from Preaching, till he ſhould be permitted.

He is bound by Bond, with Sureties, for dangerous Words. *Regiſt. Acad.*

The Chancellor's Judgment of his Fault.

After this Proceeding with him, what Courſe the Chancellor took with him, and his Judgment of his Fault, appeared by what he wrote to his Vicechancellor; *viz.* " That he took *Browning* with him, to place him in ſome Law, " [that is, as it ſeems to anſwer for his dangerous Words] and ſo he would " order him as the Cauſe ſhould require. And further adding, after his mild Manner, " That conſidering how earneſtly *Browning* had denied the Words where- " with he was charged; and that there might be an Interpretation admitted, to " make his Words ſound tolerable, he thought beſt, as he was touched with " ſome further Fear, to return him to receive his due Puniſhment for the reſt, " (not denied) there in the Univerſity.

The Order of Miniſters in this Church, oppugned by *Brown*.

Brown, the other Fellow of *Trinity* College, mentioned before, immediately before *Chriſtmas*, and alſo ſince, by way of Refutation of *Muſculus*, ſeemed to oppugn the Order of our Church concerning the Election of Miniſters. He alſo was called before the Heads. And ſufficient Proof brought againſt him: That in his Sermons he had uttered Doctrine, and Reaſons, to the infringing the Order and Manner of Creating, or Electing Miniſters; or the Regiment now uſed in the Church of *England*, or tending to the confuting of *Muſculus* his Reaſons; whereby he would eſtabliſh the ſaid Order, or Regiment. And, that he ſaid, no Prieſts made in the Popiſh Times, under King *Henry* VIII. and Queen *Mary*, ought to have any Function in the Church of *England*, except they were called again; or Words tending thereunto. His Retractation, and other Particulars of the Dealings of the Heads with him, may be read in Archbiſhop *Parker*'s Life. The Vicechancellor referred the larger Report of theſe Univerſity Matters, and eſpecially theſe Sermons, tending to Hereſy and Diſorder, to Dr. *Whitgift*, who was the Bearer of his Letter to the Chancellor. With whom he deſired his Honour to Communicate, for the repreſſing of theſe, and ſuch like Enormities there. This Letter was Dated from *Clare Hall*, *February* 2. 1572.

Archbiſhop *Parker*'s Life, Book IV. Chap. 18.

A few Months before, *viz.* in *September*, the Maſter cleared the College of the Head of this Faction, Mr. *Tho. Cartwright*, Senior Fellow, for breaking a Statute of the College, (to which he was ſworn, when admitted Fellow) in not taking Holy Orders upon him in due Time; whereby he forfeited his Fellowſhip, and was looked upon as perjured. Dr. *Whitgift* was the readier to take this Occaſion to rid the College of him, ſince there could be no Peace, nor Obſervance of good Order, while a Perſon of ſuch Principles, and ſo contentious, and infecting the reſt, remained among them. Of this Matter he acquainted the Archbiſhop of *Canterbury*, in a Letter dated *Septemb.* 21. 1572. the rather, that he might, by his Means, find Favour at Court for his Proceedings with *Cartwright*, who he knew would not be backward in making his Application to the Lord Treaſurer, and other great Men there. The Tenor of his Letter (whereby this Matter will be underſtood) was as followeth,

ANNO 1572.

Expels *Cartwright* out of the College, for breaking Statute.

" My Duty moſt humbly unto your Grace remembred. I am conſtrained ſooner " to trouble you than I had purpoſed: So it is, that I have pronounced Mr. *Cart-* " *wright* to be no Fellow here; becauſe, contrary both to the expreſs Words of his " Oath, and plain Statute of this College, he hath continued here above his Time, " not being ful Miniſter: Which truly I did not know, until now of late; for if " I had known it before, I might have eaſed my ſelf of much Trouble, and the " College of great Contention. Hitherto, I thank God, it hath been as quiet a " College, as any was at *Cambridge*. Now it is clean contrary; mervaillous trou- " bleſome and contentious, which I can aſcribe to no Cauſe ſo much, as to Mr. *Cart-* " *wright*'s Preſence here. I doubt he wil make ſome Friends in the Court to main- " tain him; yea, tho' it be againſt Statute: And I have ſome underſtanding, " that he goeth about the ſame.

His Letter to the Archbiſhop, informing him thereof. Epiſt. *Whitg. penes me.*

" I beſeech your Grace, let me have your Aſſiſtance, either by your Letters to " my Lord *Burghley*, or my Lord of *Leyceſter*, or both; or by any other Means " you think beſt. There whole Purpoſe is to make me weary, becauſe they take " me to be an Enemy to their Factiouſnes and lewd Liberty. If they may triumph " over me once, peradventure the State here wil be untolerable: But I doubt not " of your Grace's ful Aſſiſtance. Mr. *Cartwright* is flatly perjured; and I am verily " perſuaded, that it is God's juſt Judgment that he ſhould, for not being Miniſter, " be ſo puniſhed; which hath ſo greatly defaced the Miniſtry, [God often ſo diſ- " poſing, that the Sin is viſible in the Puniſhment.]

November 2. Our Doctor preached at *Paul's-Croſs*, by Appointment of the Biſhop of *London*, who had ſent to him to perform that Office the Second *Sunday* in the *Term*: And being now in the midſt of his Labour, in preparing and ſetting forth his Work, which required Haſte, he got his Turn put off for a little longer, by the Interceſſion of the Archbiſhop, to whom he wrote for that Purpoſe.

Preaches at *Paul's-Croſs*.

I find our Doctor's Hand, in *December* this Year, ſet to a Teſtimonial of a very memorable, learned Civilian and Writer, *viz.* Dr. *Bartholomew Clerke*, of the ſame Univerſity, but of another Strain. *Nicolas Sanders*'s Book, *De viſibili Monarchia*, that had thrown ſo much Reproach upon this Church and Nation, and particularly upon Queen *Elizabeth*, and her Mother's Marriage, it was thought neceſſary ſhould receive a learned and ſubſtantial Anſwer. For which purpoſe, the Lord Treaſurer and Archbiſhop *Parker* conſulted together for ſome able Perſon or Perſons, well skill'd in the Civil Laws, and of an elegant *Latin* Stile, to be ſought out, and employ'd in this Work. The Archbiſhop recommended this *Clerk*, Fellow of *King*'s College, *Cambridge*, who had lately taken his Degree of Civil Law, and was had in great Reputation there for his Learning, who was alſo known by the ſaid Lord Treaſurer; but yet he was deſirous to have ſome Teſtimonial of his commencing Doctor from the Univerſity, and particularly of his Abilities and Learning; whereupon the Vice Chancellor, and Dr. *Whitgift*, publick Profeſſor, gave him this ample Character, in a Letter to that Lord.

Dr. *Bar. Clerk*'s Character, given by our Doctor to the Lord Treaſurer.

" Our Duties in moſt humble maner to your Honour premiſed. Whereas this " Bearer, Mr. *Bartholomew Clark*, being now lately admitted Doctor of the Civil " Law in this Univerſity, hath earneſtly required our ſpecial Teſtimony to your

" Honour

ANNO 1572.

" Honour of that his Degree, Wee could do no leſs for Truthes ſake; but accord-
" ing to his Petition, advertiſe your Lordſhip of the ſame. Adding, moreover,
" that as wel in Replying as Anſwering, he did ſo learnedly demean himſelf, that
" he hath thereby not only much encreaſed the good Opinion long ſithence concei-
" ved of his Forwardneſs, but alſo obtained right commendable Report of thoſe
" that bear the chief Name emong us in that Facultie.
" Thus, with our Prayers to th'Almightie for the long Preſervation of your ho-
" norable Eſtate, We humblie commend your Lordſhip to his bleſſed Tuition.
" From *Cambridge* the 6. of *December*, 1572.

Your Lordſhips moſt humblie at Commaundement,

THO. BYNG, *Vicechancell.*
JHON WHITGYFTE.

The Book he was now employed in writing, and was publiſhed next Year, was entitled, *Fidelis ſervi ſubdito infideli Reſponſio*; which Book, that Archbiſhop and the Lord Treaſurer had the diligent Inſpection of, Sheet by Sheet, before it went to the Preſs; as alſo their occaſional Emendations and Additions, which rendered it the more valuable, and to be depended on for an authentick Hiſtory. But more of Dr. *Clerk*, and the Troubles he met with, and of that Book, may be read in the Life of Archbiſhop *Parker*.

Life of Archbiſhop *Park.* Book IV. Chap. 16, 17.

Reſigns *Teverſham.* Regiſtr. *Ely.*

This Year he laid down his Rectory of *Teverſham*; for it appears by the Biſhop of *Ely*'s Regiſter, that *Auguſt* the 8th, this Year, Biſhop *Cox* collated that Parſonage upon *Roger Kelk*, S. T. P. upon Dr. *Whitgift*'s Reſignation: And after, [*viz. Anno* 1575.] ſucceeded in the ſaid Rectory, by a famous Man, *Rich. Bancroft*, M. A. afterwards Biſhop of *London*, and Archbiſhop of *Canterbury* ſucceſſively; becoming void upon the natural Death of the ſaid *Kelk*.

Seditious Doctrine preached by *Milayn* of *Chriſts* College.

To ſee further, how ſtrong and buſy the *Diſciplinarian* Faction was in the Univerſity, it was little above half a Year after, *viz.* in *October* 1573. another Maſter of Arts, and Miniſter, publickly preached at St. *Maries* the like Doctrines, notwithſtanding the Troubles the Three former Preachers underwent: His Name was *Milayn*, Fellow of *Chriſts* College. The Sermon was very bold and ſeditious. Mr. *Howland*, (afterwards Head of *Magdalen* College) who was preſent, thought fit that ſuch Errors ſhould not paſs without a ſpeedy Refutation; and ſo he came up in the ſame Pulpit in the Afternoon, and took Pains to anſwer all that was preached in the Morning: And *Byng* Vicechancellor, ſome Days after, cauſed *Millayn* to be cited before him and the Heads, and finally expelled him both the College and Univerſity: A particular Account whereof I ſhall ſet down from the ſaid Vicechancellors own Letters to the Chancellor, according to the Cuſtom of the Vicechancellors, to acquaint their Chancellor with the Occurrences of the Univerſity.

" That among many other Things he entred a Diſcourſe of the ordering and
" making of Miniſters; of Faſting; of Saints Eves; of keeping their Days Fe-
" ſtival: Avouching theſe Concluſions. I. That the Ordering and Making of Mi-
" niſters now uſed in the Church of *England* is an horrible Confuſion, and
" contrary to the Word of God. II. That ignorant Miniſters were no Miniſters.
" III. That to command Saints Eves, as of the Apoſtles, the Virgin *Mary*, *&c.* to be
" faſted, is abhominable Idolatry. IV. That to command the ſame Saints Days
" to be kept and obſerved, as Holy Days, is abomhinable Idolatry. For which his
" Aſſertions very ſlenderly proved, and yet with great Vehemency uttered; the
" Vicechancellor (as he ſignified in his ſaid Letter to the Chancellor) thought good
" to call him to an Account with ſome Speedineſs, leſt long deferring might
" breed more Stir in buiſy Heads.

Wherefore

ANNO 1573.

Wherefore the Day before his writing the Letter, he cauſed this Preacher to appear before him, and other his Aſſiſtants, Maſters of Colleges; where being charged with this Doctrine, he acknowledged and confeſſed the ſame in every Point, as before was ſet down. But being demanded, by what Ground of Scripture he could juſtify it, he anſwered, that he had already ſhewed that in his Sermon; and added, that *what he had there ſaid, he had ſaid. And ſure he was, that he had taught nothing but the Truth of God; and thereof his Conſcience could bear him witneſs.* Other Anſwer than this, to any Effect, he could make none, ſaving, that he uſed to them divers Declamatory Exhortations, that they would receive the Truth which he had uttered, and not reſiſt it, with much more ado. Whereupon, (as the Vicechancellor proceeded to declare to the Chancellor) they proceeded with him according to their Statutes; charging him to revoke his ſaid Articles of Doctrine, as not juſtifiable by the Word of God, and repugnant to the Laws, and tending to the Breach of Charity, which ought chiefly to be maintained in Chriſtian Societies; whereunto being often required, for that he utterly refuſed to condeſcend, they could do no leſs than execute upon him the Pain of the Statute, which was the Loſs of the College and the Univerſity.

The Contents of *Milayn*'s Sermon.

The Vicechancellor did withal ſend up a brief Extract of *Milayn*'s Sermon encloſed; and committed a large Report thereof to Mr. *Howland*, (who was the Bearer of his Letter) being not only preſent at the ſame, but (as the Letter mentioned) took Pains in the Afternoon to refell the ſame Errors. This Letter was dated from *Clare Hall, Wedneſday Oct.* 27, 1573. Subſcribing himſelf, *His Lordſhips unworthy Deputy, humbly at Commandment, Thomas Byng.* The Contents ſhall be repoſited in the *Appendix.* *Numb.* XII.

The Eccleſiaſtical Commiſſion refuſed by the Univerſity.

Life of Archbiſhop *Parker*, p. 430.

Now alſo we find our Doctor concerned with the reſt of the Heads in a Privilege of the Univerſity, which ſeemed to be infringed by the preſent Eccleſiaſtical Commiſſioners, who had cited Mr. *Aldrich*, a Member of the Univerſity, and Maſter of *Benet* College, to make his perſonal Appearance before them at *Lambhith*. What the Cauſe was of ſending for him, and the Tranſactions of *Aldrich*'s Matter, may be read in the Life of Archbiſhop *Parker*. The Letter of the Archbiſhop and the reſt of the Commiſſioners to the Heads, to ſend up *Aldrich*, was dated *July* 5. and may be found in that Hiſtory. Whereupon the Heads, and *Whitgift* among them, applied themſelves to their Chancellor, whoſe Letter bore date *July* 13. Wherein they ſhew him, "How "fully perſuaded they were, that ſhould they obey that Authority, they ſhould "do againſt the Statutes of the Univerſity lately ſent them by him, and con- "firmed by Parlament: That it was the firſt Act attempted againſt their Sta- "tutes, ſince the Confirmation of them by Parlament. That before this, their "Privileges and Liberties had taken Place in the like Caſe. And that they had "ſufficient Bonds of *Aldrich*, of 200 *l.* with two Sureties, to appear before the "Vicechancellor from Time to Time, to anſwer any Things that might be ob- "jected againſt him.

The Heads Letter to the the Chancellor, giving the Reaſon thereof.

And refer the Matter to him.

The preſent Matter was a Controverſy between him and ſome of the Fellows, for Breach of ſome College Statutes; which was, that he had not taken the Degree of Bachelor in Divinity, nor Doctor in the ſame Faculty, ſince he had been Maſter of the College; which by Statute he ought to have done: And therefore had forfeited his Maſterſhip. Upon this it was, that *Aldrich* required that this Buſineſs might be tryed before him, their Chancellor, and ſo their Viſitor, to decide all Doubts and Breaches of thoſe Statutes. And that they, the Heads, would acquaint him therewith: Which they accordingly now did, and waited till his further Pleaſure were known unto them; ſtaying to do any Thing in the mean Time. This Letter was ſigned by Dr. *Byng*, Dr. *Whitgift*, and Five Heads more. And to this Letter they added an Extract of a Clauſe in the Letters Patents, granted them by Queen *Elizabeth, viz.* That the Cognizance of al Cauſes of al Sorts of Pleas Perſonal, Debts, Accounts, Contracts, Wrongs whatſoever, Tranſgreſſions againſt the Peace, *&c.* ſhould be tryed before the Chancellor, Maſters, and Scholars; and they to hear and finally determine the ſame. And to this was ſubjoined the Tenor of the Act of Parlament confirming this, and all their other Privileges. Both which I have laid up in the *Appendix.* *Numb.* XIII, XIV.

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He refers it to the Vicechancellor and Heads.

Their Determination.

The Chancellor, upon this Letter and Information, ſtuck to the Univerſity; and ordered his Vicechancellor and the Heads to conſider the Controverſy between the ſaid Maſter of *Benet* College and the Fellows. And in fine, they ſignified their Judgments to the Chancellor, *viz.* That other Colleges were under Statutes of the like Nature, obliging them to be ſo and ſo qualified; and for want thereof divers had been put from their Places, and others had voluntarily laid them down: And that whoſoever qualified not himſelf accordingly, ought not to occupy the Place; which they judged to be the plain Meaning of the Statute. But that they thought fit to proceed to no definitive Sentence, (unleſs his Lordſhip ſhould adviſe them) but rather to let it be decided by the Archbiſhop of *Canterbury*, whom both Parties had formerly made Arbitrator, and the Reſolution of the ſame Doubt was referred to his Judment; ſo they thought it not amiſs for them now, ſince they had defended their Privileges, not to withdraw this private Cauſe from his Grace's Hearing: And alſo conſidering that he [the Chancellor] had before adviſed *Aldrich* to ſubmit his Cauſe to the ſaid Archbiſhop. This was the Subſtance of their ſaid diſcreet Letter dated in *Auguſt*. This Univerſity Letter will be read at length in the *Appendix*. In this whole Matter there ſeems to be much of *Whitgift*'s Head, both for the preſerving of the Univerſity Privileges; and withal in the great Care taken not to diſoblige the Archbiſhop: But after all, to bring the Caſe and Parties before him, tho' not as an Eccleſiaſtical Commiſſioner, yet as an Honorary and moſt fit Umpire and Judge.

They to the Archbiſhop.

Numb. XV.

CHAP. IX.

Cartwright *ſets forth a Reply to* Whitgift's *Anſwer to the* Admonition. *His Two main Principles; Unſound. His Proofs and Manner of Writing. His Way of dealing with the Fathers, and antient Writers; and more modern Reformers. The Favour his Book and himſelf obtained in* London. *Preachers at* Paul's *Croſs extol his Doctrine. The Biſhop of* London's *Letter hereupon.*

GREAT now were the Heats and Animoſities, not only in *Cambrigde*, (as we have head in Part) but alſo every where elſe in the Nation, occaſioned by *Cartwright*'s Principles, and particularly his Book, called his *Reply* to Dr. *Whitgift*'s Anſwer to the *Admonition*, which was already come abroad into the World. To give ſome brief Account of this Book; which I take from *Whitgift* himſelf, in his *Defence*. This *Reply*, counted ſo notable a Piece of Work, and wonderfully cried up by the Party as unanſwerable, conſiſted in general of two falſe Principles, and rotten Pillars: Whereof the one was, that we muſt of Neceſſity have the ſame kind of Government that was in the Apoſtles Time, and is expreſt in the Scriptures, and no other. The other was, that we may not in any wiſe, or on any Conſideration, retain in the Church any Thing, that hath been abuſed under the Pope. Dr. *Whitgift* ſhewed, when he took this Reply under his Conſideration, how both theſe were but weak, yea, rotten Poſts, to bear up the Weight of his Structure. Touching the Firſt, he ſhewed, "That there was a double Government of the Church, the one *Spiritual*, "and the other *External*; That Chriſt only and none other, by the Opera- "tion of his Spirit, and Declaration of his Word, *ſpiritually* governed the "Church; and reigning in the Conſciences of the Faithful, guided their "Minds in al Manner of Devotion, Faith and Holineſs. And that this was the "*Spiritual* Kingdom of Chriſt, ſo much ſpoken of in the Scriptures; and eſ-

Cartwright's Reply to *Whitgift*'s Anſwer.

Preface to *Whitgift*'s Def.

Some Account of it.

His two main Principles unſound.

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" eſpecially in the Prophets. But that of this Kind of Government he " meant not.

" That the *External* Government had both a Subſtance and a Matter, about " which it was occupied, and alſo a Form to attain the ſame; conſiſting in " certain Offices and Functions, and in the Number and Titles of them. That " the *Subſtance* and *Matter* of Government muſt indeed be taken out of the " Word of God; and that it conſiſted in theſe Points, That the Word be truly " taught, the Sacraments rightly Adminiſtred, Virtue furthered, Vice repreſſed, " and the Church kept in Quietneſs and Order. But that the *Offices* in the " Church, whereby this Government was wrought, were not namely and parti- " cularly expreſſed in the Scripture; but in ſome Points left to the Liberty and " Diſcretion of the Church, to be diſpoſed according to the State of Times, " Places and Perſons. And this our Divine had declared at large, in his *Anſwer* and *Defence*. As he had alſo there ſpoken at large of the Second miſtaken Principle.

The External Government of the Church.

Then, as for *T. Cartwright*'s Proofs in his ſaid *Reply*; " That they were " grounded only upon untrue Allegations, and Interpretations of Scripture, vain " and childiſh Reaſons, falſifying the Authorities of the Doctors, and other Writers, " untruly aſcribing that unto them which they wrote not, as our Doctor de- " clared in his *Defence:* And ſo was guilty both of Falſities and Ignorances. Inſomuch, that he makes this Proteſtation, " That ſurely he had not read " many Books, wherein ſo many groſs Untruths were to be found; or " wherein there were ſo many manifeſt Arguments, utterly to prove the " Iguorance of the Author, and lack of reading Ancient and Learned " Writers.

The Nature of the Proofs in *Cartwright*'s *Reply*.

As to the *Manner* of the Writing of this *Reply*, he added, " That any Man " of Judgment reading the Book, might eaſily perceive, in what Haughtineſs of " Mind, what Contempt and Diſdain of others, in what ſlanderous and oppro- " brious a manner it was written. And how often he repeated *Maſter Doctor* in " Contempt, either of his Degree, or of his Perſon; at leaſt Three Hundred and " Seventy Times. But that he [our Doctor] nothing at all marvelled at it. For " he conſidered, how theſe had been the uſual Practices of Sectaries and Diſ- " quieters of the Church.

The Manner of the Writing of it.

Beſides, in this Book, *Whitgift* noted One and Twenty dangerous Points of Doctrine vented, and Fifty and one Untruths, and falſified Authorities: Which he ſets down diſtinctly and *Verbatim*, in the beginning of his *Defence*.

In this *Reply* it is to be obſerved, that *Cartwright* did not give Anſwer to *Whitgift*'s Book, Paragraph by Paragraph, ſubjoining his own Anſwer to each Paragraph; as our Author had done with the *Admonition*. But he left out a conſiderable Part of *Whitgift*'s Anſwer, which he undertook to refute, and ſlid over ſuch Parts of it, as he could not anſwer; as *Whitgift* laid to his Charge. And all the Reaſons he could alledge why he did ſo, was, that he might ſave the Readers Charges, and that *Whitgift*'s Book, he ſuppoſed, was already in their Hands, to which they might have Recourſe, and that his own Book muſt have required longer Time, before it could have been Printed. But all this ſeemed but Shifts of *Cartwright*; and that the Readers might not have the Opportunity of comparing the one with the other, to ſee his frivolous Replies, his Childiſh Collections, his wilful depraving, and his fraudulent diſmembring of *Whitgift*'s Book, as he freely tells him in his *Defence*.

Def. p. 16.

One Remark more I will make; and that is, *Cartwright*'s way in anſwering our Doctor, when he cited the Ancient Fathers, and Eccleſiaſtical Writers; which was Dr. *Bancroft*'s Obſervation: *viz.* That when *Whitgift* urged the Authority of *Clement*, *Anacletus*, *Anicetus*, *Epiphanius*, *Ambroſe*, and *Sozomen*, for the Antiquity of the Name of *Archbiſhops*, the bringing in of theſe Authorities, is termed by him, *the moving and ſummoning of Hell:* And that *thoſe Times were not Pure and Virgin-like, but departed from the Apoſtolical Simplicity.*

Cartwright's way in dealing with the Fathers.

Bancr. Survey, p. 336, Edit. 1593.

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city. *Clement*, *Anacletus*, and *Anicetus*, are *discharged for Rogues, and Men branded in the Forehead.* That *Epiphanius* wrote according to the Time he lived in, which was about the Year Three Hundred and Eighty. That *Ambrose held other Things* [besides that of *Archbishops*] *corruptly.* That *Sozomen* and *Volusianus*, *writ not according to that which was, but according to the Custom and Manner of the Age wherein they wrote.* As though he should say, saith *Bancroft*, they lied. That *Augustine*'s *Sentence was approved unadvisedly*; and that *thereby a Window was opened to bring in all Popery.* When Dr. *Whitgift* had alledged the Testimonies of *Damasus*, *Jerome*, *Sixtus*, *Sozomen* and *Socrates*, for the Name of *Archdeacon*; his Answer was, *Two of them were Counterfeit: Damasus spake in the Dragon's Voice: Amongst Men, the best Ground beareth Thistles: Those Times were corrupt.* And yet one of them, *viz. Sixtus* lived Bishop of *Rome*, about the Year 265, and died a godly Martyr. And in some Pages after, *Justin*, *Irenæus*, *Cyprian*, *Ambrose*, *Jerome*, *Basil*, *Augustin*, *Socrates*, *Sozomen*, the Council of *Auricanum*, of *Neocæsaria*, of *Nice*, &c. being cited to prove the Churches Authority in Things indifferent, and for the Observation of many Things not mentioned in Scripture; *Cartwright* complained, that he was so pestered with such kind of Authorities, instead of *Esay*, *Jeremy*, St. *Paul*, and St. *Peter*, *&c.* And then he shakes them all off, *because the Things which they affirm were now called into Question.* As though, when it pleased them to call any Things into Question, that all the Fathers held, away they must.

Page 341.

Cyril affirming, that the Law of *Moses*, for punishing Adultery with Death, was not now in Force; *Cartwright* answered, that *he could at no hand allow* Cyril's *Opinion*; and that *his Sentence was corrupt.* *Chrysostom* and *Oecumenius*, understood the Place of *Timothy*, for the Imposition of Hands, there mentioned, of Bishops, not of Priests. *Cartwright* saith, *I answer at once, that it seemeth violent.* And again, *The Fathers imagined fondly of Antichrist: They dealt like ignorant Men: They were overmastered of their Affections: They had many Errors*, &c. And to repeat no more of these rude Reflections, and slighting Expressions of those Ancient, Venerable Men of the Church of Christ, honoured in all succeeding Ages: *It is*, saith he, *a dangerous Thing to ground our Order, or Policy of the Church, upon Men.*

Page 343.

The Learned Reformed Writers rejected by *Cartwright.*

It may be subjoined here, that *Cartwright* dealt after the same Manner with the Modern Protestant Writers, and most Learned Reformers, whensoever they were produced by Dr. *Whitgift*, against his Platform; *viz. Pellican*, *Bucer*, *Bullinger*, *Illyricus*, and *Musculus*, affirming that *Timothy* was Bishop of *Ephesus*; *What then*, saith *Cartwright*; *if they were*, (*for One*) *an Hundred, they could not bear down the Apostle?* As though they ever meant it. *Luther* expounding a Place contrary to his Liking, *His Exposition*, saith *Cartwright*, *is out of Season.* *Peter Martyr*, *Bullinger*, and *Gualter*, brought divers Reasons for the Use of the Surplice, and the Apparel enjoined Ministers. But *Cartwright* was so far from being moved with their Authority, that he attempted to confute their Reasons after his Manner, very Sophistically; and affirmed, that either they understood not the Ancient Fathers, alledged by them for that Purpose, or that they perverted their Meaning. When Bishop *Ridley*, and *Martin Bucer*, were produced, giving their Advice, that where there were no Preachers, godly Homilies should be read in the Churches; *Cartwright* thus dismisseth Bishop *Ridley*, *as a Party in the Cause, and so ought to be no Witness.* And *Bucer*'s Words were not to be weighed; insinuating, that his Book concerning his Judgment of the Communion Book was counterfeited. And further, that *Bucer had gross Absurdities.* Homer *sometimes sleepeth.* *His Reasons*, for private Baptism, the Sign of the Cross, and the Ring in Marriage, *were very ridiculous, slender and cold, and savoured not of the Learning, and Sharpness of Mr.* Bucer's *Judgment.* Mr. *Fox*, (our famous Martyrologist and Confessor) setting down in his first Tome, his full Approbation of the present State Ecclesiastical, and that Archbishops should be in Degree above Bishops, and Bishops in Degree above other Ministers; and relying for this his Judgment upon the Scriptures, and the Primitive Church; he is thus censured by

Survey, p. 354. &c.

by *Cartwright*, Mr. *Fox writing a Story, took greater Pains, and looked more diligently to declare what was done, and at what Time, and by whom*, &c. *than how juſtly or unjuſtly, how conveniently or inconveniently it was done*, &c. Theſe, with ſeveral other, are all Paſſages, collected together by the above-named Reverend Author, out of ſeveral Places of *Cartwright*'s *Reply*. ANNO 1573.

But notwithſtanding, great was the Opinion, both of the Man, and of his Book, at this Time in *London*, as well as at *Cambridge:* Many of the Aldermen of *London* openly Countenanced him. He was ſecretly harboured in the City; and had a great many Admirers, and Viſitors there; and wanted not for Preſents and Gratuities. And though the Queen had iſſued out her Proclamation to bring to the Biſhop of *London* the *Admonition*, the Ground of all the preſent Sedition and Diſturbance, and the Book writ in Favour of it, yet it took no Effect; not one Book being brought in; as that Biſhop wrote to the Lord Treaſurer. And as for *Cartwright*'s new Book, writ in Vindication of the *Admonition*, againſt Dr. *Whitgift*'s Anſwer to it; it was ſo extraordinarily favoured by a Party, that there was a Combination entred into, of ſundry Perſons of divers Callings, as it were in Commiſſion together, to procure Hands in Approbation, and Commendation of his Book; nay, and to promiſe to defend the ſame unto Death. Which was diſcovered by one Mr. *Squire*, Maſter of *Baliol* College, *Oxon*. Who was applied to for that Purpoſe, and refuſed it; and as it ſeems told it to the Biſhop of *London*. And he related all this, and more, in a Letter to the above-ſaid Lord, now with the Queen in her Progreſs; and adviſed that ſome ſharp Letter ſhould be ſent to the City by her Majeſty, to rebuke and check theſe Courſes.

Cartwright, and his Book, favoured in *London*.

Proclamation to bring in the *Admonition*.

See this Proclamation in Archbiſhop *Parker*'s Life.

Men of ſuch Perſuaſions alſo, got ſometimes the Pulpit at *Paul's-Croſs*, and openly there declared their Sentiments againſt the Eſtabliſhment of the Church; what Want there was of more Reformation in it. Of theſe was one *Wake*, of *Chriſt*'s-Church, *Oxon*, though the Year befre he let ſuch Things alone, and made a good Sermon. But now his whole Sermon was ſpent in railing againſt the preſent State of Religion; and affirming, that whatſoever *Cartwright* had written was good. The very next Morning the Preacher haſtened away to *Oxford*, ſuſpecting the Biſhop of *London* might call him into Queſtion for his Doctrine. Which indeed he intended, and ſent a Meſſenger for him, but he was gone homewards before. And by the Privilege of the Univerſity was out of his Reach: Which the Biſhop deſired the Lord Treaſurer to conſider of. And not long before, one *Crick*, who was Chaplain to the Biſhop of *Norwich*, much commended to this Biſhop for his Learning and Sobriety, Preached at the *Croſs*; and he alſo moſt ſpitefully inveighed againſt the Eccleſiaſtical Policy, now by Law Eſtabliſhed, (as the ſame Biſhop related) and confirmed Mr. *Cartwright*'s Book, as the true Platform of the ſincere and Apoſtolical Church. And he alſo was ſpeedily conveyed away by his Friends, that the Biſhop's Meſſenger, who was ſent to apprehend him, miſſed him, the Archbiſhop of *Canterbury* alſo joyning with him. This, and more of the preſent State of *London*, as to theſe Differences about Religion, may be read at large in the Letter of the ſaid Biſhop. Which, to give the more Light into theſe Affairs, I have put into the *Appendix*. *Number* XVI.

Some Favourers of *Cartwright*'s Doctrine, Preach at *Paul's-Croſs*.

Wake, of *Chriſt*'s-Church *Oxon*.

Crick.

CHAP.

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CHAP. X.

Dr. Whitgift *ſets forth his* DEFENCE. *Sends it to the Lord Treaſurer. Hated and Vilified for his Book. His Method in the Writing thereof. His Declaration concerning the Church of* England. *Reproves the Diſturbers of the Churches Peace. The State of the Controverſy. Dangerous Doctrines, and Untruths in the* Reply, *ſhewed by* Whitgift. *His Anſwer to* Cartwright's *Reproaches. Made Dean of* Lincoln. *Another Book againſt* T. C. *comes forth, Intituled,* A Defence of the Eccleſiaſtical Regiment. Whitgift *procures the Lord Treaſurer's Friendſhip to* Trinity *College. A Caſe between the Maſter of* Magdalen *College, and the Fellows, referred to Dr.* Whitgift.

Whitgift ſets forth his *Defence* againſt *Cartwright's Reply.*

IT was high Time, therefore, to unravel this thin-ſpun Book, and to expoſe all the Weakneſs of it. And ſuch good Haſte was made, that this Year 1573, was not ſpent, before Dr. *Whitgift* had Publiſhed a Second Book, now ſwelled to a *Folio*, in *Defence* of his Anſwer to *Cartwright's Reply.* The Year at the Bottom of the Title Page of that Book, is ſet down to be 1574, but that is to be attributed to the Cuſtom of Printers, to antedate their Books. For our Doctor had preſented this his *Defence* to the Lord Treaſurer, in the Month of *February, Anno* 1573, accompanied with a Letter of that Date. Wherein he told him, " That if he would but now and then (ſince he had ſo little Leiſure to " peruſe it thorough) caſt his Eye upon it, he would ſoon perceive how little " Cauſe there was to accuſe this Church of *England*, and ſo bitterly to inveigh " againſt ſuch Lawful, Godly Orders, and kind of Government, as was uſed in " the ſame. He ſpake in the ſaid Letter, of the manifold Untruths uttered " in that *Reply*, both in falſifying and corrupting Ancient Authors, abuſing of " Holy Scriptures; and of the Slenderneſs and Weakneſs of the Reaſons therein " uſed. And that theſe Things might move thoſe that were Godly, Quiet and " Learned, to the utter miſliking of that Platform, that could not be builded, " but with ſuch Timber. And he moved Two Things, *viz.* One was, " That ſo " common a Cauſe ought not to be ventured upon one Man's Labours; but that " others, more Learned than he, ſhould be employed therein. But that he, " for his Part, was well content to ſuſtain the Pains and Labour; nay, and the " Envy alſo of divers Perſons, and the Injuries of curſed Tongues. And the " other, that conſidering the great Danger the whole Common-wealth was " in by theſe Men, therefore they who were Magiſtrates, ſhould diſpel and ſup- " preſs them. He added, that it became not him to move his Lordſhip to " be zealous in the Cauſe; only that this he was well aſſured of, that if they " ſhould be ſuffered to proceed as they had begun, nothing elſe in the End " could be looked for, than Confuſion, both of the Religion and State. " But that convenient Diſcipline, joined with Doctrine, being duly ex- " ecuted, would ſoon remedy all. For that Sects and Schiſms could not, " by any Means, endure theſe Two. Neither would they long con- " tinue where they were not by ſome, in Authority cheriſhed and main- " tained. They that are minded to ſee this whole Letter, (which deſerves " to be preſerved) may have it tranſcribed from the Original in the *Ap-* " *pendix.*

His Letter to the Lord Treaſurer about it.

Number XVII.

It may

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It may be obſerved, how our Doctor in the foreſaid Letter took Notice of the Envy, and ſpiteful Slanders, (which he called *curſed Tongues*) which he underwent for his oppoſing *Cartwright* and his Platform, that many was then ſo fond of. This unkind and unchriſtian Uſage of him, made the Archbiſhop of *Canterbury* to encourage him by honouring him with a Letter from himſelf. In his Anſwer to which, may be obſerved his Steadineſs and Patience and Reſolution to proceed in ſo good a Cauſe: " Thanking God, (as he wrote " back to the Archbiſhop) that he was quiet in Mind, chearful in Heart, as " much delighted in Study, and as willing to take any Pains in theſe Mat- " ters, as ever he was; tho' the unchriſtian Tongues of that Schiſmatical Fa- " ction had bruted abroad the contrary.

Hated and reproached for this Undertaking.

Life of Archbiſhop *Parker*, Book 4. ch. 24.

In this *Defence* he anſwereth the whole *Reply*, Paragraph by Paragraph, ſetting all down before the Eye of the Reader, that he might be his own Judge of the Merits of the Controverſy between them: The Reaſon whereof he told the Archbiſhop, (who had adviſed him to be as conciſe as he could) that he muſt of neceſſity do ſo, that is, ſet down all at large, that was written on either ſide, both to detect *Cartwright*'s frandulent Dealing, to open his manifeſt Untruths, and to avoid cavilling; finding this to be the eaſieſt and beſt Way for him to deal in: Which was a fairer Way than his Adverſary went, who took what Paſſages he thought fit out of *Whitgift*'s Anſwer, and left out all the reſt, without taking any Notice of, and unanſwered. For which, when he had made certain Excuſes, (as was ſhewn before) our Doctor found it to be but meer ſhuffling and pretence, to be ſilent to that which he could not well tell how to reply unto.

The fair Method *Whitgift* uſeth in anſwering his Adverſary.

He Dedicated his Book to no great Name, but only to the *Godly Reader*. In which Preface, ſpeaking firſt of the Church of *England*, and of the Doctrines and Practice of it, he hath theſe remarkable Words. " That he dared boldly to " affirm, that al Points of Religion neceſſary to Salvation, and touching either " the Myſtery of our Redemption in Chriſt, or the right Uſe of the Sacra- " ments, or the true Manner of worſhipping God; were as purely and perfectly " taught, and by public Authority eſtabliſhed in this Church of *England* at that " Day, as ever they were in any Church, ſithence the Apoſtles Time, or then " were in any Reformed Church in the World. The which to be true, thoſe " that were learned (even among the Miſlikers of this preſent State) could " not, nor would deny. And that likewiſe [for the further Credit of our " Church] al Hereſies, al corrupt Doctrines, al ſuperſtitious and Papiſtical Opi- " nions, had been and were, by the Prince and the Realm, baniſhed; by the " learned Biſhops and Preachers, in Word and Writing confuted.

His Declaration concerning the Church of *England*.

And hence he grounded a ſevere Charge againſt thoſe that made the Diſturbances in this Orthodox Church, and laboured ſo much to prejudice the Minds of Men, ſaying, " What ſhal we then think of thoſe Men that are ſo far from " acknowledging this ſingular and unſpeakable Benefit, proceeding from the " mere Mercy of God; that are ſo far from being thankful for the ſame, and " from deſiring the Continuance of it with hearty Prayers; that by al Means " poſſible they ſeek rather to obſcure it and deface it; becauſe in certain ac- " cidental Points they have not their Fantaſies and proper Devices. If this " be not, as he added, to ſet themſelves againſt God, and to trouble the " Peace of the Church for external Things, (which is Schiſmatical) let the " quiet and Godly Chriſtian judge. How much better had it been for them, " to have proceeded in teaching neceſſary Points of Doctrine, and exhorted to " Obedience, to Concord, to godly Life and Converſation?

Diſturbers of the Church of *England* reproved.

And then he went on (in that excellent Preface) to ſhew the true State of the preſent Controverſy, and how blameworthy this diſaffected Party was; conſidering, that the State of the Church at that Day was a State of a Church Reformed, and by Authority and Conſent ſettled, not only in Truth of Doctrine, but alſo in Order of Things external, touching the Government of the Church and

What was not, and what was, the true State of the Controverſy.

ANNO 1573. and Adminiſtration of the Sacraments; and that therefore the Controverſy was not, whether many of the Things mentioned by the Platforms were fitly uſed in the Apoſtles Times, or may now be well uſed in ſome Places; yea, or be conveniently uſed in ſundry Reformed Churches at this Day; that none of theſe Branches were denied: Neither did they take upon them, either to blame (as they were ſlandered) or to condemn other Churches, for ſuch Orders as they had received as moſt fit for their Eſtates. But that this was the whole State of the Controverſy, That when they of this Church (ſaith our Author) in thoſe perillous Days, did ſee that they had a great Number of hollow Hearts within this Realm, that daily gaped for the Alteration of Religion, and that many mighty and great Enemies were abroad, buſily deviſing, and working to bring the ſame to paſs, and to overthrow the State both of Religion and the Realm; whether, ſeeing they had a ſettled Order, both in Doctrine and Government, received and confirmed by Law, it might ſtand with Godly and Chriſtian Wiſdom, to attempt ſo great Alteration as this Platform muſt needs bring in, with Diſobedience to the Prince and Law, and Unquietneſs of the Church, and Offence of many Conſciences.

Dangerous Doctrines and Untruths in the *Reply*, noted by *Whitgift*.

Whitgift, before this his *Defence*, thought fit to prefix Two Ranks of *Notes*, as he called them. In the former Rank, he noted divers dangerous Points of Doctrine, that were avouched by *Cartwright* in his *Reply*. In the Second, he noted many Untruths, and Authorities of the Holy Scriptures, and the Fathers, falſified.

Doctrines.

Among his *dangerous Points* he placed this Saying for one, "That cer-"tain of the Things which they, [*i. e.* he, and his Party] ſtood upon, were "ſuch, that if every Hair of their Heads were a Life, they ought to afford them "in their Defence. Whereby, ſaith our Author, they would inſinuate, that this Church of *England* did maintain ſome damnable Doctrines. Another, That if the Church be conſidered in the whole and general Government, and outward Policy of it, it might be pure and unſpotted. Which, ſaid *Whitgift*, ſmelt of an *Anabaptiſtical* Fancy. Again, that many Things are both commanded and forbidden, of which there is no expreſs Mention in the Word, which are as neceſſary to be followed or avoided, as thoſe whereof expreſs Mention is made. Which ſounded, ſaid *Whitgift*, to the Confirmation of the very Foundation of all Papiſtry. Another of the Notes he made of *Cartwright*'s Doctrines was, That it were more ſafe for us to conform our indifferent Ceremonies unto the *Turks*, which were afar off, than to *Papiſts*, which were ſo near. Again, That not only the Dignity, but the Being of the Sacrament of Baptiſm depended upon this, whether he be a Miniſter or no, that did Miniſter it. Whence it muſt follow, as *Whitgift* inferred, that Numbers ſuppoſed to be Baptized, were not Baptized. And then it muſt of Neceſſity follow, that they ought to be Rebaptized: Which was plainly *Anabaptiſm*. Further, That the Life of the Sacrament depended upon the preaching of the Word. He excluded the Children of excommunicated Perſons, and profeſſed Papiſts, from the Sacrament of Baptiſm, until they were able to make a Confeſſion of their Faith. That Princes muſt ſubject themſelves unto the Church, to ſubmit their Scepters, and throw down their Crowns before the Church, and to lick the Duſt of the Feet of the Church. And by the Church, ſaid our Author, he meant the *Presbyterian* and Elderſhip. So that he would, ſaid he, have Princes in as great Bondage to his *Seniors*, as ever they were to the Pope. Once more, That the Government of the Commonwealth, muſt be framed according to the Government of the Church. And he affirmed, ſaid *Whitgift*, that the Government of the Church was Ariſtocratical, or Popular. Theſe, and divers others, were the particular dangerous Doctrines noted by our Doctor, gathered up, and found in *Cartwright*'s Book.

Untruths and Authors falſified.

Some of the *Untruths*, and *falſified Authorities*, noted by our Doctor, contained in the ſaid *Reply*, were ſuch as theſe; That he ſaid it appeared in the Eighth Chapter of *Nehemiah*, that the Feaſt of Tabernacles that was commanded of the Lord to be celebrated every Year, was not celebrated from the Days of *Joſhua*, the Son of *Nun*, until the Return of the People from their Captivity. Which, ſaith *Whitgift*, was a manifeſt Untruth, as was evident from *Ezra* iii. 4. Again, *Joſias* was alledged for *Hezekias*. The Word *eſpecially* was added to the Text, 1 *Cor.* x. *Give none Offence*, &c. eſpecially, *to the Church of God*. He oppoſed

Ignatius and *Tertullian*, to *Ambroſe* and *Auguſtin*; whereas theſe latter fully agreed with thoſe former. He falſified the Words of St. *Paul*, 1 *Tim.* 3. and untruly tranſlated them: Which Words (as by him cited) were, *And being tryed, let them execute their Function, as long as they be found blameleſs.* But neither *Greek*, *Latin* nor *Engliſh*, did ſo read it. Nor did St. *Paul* ſpeak there of depoſing Miniſters or Deacons, [which he urged that Text for] but for electing them. I refer the Reader to *Whitgift*'s Book for the reſt. The laſt, which is in number the Fifty firſt, was, That *Cartwright* in his Book ſaid, that St. *John* in his *Apocalypſe*, reprehending the Miniſters of divers Churches, did not put his Name unto his Book. A manifeſt Untruth: For he added his Name, (as *Whitgift* ſaith, and every body almoſt knows) both in the Beginning and in the End; and thrice in the Firſt Chapter, and once in the laſt. And laſtly, our Author laid to his Charge, "His manifeſt "wreſting of the Scripture, [whereof for ſhew, his Margins were crouded] his "wrong Collections, bold Aſſertions, contrary to the Practice of the Church "and Truth; and in a word, notorious Untruths affirmed by him concerning the "*Anſwer* to the *Admonition*. *ANNO* 1573.

And whereas *Cartwright* had abounded in untrue Interpretations of the Anſwer it ſelf, ſo likewiſe in Reproaches and Contempts of the Anſwerer: Which in like Manner he thought good to take notice of. As where in one Place of *Cartwright*'s Book, he ſpake of *Whitgift*'s *bearing out himſelf, by the Credit of his Doctorſhip and Deanry*, He thus modeſtly anſwered, "That he did not "depend upon the Credit of his Degree of Doctor, or Dignity of Dean; "but ſaid with St. *Auguſtin*, Let Scripture be compared with Scripture, Rea- "ſon with Reaſon, Authority with Authority, Cauſe with Cauſe; and let us "both according to the ſame be judged. And when in another Place he had reproached Dr. *Whitgift* for his Logick; and told the Reader, *he would give him a Taſte of* Whitgift's *Logick*; he thus ſoberly and humbly anſwered (after having ſhewn it was not his but *Cartwright*'s own deviſed Argument, to feed his Contempt and Diſdain, "Bidding him to deal but with him uprightly "and honeſtly, and then let him ſet down his Unskilfulneſs, and ſpare not, "as he truſted he would do to the uttermoſt in every Point, if he could; "ſeeing he did it where there was no Occaſion at all offered by him, but "imagined by himſelf) *Well*, added he, *let theſe Quarrels go, more meet to be "among Boys than among Men. Gratia Dei ſum quod ſum. Neither have I "any Thing, but what I have received of him, from whom cometh all good "Things.*

Whitgift's Anſwers to *Cartwright*'s Reproaches. Def. *p.* 779. Def. *p.* 35.

This *Defence* (as it well deſerved) had a general Approbation among the learned, and ſuch as were not violently prepoſſeſſed. And this Approbation *Whitgift* divers Years after, upon a particular Occaſion, he was forced himſelf to mention. For when the Diſaffected to the Eccleſiaſtical Government of this Church, had blown about Slanders in abundance againſt him, when Archbiſhop of *Canterbury*, for his preſſing Subſcription in the Year 1586. One of thoſe Slanders was, that he did it for the Maintenance of his Book, that he ſo earneſtly required Uniformity by Subſcription. This gave him Occaſion in one of his Letters to ſome Nobleman, to write, how needleſs that was, ſince the Book had a general and a long Approbation, even from the Time of the Writing of it to that Day; asking this Queſtion, "Why he ſhould ſeek for "Confirmation of his Book, after Twelve Years Approbation of it? And that "if Subſcription might confirm it, it was confirmed long ago, by the Sub- "ſcription of almoſt all the Clergy of *England*: Meaning Subſcription to the Queen's Supremacy, the 39 Articles and the Book of Common Prayer, that had been long before now enjoined and ſubmitted to.

The *Defence* approved of. Life of Archbiſhop *Whitgift* by *Paul*, *p.* 44.

This Year the Queen made Dr. *Whitgift* Dean of *Lincoln*, intending (as it ſeems) hereby to reward his excellent and learned Pains, in Vindication of the Church of *England*, in its Doctrine, Worſhip and Government, in the firſt Reformation of it, upon mature Deliberation, in Parliament and Convocation ſettled and eſtabliſhed; which he had ſo well by his Pen maintained, againſt all the angry Innovators.

Made Dean of *Lincoln*.

ANNO 1573.

A Defence of Eccleſiaſtical Government.

I muſt not be ſilent here of another little Book that came forth now, printed by *Binneman* (the ſame that was the Printer of Dr. *Whitgift*'s Books) in Oppoſition to the *Reply*. It ſeemed to be ſent forth ſoon after that Book appeared; that the Readers might have a preſent Antidote againſt the dangerous Principles they might imbibe from it: So that it was as a Prelude to a fuller and compleat Conſideration of the *Reply*. This Book was called, *A Defence of the Eccleſiaſtical Regiment, defaced by* T. C. *in his Reply againſt Dr.* Whitgift. It treated ſuccinctly of the chief Heads in Controverſy: As, about the Miniſters of the Church, Biſhops and Archbiſhops; their Livings; their Courts; their Diſpenſations; their meddling in Civil Cauſes: Concerning Miniſters Apparel; of the Cuſtoms and Ceremonies uſed in this Church; as keeping Holy Days; kneeling at the receiving of the Sacrament of the Lord's Supper; and in the other Sacrament, the Interrogatories demanded, the Sign of the Croſs, &c. Which hath been taken Notice of elſewhere; whither I refer the Reader.

Archbiſhop *Parker*'s Life, p. 463.

There is one Act more of Dr. *Whitgift*, which I find under this Year, that it may be remembred in his Commendation, *viz.* in regard of his Care of the College, whereof he was Maſter, and his Concern for the good Eſtate of it: I mean, in keeping the Lord Treaſurer *Burghley* their good and faſt Patron, as alſo the other great Counſellor, the Lord Keeper *Bacon*. For upon Occaſion of requeſting a Favour from him, for one of their Members, he procured a College Letter well penned in *Latin*, ſigned by himſelf and the Eight Seniors, to be ſent to him in the Month of *July*; gratefully acknowledging the Benefit they had received, and expreſſing their continued Dependance upon his Favour.

Lord Treaſurer a Patron of *Trinity* College by *Whitgift*'s Means.

Quantam & quàm certam ſpem Bonitatis & Clementiæ tuæ, erga nos ſemper concepimus (Honoratiſſime Domine) ſperamus, &c. That is, "That there was "now no need for them to endeavour by any long verbal Proteſtations or "many Arguments, to expreſs the great and certain Hope they had always "entertained of his Goodneſs and Clemency towards them of that College. "For whom, in al their Caſes and Controverſies of Right often emerging, "ſhould they uſe as their ſingular Patron and Advocate, beſides him, and the "Honourable and his intimate Friend, the Lord *Nicolas Bacon*? That none elſe "they had choſen, however they feared that they had been ſometimes too trouble-"ſome both to his Benevolence and Clemency; the one ſo ſingular towards them, "the other ſo extenſive to all: That they had neither been ſatiated with "the Multitude of his Favours received, nor ſatisfied with the Greatneſs of "them: That he had ſo often teſtified his Good Will in their greateſt and "weightieſt Affairs, they they were not only not over ſolicitous concerning "themſelves for the Time to come, but dared to intercede with his Honour "ſometimes even for others, &c.

Letter from the Maſter and Seniors of *Trinity* College to the Lord Treaſurer.

Our Doctor, by reaſon of his Wiſdom and Diſcretion, together with his long Experience in the Laws and Cuſtoms of the Univerſity, was often employed as an Arbitrator in Diſputes and Complaints ariſing there. As now he was: A Conteſt happening in *Magdalen* College, againſt the Maſter *Roger Kelk*, D. D. by ſome of the College. This *Kelk* had been an Exile under Queen *Mary*, and Maſter of the College, from the Beginning of Queen *Elizabeth*'s Reign; much eſteemed by the Lord *Burghley*, who bore an old Good-Will to him. And for all that Space of Fourteen Years he had governed the Houſe well, and kept it in Quietneſs and good Accord. Inſomuch that that College had been *a Virgin unſpotted and free, from all Contention*, for ſo many Years; as he, in a Letter to the ſaid Lord, expreſt it. But now, after ſo long a peaceable Government, Two Maſters of Art, and as many Bachelors, ariſe up, and accuſe him of ſome Arbitrary Dealings; but unjuſtly and untruly. He ſpake in his ſaid Letter, of the raſh and affectionate Attempts of Youth, (that he might ſay no worſe) and which were not unknown to him [their Chancellor] in thoſe dangerous Days, [when they were ſo infected with Novelties] *non tantùm inſurgendo, ſed gloriando contra Seniorem.* The Ground of all this ſeems to have been, the Maſter's late Deprivation of Mr. *Newcomen*, one of the Fellows; becauſe

A Controverſy in *Magdalen* College referred to him.

Dr. *Kelk*.

Feb. 28. 1573.

becauſe he came not in legally and ſtatutably: Which Act of his, he the next Morning opened before all the Fellows, and ſhewed the Cauſes to be neither Trifles, nor Toys, (as the other Party ſeemed to have alledged to the Lord *Burghley*) and that his Dealing with him was orderly, and according to Statute. For, as the Maſter informed the ſaid Lord, that though the Queen had the Nomination of Two Fellowſhips in that College, the Maſter appointed Two unto her, of whom ſhe nominated One. Now it ſeems there was this irregular Practice then taken up, that when one of the Queen's Fellowſhips fell void, they would run to Court, and obtain of ſome Friend there to procure a Letter from the Queen to the College, to accept of ſuch an one to fill that Room, as was in her Right to nominate to. Now this was an apparent Abuſe, and contrary to the Statute. And *Newcomen* ſeemed thus to have intruded into a Fellowſhip, and in this legal Method was diſcharged by the Maſter. Who therefore deſired the ſaid Lord, and Chancellor of the Univerſity, (and to whom *Newcomen* had appealed) that this Abuſe might be redreſſed; and that if there happened any ſuch Vacation, the Foundation might be kept, and their Suit ſtayed, [who ſhould thus ſue to the Queen, without giving any Knowledge of it firſt to the Maſter, or without his Conſent and Approbation] until the Maſter, according to the Foundation, might be certified thereof. For that their Number being ſo few, ſuch creeping in without his Conſent, might make much Contention. This was another *Cambridge* Matter, which the Chancellor thought fit to commit to the prudent Deciſion of our Doctor with the Vicechancellor; and both contending Perſons conſented thereto, he being known to be ſo able and juſt: And in fine, ended it to both their Satisfactions. ANNO 1573.

CHAP. XI.

Dr. Whitgift *Preaches before the Queen. The Contents of that Sermon. Is Vicechancellor. Sent to the Chancellor about an Univerſity Statute. His* Defence *replied to by* Cartwright. *Who vindicates himſelf from* Whitgift's *Reflections. Extols his Diſcipline. Approves of Contention in this Cauſe. Some other Paſſages in his Book, noted. Dr.* Whitaker's *Judgment of* Cartwright's *Book. Another Part of* Cartwright's *Second Reply comes forth,* Anno 1577. *The Contents thereof.* ANNO 1574.

IN the midſt of theſe Conteſts, wherein our Divine was engaged with *Cartwright*, and the Platformers, he was called to Preach before the Queen at *Greenwich*, *March* 26. Whoſe Sermon was ſo well approved of, that it was Printed, and Intituled, *A Godly Sermon:* Lately Reprinted. Wherein he levelled his Diſcourſe againſt theſe Controverſies now ſo hotly exerciſing the Peace of the Church, and undermining the Principles of the Reformation: Fixing a ſuitable Sentence of Scripture on the Title Page, *viz. Sectemini Veritatem in Charitate.* The Text was taken out of St. *John*, Chap. vi. *Maſter, When cameſt thou hither? Jeſus anſwered them, and ſaid, Verily, verily, I ſaid unto you, ye ſeek me not, becauſe ye ſaw the Miracle, but becauſe ye did eat of the Loaves, and were filled. Labour not for the Meat that periſheth; but for the Meat which endureth unto everlaſting Life.* In which Words he ſhewed Two Things generally to be conſidered: The one was, the Queſtion of the People. The other, the Anſwer of Chriſt. In the People's Queſtion were Three Things eſpecially to be noted; *viz.* Their Inconſtancy, their Flattery, and their Curioſity. In Chriſt's Anſwer, he obDr. *Whitgift* preaches before the Queen.

ANNO 1574. ſerved a Reprehenſion, and an Exhortation. And all theſe Particulars the Preacher made uſe of ſeaſonably, to reflect upon the preſent Set of *Puritans* that made ſuch Diſturbance at this Time in the Church; and by their plauſible Behaviour and Doctrines, rendred themſelves very agreeable to, and admired by the common People; plainly unfolding them and their Principles, in that great and ſolemn Auditory. Which might have been the Cauſe of publiſhing his Sermon; *viz.* to undeceive the People, and to ſhew, indeed, what dangerous Perſons theſe new Reformers were, and how much Evil lay under their goodly Pretences.

Thus, ſpeaking of the Firſt Head, the *Inconſtancy* of the Multitude, he had theſe Words. "Theſe be the Cauſes, why they are ſo much delighted with "Novelty, ſo ready to embrace any ſtrange and new kind of Doctrine. Theſe, "I ſay, be the Cauſes, why one and the ſame Thing and Perſon cannot long "pleaſe them. Theſe Cauſes, he aſſigned, were the Peoples following Affection, "rather than Reaſon: And being ſooner carried away with Opinion and Fancy, "than with ſure Proofs, and certain Knowledge. And then giving ſome Inſtances of the Fickleneſs and Inconſtancy of the Multitude, that were delighted with Novelty, and new invented Opinions; and applying to this Purpoſe that of St. *Paul* to *Timothy*, concerning the Times, when they would not abide ſound Doctrine, and heap up to themſelves Teachers, according to their own Deſires, 2 *Tim.* iv. "This, he ſaid, he ſpake for Two principal Cauſes. The one was, "that no Man depend upon the Judgment and Opinion of the People, which is "ſo inconſtant and variable. The other was, to admoniſh the People of God "to take heed of this Crime, whereunto they were ſo naturally inclined, *viz.* Not "to be carried away with every Wind of Doctrine: Not to be delighted with "ſuch Teachers as ſtudied to ſatisfy their fooliſh Affection, &c. but rather to "be conſtant in the Truth that they have embraced; to hold faſt the Goſpel, "that is, and hath been truly preached to them; and always to remember that "which the Spirit of God ſpake, *Apoc.* 3. *Hold faſt that which thou haſt:* Be con-"tented with the Doctrine that God of his infinite Mercy hath opened unto thee. "Leſt if thou beeſt not therewith contented, but ſeekeſt for further Novelties, "that which thou haſt be taken from thee, and given to ſome others that ſhall "more thankfully accept it.

From another Property hinted here, of the People, *viz.* Their *Adulation* and *Flattery*, "Hereof, ſaid he, we have too great Experience in theſe our Days. "For if a Man in ſome Congregation commend the Magiſtrates, and ſuch as be "in Authority: If he exhort to Obedience; if he move unto Peace; if he confirm "the Rites and Orders by Publick Authority eſtabliſhed, (though he do it never "ſo truly, never ſo learnedly) he ſhall ſcarce be heard with Patience: But he "ſhall be ſent away with all kind of Opprobries and Reproach. But if he nip "at Superiors, and reprove thoſe that are in Authority (though they be abſent, "and not in Place to hear;) if he ſhall inveigh againſt Laws and Orders eſta-"bliſhed, and talk of Matters that tend to Contention, rather than to Edification, "(though it be done never ſo untruly, never ſo unlearnedly, as commonly it is) "they flock unto him as Bees; they eſteem him as a God; they extol him up "into Heaven. Even as the *Corinthians* and *Galatians* did their falſe Prophets, "and contentious Teachers, And yet notwithſtanding do they [*i. e.* theſe new "Teachers, whoſe Perſons are thus admired] colour and cloke this peeviſh and "ſiniſter Affection, with diſſembled Geſture, Countenance and Words, when "they be in the Preſence of thoſe that may hurt them, or do them Good. "I would to God, added he, they did not deceive ſome, whoſe Office and "Duty it were, rather to ſuppreſs this fond Affection, than to nouriſh "it: [Meaning ſome even in Court and Privy Council.] Eſpecially ſeeing "it tended to Two principal Evils, Diſobedience toward the Magiſtrate, and "flat Anarchy.

The Third Thing he noted in this People, was their *Curioſity* in asking that vain and frivolous Queſtion. And therefore, for avoiding this, he cited St. *Paul* commanding *Timothy*, to warn thoſe that were Preachers, that they taught no otherwiſe

otherwiſe than the Apoſtles before had taught them: That is, that they broached no new and vain Opinions. And as to the People, he willeth him to give them Warning, that *they gave no Ear to Fables and Genealogies, that never have End; but engender Queſtions:* And alledging ſome Fathers againſt moving Queſtions; and how all the ANCIENTS ſpake againſt Queſtions that were moved to ſtir up Strife and Contention in the Church of Chriſt, where the Goſpel is truly Preached, and the Sacraments rightly Adminiſtred; he added, "I would to God this vain "Curioſity had only occupied the Schoolmen, and contained it ſelf within the "Popiſh Church. I would to God it had not invaded this Church alſo. Nay, "I would to God it did not much more trouble the Church of Chriſt now, "than it did in that Time. Foraſmuch as then it was only among thoſe that "were learned. Now it hath invaded the common People, moſt unapt Perſons "to deal in ſuch Cauſes. ANNO 1574.

And then he came particularly to ſpecify ſome of theſe Queſtions. "Now it "is a Queſtion, ſaid he, among them, whether if a Man be certainly per-"ſuaded, that he be moved with the Spirit, Whether it be lawful for him to "do any Thing that is contrary to the expreſs Commandment, and Word of God, "as to kill; which once to imagine is extreme Wickedneſs. [*Hacket* after-"wards was of this Principle, and attempted a Murther on ſome ſuch Account.] "Which was, he ſaid, a meer *Anabaptiſtical* Fancy. Neither was it the Spirit "of God, but the Spirit of the Devil, that moveth ſuch Cogitations, *&c.* Like-"wiſe, it is now diſputed at every Table, whether the Magiſtrate be of Neceſſity "bound to the *Judicials* of *Moſes*; [which was *Cartwright*'s Doctrine;] ſo that "he may not puniſh otherwiſe, than it is there preſcribed; nor pardon any "Offence that is there puniſhed. Which was moſt abſurd, and contrary to all "thoſe Places of Scripture, that teach us the Abrogation of the Law. Beſides, "that it was contrary to the Opinion of all Learned Men. And ſome of them, "(as namely *Calvin*) did call it a Seditious Opinion; as indeed it is: For it "tendeth to the Overthrow of all, or at leaſt of the beſt Commonwealths, "that are now in *Chriſtendom.* Moreover, [the Preacher deſcending to another Queſtion now ſet on Foot] "It is doubted, whether the Magiſtrate is to be "obeyed for Conſcience Sake; or no: Though the Apoſtle St. *Paul*, hath flatly "determined the Matter, *Rom.* xiii. *&c.* And the contrary Doctrine muſt needs "root out of the Heart the Subjects true Obedience. It is alſo doubted, whether "the Magiſtrate may preſcribe any kind of Apparel to the Miniſter, without "doing unto him ſome Injury. Which is too too much to ſtrengthen the Autho-"rity of the Magiſtrate.

"To conclude, it is now called in Queſtion, whether the Children of Papiſts, "and excommunicate Perſons, (notwithſtanding their Parents be Chriſtians, and "cannot, *amittere Baptiſmum*, loſe their Baptiſm: As it is determined by "St. *Auguſtin* againſt the *Donatiſts*) ought to be Baptized. And whether the "Miniſter be of the *Eſſence* and Being of Baptiſm: And none to be counted "Miniſters, but ſuch as be Preachers: So that whoſoever hath not been Bap-"tized of a Miniſter, of a Preacher, is not Baptized. The which Queſtion, and "others ſuch like, (he ſaid) ſprung out of the Schools of the *Anabaptiſts*; and "tend to the Rebaptization of all, or the moſt part of thoſe that at this Day "are Living. [A Queſtion riſen up again in our Days.] With theſe and ſuch "like Queſtions, partly impious, and partly vain and frivolous, is the Church "of Chriſt at this Day, marvellouſly troubled. And Men, ſaid he, ſo occupy "themſelves about them, that they neglect thoſe Things that pertain to their own "Salvation, and forget due Obedience.

"Yea, as he went on, it is come to ſuch Extremity, that if any do with-"ſtand them in theſe Queſtions, he ſhall be counted a Worldling, a Flatterer, a "Papiſt: Neither ſhall any Thing be omitted, that ſhall ſound to his Reproach. "But on the other Side, if a Man conſent unto them in ſuch Opinions, though "he be an Uſurer, an Whoremonger, an Extortioner, a Rioter, a Swearer, *&c.* "yet ſhall he be counted zealous and godly. Therefore he exhorted all that "were godly indeed, to take heed of this Curioſity; knowing that it hath always "been accounted a manifeſt Note and Token of a contentious Nature, to make "ſuch Stirs, and to move ſuch Controverſies about External Things in the

ANNO 1574. " Church, where the Goſpel is truly Preached, and the Sacraments rightly " Adminiſtred.

From our Saviour's Anſwer to this People, reprehending their Adulation, and flattering kind of Queſtioning with him, our Preacher dehorted Eccleſiaſtical Perſons from this Vice; " Not to open their Ears to Flatterers, nor to hunt after " popular Fame and Commendation. Becauſe it drew from the Truth, and caſt " them into Error. It engendred in them Pride and Arrogance, the Root and " Mother of all Sects, Schiſms, Contentions and Hereſies. For while the Peo- " ple commend their Lives and Doctrine; whilſt they call Hypocriſy, Holineſs; " Arrogancy, Simplicity; Wrath, Zeal; Diſobedience, Conſcience; Schiſm, " Unity; Words, Matter; Ignorance, Learning; Darkneſs, Light; it ſo puffeth " up the Minds of their Teachers with an Opinion of themſelves, that they dare " be bold to propound any Thing; ſo that it taſte of Novelty, and pleaſe the " People; though it tend to the Diſturbance of the Church, the Con- " tempt of Magiſtrates, and the Breach of good Laws and Orders.

From our Saviour's Reproof of them that ſought him for their own Ends; he made them to be ſuch, " Whoſe Religion conſiſted in Words, not in Works; in " Contention, not Peace; in Contempt, not in Obedience; who under the Pre- " tence of Zeal, ſought their own Liberty; under the Colour of Religion, " ſought Confuſion; and with the Shadow of Reformation, cloked and covered " their Uſury, their Ambition, their Minds deſirous to ſpoil the Church, *&c.* " Such there had been, (he ſaid) in this Church of *England*, even within our " Memory; who while there was ſome Commodity to be look'd for by the Diſ- " ſolution of Monaſteries, and ſuch like Places, were bitter Enemies to the Pope, " and pretended to be earneſt Profeſſors of the Goſpel. But the ſame Men after- " wards, (when this Hope was paſt, and the Time now come, that they muſt " ſuffer for the Goſpel, and leave that, which before they had gotten) did not " only not profeſs it, but perſecuted thoſe that were Profeſſors. And may there " not be ſuch, think you, (as he added) at this Time, who would not ſeem " only to favour the Goſpel, but very earneſtly to ſeek Reformation, only becauſe " they ſee the *New Platform* tend to the Spoil of Colleges, Churches, Biſhop- " ricks, *&c.* whereby they ſuppoſe they may procure unto themſelves no ſmall " Advantage? Surely, it were to be thought, that if they were once fruſtrate of " this Hope, the wayward and contentious Zeal of many would ſoon decreaſe. " And how ſhould we otherwiſe judge of divers, who being ſcarcely as yet " delivered from the Suſpicion of Papiſts in Matters of Subſtance, ſhould now " ſeem to condemn this Church of Imperfection, becauſe it retaineth ſome Ac- " cidents uſed in Papiſm. And of thoſe, who when as they could never abide " ſuch as have hitherto faithfully Planted and Preached the Goſpel in this King- " dom, would now ſeem Fautors and Patrons of thoſe who are wholly occupied " in diſturbing and diſquieting the Peace of the Church. Or of thoſe, who " having in them no Sparkle of Godlineſs, being Drunkards, Swearers, *&c.* " being, I ſay, of ſo large a Conſcience towards themſelves, yet were ſo pre- " ciſe in other Mens Doings, that they could not abide to have them wear, no " not a Square Cap.

And then quoting a Place out of St. *Chryſoſtom*, concerning this People in the Text, that minded the filling of their Bellies, our Divine alluded to it in theſe Words, " O! ye covetous Perſons, and deſirous of the Spoil, we have taught " you more neceſſary Points of Religion, than thoſe that are now Preached unto " you. We have exhorted you to Repentance, and to Amendment of Life. We " have taught you the true Doctrine of Juſtification, the true and right Uſe of " the Sacraments: We have confuted the erroneous and damnable Points of " Papiſtical Doctrine, as Tranſubſtantiation, the Sacrifice of the Maſs, Purgatory, " Worſhipping of Images, Praying to Saints, the Pope's Supremacy, and ſuch " like. And you have not believed us, nor hearkened unto us. But now we " begin to teach you theſe Things that tend to your own Commodity, and to " Contention, you magnify us, you commend us, you make us Gods; nay, you " make us *Devils*. For you puff us up with Vainglory, that we know not our

ſelves.

ſelves. And ſo deſcending at laſt into a Practical Diſcourſe from the laſt Words of the Text, of preferring Heavenly Things before thoſe of this World, he concluded his Sermon. *ANNO* 1574.

I have been the larger in the Relation of this Sermon, becauſe it is Hiſtorical, and will let us into the Knowledge of this Faction, ſo prevalent at this Time, and of the Teachers and Favourers of it, their Methods, Practices and ill Deſigns, at leaſt of many of them; and what juſt Apprehenſions wiſe Men therefore had of the Iſſue thereof.

In this Year Dr. *Whitgift* bare the Office of Vicechancellor the Second Time.

Employed by the Univerſity to the Chancellor, to moderate a Statute.

The latter end of this Year, he was intruſted (in a Letter of Credence, Dated *February* 19.) by the Vicechancellor and Heads, with a Meſſage to their Chancellor, to moderate a Statute; whereby the Univerſity was not allowed a Power to Diſpenſe in giving of Degrees, nor to make any Difference among the Members, according to their Merits. That as for thoſe that remained in the Univerſity, they held it reaſonable that they ſhould do all their Exerciſes; but for ſuch as were gone out of the Univerſity, and who before their Departure, had converſed in it with Praiſe, for their Learning and Diligence, and had afterward ſerved the Commonwealth with Commendation, and had ſtill given Teſtimony of their Learning, not at *Cambridge* only, but in the whole Kingdom; it was thought hard to tye them to Scholaſtical Exerciſes. They [the Heads] were loth to refuſe them their Honourable Degrees, when they ſued for them without doing their Exerciſes, enjoined by the Tenor of the Statute. This Law, they ſaid further, did not ſeem ſufficiently to conſult the Splendor and Dignity of the Univerſity. And they deſired the Change, or rather Mitigation of that Statute. And that Foreigners alſo, when they came among them, might receive Degrees from them: Whereby they might invite to their Univerſity, many very eminent for Piety, and excellent in the Knowledge of Arts. This whole Matter the Heads left to Dr. *Whitgift*, by Word of Mouth, to Diſcourſe more at large with the Lord *Burghley* about. To whom they prayed him to give as much Credit, as he ſhould think to be given to their own Letters, touching the manner how it might be done. This Letter of the Heads, deſerving, as I judged, to be preſerved, I have Tranſlated from *Latin* into *Engliſh*, and placed among the Records at the End of the Book. *Numb.* XVIII.

Mr. *Cartwright* thought it would not ſtand with the Honour of himſelf, nor of his Cauſe, if Dr. *Whitgift*'s *Defence* ſhould remain unanſwered. Therefore in the Year 1575, came forth *Cartwright*'s Anſwer to Dr. *Whitgift*'s ſaid Book. It was Printed in *Quarto*, in ſuch a kind of black Letter, as might make one judge it done in *Holland*, unleſs it were by ſome ſecret Preſs in *England*. For ſuch theſe *Diſciplinarians* now had, for the better uttering and ſpreading their Principles. It was Intituled, *The Second Reply of* T. C. *againſt Dr.* Whitgift's *Second Anſwer, touching the Church Diſcipline.* With theſe Two Sentences of the Prophet, (which *T. C.* would plauſibly draw to his own Quarrel, in Vindication of his and his Parties Unpeaceableneſs, and Clamour againſt the Eſtabliſhed Worſhip) *For* Sion's *Sake I will not hold my Tongue*; *For* Jeruſalem's *Sake I will not reſt, until the Righteouſneſs thereof break forth as the Light*, &c. *Eſ.* lxii. 1. And Verſe 6. 7. *Ye are the Lords Remembrancers: Keep not Silence.* The Book commenceth with a long Preface, *To the Church of* England, *and all that love the Truth in it.* And after that follows another Epiſtle to the Reader. In that to the Church of *England* he hath theſe Paſſages, ſpeaking of Dr. *Whitgift*; "That "in his Firſt Book, Second Edition, he dealt with him, as certain Beaſts did; "which purſued, caſt forth behind them an intolerable Savour, whereby to "affray their Hunters from further chaſing them. That indeed they were very "unpleaſant; but the good Savour of the Truth, and of his own honeſt Behaviour in Things *Whitgift* accuſed him of, had by the Grace of God ſo "comforted all the Senſes of his Mind, that his Adverſary had not "eſcaped by this his Policy. I leave the Reader to judge of the Civility of this Similitude. *ANNO* 1575.

Cartwright's Second Reply to Dr. *Whitgift*'s Defence.

Cic. de Nat. Deor. Lib. 2.

ANNO 1575.

Personal Reflections upon him, answered.

Then he betook himself to answer some Personal Reflections which Dr. *Whitgift* had cast upon him; which was the *Savour* he so decently express'd himself by. One was, that he had not taken on him the Order of Priesthood, being Fellow of *Trinity* College, as he ought to have done by Virtue of his Oath, or else to depart the College. To which *Cartwright* answered, "That it was a "meer Cavil. For that the Meaning of the Statute of the House was to pro- "vide, that Men should not turn their Studies to other Professions, as of "Law, *&c.* but that they should be, to furnish the College with such a Number "of Preachers. Of which, he said, he was one as soon as he entred. And "that neither was there any Duty of Ministry, which the College could require "of him, that he was not enabled to do, according to the Laws of the Church "of *England*, by Virtue of that Ministry which he had received, [being then "in Deacons Orders.] So that the Law it self (as that whose Meaning was "fulfilled) did not require it. Also, that the Corruption of the Law, or, at "least of the Interpretation, binding Men to beg a Ministry, (and thereby after "a sort to testify of themselves, that they were fit for it) might, after Know- "ledge that he ought not to beg it, justly keep him back.

Whitgift said, that he ambitiously desired to be the Queen's Divinity Reader. He answered, "That he never opened his Lips for it. And that if he had, he asked how he knew that he did it *ambitiously*?

Whitgift said, That he earnestly desired the Degree of Doctorship. He answered, "That therein he moved nothing, but yielded only to the Request of certain "Friends. And that before his Grace was propounded in the Schools, he had "the Advice of more than a Dozen learned Ministers; who, considering that he "had the Office of a Doctor [*i. e.* a Teacher] in the University, were of Opi- "nion, that for the Good they esteemed might be done thereby, he might swal- "low the fond and idle Ceremonies that accompanied it.

Whitgift said, that he had forsaken the Ministry; and that he preached here and there, where he thought good; and yet condemned it, [*viz.* such a wandring Ministry] in others. To both which Charges *Cartwright* said, he had answered in his Book.

Whitgift said, that he refused his Conference. *Cartwright* answered, "It was "untrue. And that he had offered himself to his private Conference. Which "although he had promised, yet under Pretence that he [*Cartwright*] was incor- "rigible, he would not perform. And he added further, that it was meet, that "Doctrine he had taught openly, should be defended openly. And besides that, "he also went to Two of the University Doctors, to be conferred with.

Whitgift indeed, (he said) offered him private Conference by Writing. To which *Cartwright* in Answer said, "That having before Experience of his Unfaith- "fulness, he refused it.

Whitgift, after he was put out of the College, accused him for going up and down idly, doing no Good, but living at other Mens Tables. To which *Cartwright* in Answer said, "That he lived indeed at other Mens Tables, having no "House, nor Wife of his own: But not without their Desire, and with small "Delight of his own, for fear of Evil Tongues. And that towards some he "went about, instructing their Children, partly in the Principles of Religion, "partly in other Learning.

For the manner of his Writing, *Whitgift* said, it consisted wholly of other Mens Notes and Extractions, and that he had scarcely read one of the Authors, which he had alledged. Yea, and that he also contemned them. Namely, Mr. *Noel*'s Catechism, *&c.* *Cartwright* answered, "That as to that "wherein the Question was of great Reading, he let it pass. For if *Whitgift* "were Learned, and he not, *Whitgift* had read them all, and he scarce one; it "would easily appear to the Learned. Besides, that it touched not the Cause. "Only he admonished him, that he did it hereafter with better Ground. And "that notwithstanding (it was like) *Whitgift* hunted him with more Hounds "than he did him; yet besides those Places, he confessed himself to have read, "he noted not many: And that excepted of *Jerome*, mistaken for *Musculus*, not "one truly.

Whitgift charged him of Unbrotherhood, Unfaithfulneſs, and Want of Goodwill towards him. *Cartwright* anſwered, "That he uſed not *Whitgift* as Maſter of the "College, becauſe he had not uſed him as Fellow. But he asked him, wherein "this Breach of Duty conſiſted? For if he owed *Whitgift* Fidelity, he owed it "more unto the Lord; If Goodwill, the Truth muſt be preferred; If the Maſter "of *Trinity* be a Friend, the Truth was more ſo." This was the Sum of his Epiſtle to the Church of *England*. ANNO 1575.

In his Epiſtle to his Reader, he ſet himſelf to commend his Diſcipline; and he asketh, How it came to paſs, That *Arians*, *Valentinians*, and *Anabaptiſts*, in divers ſorts, with ſuch other deteſtable Hereticks, were ſo rife in many Places of the Land? "Was it not, therefore, that there was no Elderſhip which might aſſiſt the "Paſtor to eſpy them out; no Paſtor able to give ſubſtantial Reaſons to convince "them; no Authority there, to decide of them; or after Deciſion, by Eccleſiaſti- "cal Cenſures to puniſh them?" He asked again, "Whereof it came, that horri- "ble blaſpheming the Holy and moſt Reverend Name of God, Quarrelling and "Fighting, Drunkenneſs, Filthy ſpeaking, Fornication, Adultery, Slandering, and "ſuch like, ran over almoſt in every Place; of which ſome were ſo open, that "there was no Night, or Corners ſought to hide them; but were done in the High "Streets, and at Noon-Days; yea, (which was fearful) that often there was more "Danger to them that reproved theſe Faults, than to thoſe which committed "them? Was it not hereof, that there was no Elderſhip to watch over theſe "Offences, to admoniſh the Offenders, and by Eccleſiaſtical Cenſures to correct "them?" Again he asketh, "Whereof came it, that in ſo many excellent Laws "provided againſt Rogues and Beggars, there were yet (to the manifeſt Breach of "the Law of God, and Hazard of the Common Wealth) ſuch Numbers of them? "Was it not hereof, that the Office of *Deacons* (which God had ordained for "that Purpoſe, the bare Name remaining) was aboliſhed? And that the Lord "would give no Bleſſing to thoſe good Laws, becauſe his Order was neglected. "Finally, hereof it came, that having a gracious Prince, maintaining, and her "honourable Council favouring the Preaching of the Goſpel; and ſo long and "quiet Peace, apt for the Furtherance of it; there was, notwithſtanding, ſo "ſmall Service of God, that ſaving a few, (which the Lord had gathered) for the "general State of the Realm, the Goſpel might ſeem hitherto to have ſhined for "further Condemnation of it, than for Light and Heat of Salvation joined there- "with. What Price, therefore, (ſaith he) we ſet upon the Glory of God; what "Account we make of the Salvation of our own Country; that Eſtimation we "muſt keep of the Diſcipline of God, left unto us by the Holy Apoſtles. Commends his *Diſcipline*.

So that one would conclude, (if I may be permitted to make a ſhort Reflexion hereupon) that whereſoever this Platform prevailed, there would be a new Heaven and a new Earth, wherein only Righteouſneſs ſhould dwell. But that it had not any ſuch Effect, appeared by the great Complaints that were made of much Impiety, Abuſe and Diſorder, even there where it had taken place. The divers Letters of *Bullinger* and *Gualter*, chief Miniſters of *Helvetia*, written about this Time to ſome of our Biſhops, ſhew this abundantly. It was ſet up at *Embden*, where one *Hart* was Miniſter, who writ ſecretly concerning the Managers of the People, to his Friend Mr. *Field*, in *London*. "That Corruption, by Cuſtom, "was ſo ſtrong, that none could abide the Yoke: That he would wonder to "ſee, what groſs Things the beſt Miniſters did clean devour; and thoſe of "the middle Sort, did earneſtly ſtand and plead for: And that if he ſaw "the confuſed State of the Churches in thoſe Countries, he would ſay, that "*England* (how bad ſoever) were a Paradiſe in Compariſon." And even in *Scotland*, where the People were, for the moſt part, ſubject to the Diſcipline ſet up in its Perfection, a great Preacher, and a Perſon of chief Eſtimation among them, in ſome Sermons of his that were printed, complained moſt grievouſly, "That "the Country was heavily diſeaſed; that the Sins of the Land craved that all Pul- "pits ſhould ſound Judgment; that if one looked to the Growth of Sin, more "ugly Sins were never commited; that the Land was overburthened with the "Birth of Iniquity; that the beſt had taken a loathing of the Word of God, *&c.* Sin and Wickedneſs prevailing under the *Diſcipline*. Surv. of the *Diſcipl.* p. 452. and 457. Surv. of the *Diſcipl.* p. 459.

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"that there was committed Slaughter in great meaſure, Oppreſſion, Murther, "without Mercy; Law and Equity trampled under Foot, *&c.*

Cartwright is for keeping the Contention on foot; conſidering the Cauſe.

In fine, *Cartwright*, in this his Epiſtle, took Notice, how ſome (otherwiſe well affected to the Cauſe) thought it better to wave this Controverſy about the Diſcipline of the Church, for the ſake of Peace; conſidering the great Contentions, Diſturbances, and Breaches of Love it had already, and might ſtill occaſion. Theſe deſired the Cauſe might gain; but through a Mind abhorring from Contention, ſtood further off from it, than otherwiſe they would. To theſe he gave this Anſwer: "That the State of Man is not ſo happy, to obtain any excellent Thing without "Strife, *&c.* That the dangerous Aſſault which this Cauſe ſuffered at *Geneva*, "was worthy their Conſideration. For albeit, the Contention there was not in "Judgment only, and in Words, but with great Diſorders and Tumults, to the "preſent Danger of the City; yet Mr. *Calvin*, and other faithful Servants of God, "offered themſelves, not only to the Loſs of their Miniſtry and Baniſhment, but "even to Death, rather than they would go one Foot back from the Truth of the "Diſcipline which they had learned out of the Word of God, which had been "raſhly done, if the Matter had been of ſo ſmall Importance. As tho' for the "redeeming of Peace, they might have let the Cauſe of the Diſcipline fall, or laid "it aſide, until a fitter Time. That there were (for which he thanked God) no "Tumults nor Uproars with them; and he truſted, there ſhould be no more: "But as it was not lawful (he ſaid) for them to move any; ſo to withdraw the "Hand from Defence of the Cauſe, for fear of them to be moved by others, was "againſt Duty.

Takes Example by *Geneva*.

And then he brought in the Example of *Geneva*, to juſtify any Contentions, if they ſhould happen in this Caſe: "That the whole State of the City, from the "higheſt to the loweſt, (among which were alſo the greateſt Part of the Miniſters) "was bent againſt it; yet two or three ſimple Men, ſcarce able to train their "Legs after them, having none other Armour than the Truth, and a good Con"ſcience, ſtood for it: That if Fleſh and Blood ſhould ſit here in Judgment, the "Field were loſt, or ever it were begun; the Friends of the Diſcipline ſhould, for "that they took the Defence in hand, be accounted Fools; for that they would not "compound the Matter, mad Men! But what was the Iſſue? The Lord ſo mag"nified his Word in the Hand of his Servants, that after Trial of their Patience by "divers Troubles, the Captains againſt it came to ſhameful Ends: A Number "yielded; the reſt that continued their Enmity, durſt not ſhew it; the Truth it "ſelf was eſtabliſhed; and ſo, to the ſingular Commendation of the City, re"mained. And ſhall we, added he, in ſo great a Number, whoſe Hearts the Lord "hath inclined to favour this Cauſe, deſpair? Eſpecially, ſeeing it was eaſier to "be eſtabliſhed here, than it was with them; and might here be ſettled without "ſo much as a Dog moving his Tongue; which was not there, without great Up"roars. Here wholſome Laws paſs, when the moſt Part conſent; and that only the "Hundredth Part, with us, weighed down all the reſt." Thus did he magnify his own Party, the better to keep up the Spirit of Contention in others.

Some Taſte of *Cartwright*'s Second Reply.

And now to give ſome Taſte of the Book it ſelf, I ſhall cull out only ſome Paſſages. Concerning Dr. *Whitgift*'s alledging ſome of the Fathers on his Side, *Cartwright* called the urging of their Authority, *Intolerable Tyranny*: "And forſo"much as the Fathers erred, they ought to have no further Credit, than their Au"thority is warranted by the Word of God, and good Reaſon. That therefore "the Anſwerer, [Dr. *Whitgift*] who preſſed their bare Authority, without any "Warrant of the Word of God, or Aſſiſtance of good Reaſon, either brought of "himſelf, or fetched from them, brought an intolerable Tyranny into the Church "of God." His Language was generally very rude and abuſive of the Doctor; As, "That he uſed ſuch open, falſe Accuſations, as he might ſeem thereby to have "ſtriven for the Maſtery thereof with the Father of them. Again, "To let paſs

Sec. Reply. P. 349.

"his Correction of the Order of my Reaſoning, whereby he maketh himſelf "more ridiculous to all which have a Grain of Knowledge that ways. And a little after: "The Reaſon whereof is more known, than that the Doctor, "without bluſhing, ought thus to be ignorant of." Further, "To paſs by his "Ignorance of calling the *Jews* at that Time *Infidels*, the only People of God;

" Which deſerveth the Whip. Once more, When I ſay the Life of the Sacra- " ments dependeth upon the Word Preached, the Doctor ſaith, it is a foul Error. " No mervail, according to his black Divinity. Theſe are a few of his unbe- coming Expreſſions towards the Queen's Chaplain, a Dignitary of the Church, the Maſter of a College, and that had been publick Profeſſor of Divinity in the Univerſity. ANNO 1575.

In ſhort, his Concluſion of this his Second Reply, was to this Tenor: " Thus " we are, by the Grace of God, come to an End of this Treatiſe. Wherein let " the Reader judge, whether it hath not been proved, that the Offices of Archbi- " ſhops and Archdeacons be unlawful: That they came not into the Church " Three Hundred Years after the Aſcenſion of our Saviour Chriſt. That their " Names are likewiſe unlawful by the Word, forbidden by ancient Councils, not " to be found in any Ancient Writing for Four Hundred Years approached. Fur- " ther, Whether that every Congregation ought to have a Biſhop: That one " only Miniſter may have Two or more Benefices: That they ought all to have " like Titles and Authority: That in their Meetings, for Order ſake, one by " Conſent of the reſt, govern that Action in ſuch Sort as is declared: That all " theſe Points of the Biſhop have ground of the Word of God: And moſt of " them ſhewed to have remained ſometime after the Apoſtles: And that traced " long after. Finally, whether even the elder Biſhops, when they were declined " from the Sincerity of God's Ordinance; and the Archbiſhops and Archdeacons, " which he never ordained, were much more tolerable than ours; and thoſe whoſe " Authority was without Compariſon leſs, and Pomp none at all. *Cartwright's* Concluſion of his Second *Reply.*

When this Book, writ with ſo much Loftineſs and Conceit, ſhewed it ſelf abroad, it was conſidered, whether it were adviſeable to give an Anſwer to it: But the Argument having been ſo largely and ſatisfactorily treated of by our Doctor before; and ſo little of Subſtance, and ſo much of Railing in this *Reply*, it was concluded, no further publick Notice ſhould be taken of it. When the Judgment of a very Learned Man of the Univerſity, well read in Eccleſiaſtical Writers, and the Queen's Publick Profeſſor of Divinity, (I mean Dr. *Whitaker*, who was thought alſo ſome Favourer of *Puritaniſm*) was demanded concerning this Book, he thus in a *Latin* Letter wrote his Thoughts of it, as Dr. *Bancroft*, and Sir *George Paul* from him, hath preſerved it to us. Dr. *Whitaker's* Judgment of *Cartwright's* Book.

Quem Cartwrightus *nuper emiſit Libellum*, ejus magnam partem *perlegi. Ne vivam, ſiquid unquam viderim diſſolutius, ac pænè puerilius. Verborum ſatis ille quidem lautam ac novam ſupellectilem habet, rerum omnino nullam, quantum ego judicare poſſum. Deinde, non modò perverſè de Principis in rebus ſacris atque Eccleſiaſticis, Authoritate ſentit: Sed in Papiſtarum etiam caſtra transfugit: A quibus tamen videri vult odio capitali diſſidere. Verum nec in hac cauſa ferendus, ſed alijs etiam in partibus, tela a Papiſtis mutuatur. Denique ut de* Ambroſio *dixit* Hieronymus, *verbis ludit, Sententijs dormitat, & planè indignus eſt, qui a quapiam docto refutetur.* Thus tranſlated by Dr. *Bancroft:* " I have read a great Part of " that Book, which Mr. *Cartwright* hath lately publiſhed [*viz.* This Second " Reply.] I pray God I live not, if ever I ſaw any Thing more looſely written, " and almoſt more childiſhly. It is true, that for Words, he hath great Store, " and thoſe both fine and new; but for Matter, as far as I can judge, he is " altogether barren. Moreover, he doth not only think perverſly of the " Authority of Princes, in Cauſes Eccleſiaſtical, but alſo flyeth into the Papiſts " Holds; from whom he would be thought to diſſent with a mortal Hatred. But " in this Point he is not to be endured: And in other Parts alſo, he borroweth his " Arguments from the Papiſts. To conclude, as *Jerome* ſaid of *Ambroſe*, he " playeth with Words, and is lame in his Sentiments; and is altogether unworthy " to be confuted by any Man of Learning. Surv. of Diſcipl. p. 379. Edit. 1593.

This Cenſure *Whitaker* writ about the Time he began to write againſt *Campion* the Jeſuit, when he had attained unto full Ripeneſs of Judgment. And, as Dr. *Bancroft* judged, he never gave a righter Cenſure of any Book in his Life.

ANNO 1575. And that *Cartwright* was to thank *Whitaker* for giving his Judgment touching his great Bundle of Shreds, as that Divine thought fit to call his Book.

Cartwright Printeth all the reſt of his Second *Reply.*

But this Book, it ſeems, was but half of *Cartwright*'s intended Second Reply. For being now fled abroad out of the Kingdom, he Printed there the other Half in the Year 1577, bearing this Title, *The reſt of the Second Reply of* Thomas Cartwright, *againſt Maſter Doctor* Whitgift's *Anſwer, touching the Church Diſcipline*; Imprinted MDLXXVII. In the *Preface to the Reader*, he made Excuſe, that this Part came not out before. And that in reſpect of the Diſtance that he was now removed ſo far from whence he was, and the Alteration of the Place where he remained before. " But that as for the Cauſe it ſelf, he never " feared, he ſaid, leſt it ſhould come too often into the Field. For although " through the Poverty of the Defenders thereof, ſhe came never ſo naked and " unarmed, yet the Lord had ſet ſuch a Majeſty in her Countenance, that as " with one of her Eyes ſhe raviſhed into her Love thoſe that were deſirous of " the Truth in this Behalf, ſo with the other, ſhe ſo aſtoniſhed her Enemies, " as if they were caſt into a dead Sleep. In ſuch ſort, that the ſtouteſt of them, " when they come to the Fight, could not find their Hands. So much in Love was *Cartwright* with his own Diſcipline; and ſo confident in his Cauſe.

And then, in Juſtification of his Writing, he proceeded, ſaying, " That he " ſaw not, how he could perſuade himſelf to have the quantity of a Grain of Muſtard-Seed of true Love towards God, (which was to be meaſured by our Affection towards his Truth) if unto the Truth labouring and travailing in this " Point, he ſhould deny his ſimple Help. Adding, that verily it were a Dainties and Delicacy untolerable, if he ſhould not afford the loſs of a little Eaſe " and Commodity unto that, whereunto his Life it ſelf, if it had been asked, " was due: And if he ſhould grudge to dwell in another Corner of the World, " for that Cauſe, for the which he ought to be ready altogether to depart out of " it. And that it was not the leaſt part of his Comfort, that in this Vacation " from his Miniſtry, the Lord had not ſuffered him to be altogether idle; but " employed him, if not in Griffing and Setting, *&c.* yet in Hedging and Ditching " about the Orchard of his Church. And laſtly, he aſſured himſelf, that the " ſame Cauſe which had brought this Diſpleaſure, was able (if need were) to " ſet him in Favour again. And this, he ſaid, was to anſwer them which not " miſliking the Cauſe, might eſteem his Labour out of Seaſon, for that either " (in their Judgment) he ſtrove againſt the Stream, or elſe for that he deprived " himſelf of Commodities.

The Subjects handled in this Second Part.

In this Second Part of his Second Reply, he diſcourſed of theſe Matters according to the Titles they bare. As, againſt Civil Offices in Eccleſiaſtical Perſons. That the Church Government by an Elderſhip in every Congregation, is by the Ordinance of God, and perpetual. That Excommunication belongeth not to the Biſhop alone. Of the Office of Deacons. Againſt the Corruptions in Doctrine touching the Holy Sacraments. Which was divided into Two Chapters. The Firſt whereof is, againſt the Sacrilege of private Perſons, and Women eſpecially, Adminiſtring the Holy Sacrament of Baptiſm. The Second, Of the Corruptions in Doctrine about the Holy Communion. Of the Authority of the Civil Magiſtrate in Cauſes Eccleſiaſtical. Of the Inconvenience of Ceremonies uſed in the Church of *England*. This Diſcourſe is divided into Two Parts. The firſt whereof is, of the general Faults, the other of the particular. The Firſt Chapter of the Firſt Part, That the Church in indifferent Ceremonies, ought not to be conformed unto the Popiſh Synagogues. The Second Chapter, That the Churches ought to be conformed to the Examples of one another. The Third Chapter, Another great Fault of the Service-Book, that it maintaineth an unpreaching Miniſtry. The Fourth Chapter, the Third Fault, That the Fruit that might otherwiſe be taken of the Service, is not received, by reaſon that the Miniſter readeth, ſome in the hither, ſome in the upper part of the Chancel, as far from the People as the Wall will let him go. The Second Part; The Firſt Chapter whereof being of Holy Days. The Firſt Part of which Chapter is, Of the Ceremonies.

Of

Of the *Eaſter*, *Nativity*, and *Whitſun-Holy-Days*. The Second Part, Of Saints Days. The Second Chapter, Of the Faults touching Prayer. The Firſt Part of this Chapter, touching the Faults in the Matter: The Second Part, Touching the Faults in the Form of our Prayers. The Third Chapter of the Second Part, Of Miniſtring the Holy Sacrament in private Houſes. The Fourth Chapter, touching the Ceremonies in Baptiſm. The Second Part of this Chapter, Of Confirmation of Children, and Womens Churching. The Fifth Chapter, Of Ceremonies about the Holy Communion. The Sixth Chapter, Of the Ceremonies in the Solemnization of Marriage. The Seventh Chapter, touching the Ceremonies in Burial. The Eighth Chapter, of the Surplice, and other Apparel, taken from Popery. The Ninth Chapter, Of the Name of *Prieſt*. ANNO 1575.

CHAP. XII.

Whitgift *in Commiſſion to examine and appeaſe Conteſts in St.* John's *College. Viſited by the Biſhop of* Ely. *The old Statutes to be amended. The Maſter of that College abuſed in a common Place.* Whitgift's *Judgment thereof. His Thoughts of an Endeavour of taking away Impropriations from Biſhopricks, and of holding but one Benefice. The Biſhop of* Ely's *Troubles, by reaſon of his Revenues.* Whitgift *encourageth him.*

DOCTOR *Whitgift* was appointed this Year, with ſome others of the Heads of Colleges, to interpoſe in St. *John*'s College, where there had been great Animoſities and Differences; and that upon Account of their Statutes. Both the ordinary Viſitor *Cox*, Biſhop of *Ely*, and *Cecil* the Chancellor of the Univerſity, (once of that Houſe, and ſtill a Favourer of it) had been concerned in theſe Broils; whereunto a great *Puritan* Faction there gave Occaſion. It ſeems to have been a Contention between the Maſter and the Fellows; and an Endeavour in them to remove him, under Pretence of ſome Statute of their College. And it was an Obſervation that Dr. *Perne* made once to the Lord *Burghley*, that the Men of St. *John*'s were cunning Practitioners, in ſhaking off their Maſters and Heads. Two Years after they did their Endeavour to free themſelves of Mr. *Shepheard*, their Maſter. This their once beloved Maſter, their ποιμὴν their true *Shepheard*, as his Name imported, choſen by the unanimous Conſent of the College, and according to their Oath, the fitteſt and propereſt Man in their Jndgments, that could be for the Place, as they writ to *Cecil*, *Anno* 1569, when he firſt became their Maſter: Not long after, (*viz.* *Anno* 1573,) they are weary of him; make great Complaints againſt him; and by the Sentence of the College, eject him from being their Maſter. The chief Reaſon whereof, (among a great many other picked Quarrels) was his Abſence from the College: "That their Statutes required a Man of Wiſdom and Counſel, and "that ſhould procure the Good of the College, *Corpore & Oculis*. But he "went, whither his own private Buſineſs called him away, and caſt away all "Care of the College; very often travailed abroad longer than he ought. "And ſo their Law, as a revenger of them, removed him, who by his "long Abſence, had firſt removed himſelf. This was the Subſtance of the Fellows Letters to the Lord *Burghley*, their Patron. And withal, they mention divers Miſdemeanors of their Maſter, many Things done by him contrary to their Statutes; many Things done by Violence. And ſo at length, deſired his Lordſhip to nominate another worthy Man to them to ſucceed him.

Conteſt in St. *John*'s College, referred to Dr. *Whitgift*, and others.

The Fellows endeavour to free themſelves of Mr. *Shepheard*, their Maſter.

The

ANNO 1573.

The Effect of the Biſhop of *Ely*'s Viſitation of the College.

The Advantage the Fellows took of their Maſter was, that the laſt Year he was abſent Sixteen Weeks, and this [*viz.* 1573.] he was abſent Fifteen Weeks; whereas the Statute allowed but Twelve. They had alſo drawn up Articles of Complaint againſt him; which they preferred to the Biſhop of *Ely*, their Viſitor. But the Statutes giving ſuch Countenance to the Fellows againſt their Maſter, and occaſioning ſo much Conteſt, which laſted to this preſent Year, this Biſhop, (as well as Biſhop *Grindal* before) had moved that they might be altered, and new Statutes ſent to the College. Dr. *Pern*, before-mentioned, who had taken notice of this Inconvenience, told the aboveſaid Lord, that a new Statute he hoped would help to alter that Caſe, that longer Abſence ſhould not be allowed but with this *Proviſo*, *viz.* without *great and ſufficient Cauſe*. The ſaid Biſhop of *Ely*, who had viſited the College, and ſeen how Contentions grew, and were nouriſhed there, contrived Means for the putting an End thereto; and Dr. *Ithel*, Maſter of *Jeſus* College, being his Chancellor, he employed therein. And by him knowing well the State of the Matter, ordered him to go up to the ſaid Lord, with his Letter to him; importing, "That the Fellows af-
"fected to maintain a popular State in the Houſe; and for that Purpoſe, the
"Seniors held together, that the Maſter could do nothing without them. And
"that when Diſorders were to be puniſhed, they would hardly, and ſometimes
"not at all, be brought to conſent thereto, but to maintain their old Liberty
"as they called it. He therefore adviſed a Commiſſion to be directed to ſome
"able and grave Men of the Univerſity, that they Two ſhould Name, to reform
"the State of the Houſe. And theſe Commiſſioners to hear and determine all
"Controverſies, during the Imperfection of the Statutes. And he and the ſame
"Lord ſhould be in the ſame Commiſſion themſelves. The ſaid Commiſſioners
"to be empowered to remove any Officer and Fellow from their Office or Fel-
"lowſhip, as Occaſion ſhould be found. And, without the Election of the Ma-
"ſter and Fellows of the Houſe, to place ſuch Perſons in their Rooms, as might
"be by them thought moſt meet.

Dr. *Still* made Maſter of St. *John*'s by the Commiſſioners.

The Biſhop accordingly nominated Dr. *Ithel*, Dr. *Harvey*, Dr. *Perne*, and our Doctor, for Commiſſioners. And this Commiſſion, thus ſeaſonably propoſed by the Biſhop, took Place, (but not before the Year 1576,) Mr. *Shepheard* was removed; and Dr. *Still*, a Fellow of our Doctor's College, (and as it ſeems by his Intereſt) became Maſter of St. *John*'s College. And there was a Congratulatory Letter ſent from the College to the Lord *Burghley*, not long after Dr. *Still*'s Promotion thither; recommending their ſaid new Maſter to the ſaid Lord's Favour, *ſerâ gratulatione*, though ſomewhat late, giving this Reaſon thereof, *Academia intermiſſa*, *Peſte graſſante*; the Univerſity breaking up by the Reaſon of the Plague.

The Statutes, and other Things, regulated by virtue of a Commiſſion.

The old Statutes of the College were interlined, blotted, blurred; and Marginal Notes made, and ſet there, by ſuch as had been Heads of Factions among them. And by this Means the Statutes were corrupted and changed. For this Cauſe, according to Biſhop *Cox*'s Advice, the Queen iſſued her Commiſſion to the Lord *Burghley*, Chancellor of the Univerſity, to the ſaid Biſhop, Dr. *Whitgift*, and other Doctors before-mentioned, being Heads of Colleges; to Viſit the State of that College; and to reduce the Statutes to their ancient true State; and to puniſh ſuch as could be proved Authors of thoſe Corruptions and Alterations; and to reform the Occaſion of thoſe Factions in the College; and to reſtore the College to Quietneſs; and to direct the Scholars to obſerve the Laws of the Realm for Divine Service in the Church. And this reſtoring of the Statutes the Commiſſioners did accordingly ſet upon and perform; and did other Things, according as they were hereby authorized, for the Regulation of that College, from Time to Time. For this Commiſſion obtained from the Queen, the Viſitors made uſe of afterwards, as they ſaw Differences and Diſorders ſpringing up in that Body. And it laſted, and was in Force, even after Dr. *Whitgift* was made Biſhop. Who, I find, was employed ſometimes upon Occaſion in Matters of that College, by Virtue thereof.

I ſhall

I ſhall here ſubjoin a particular Paſſage that happened this buſy and contentious Year in this College of St. *John*'s, which may ſhew the little Affection of the Fellows toward their Maſter. The publick Behaviour of one of the Members, (however ſlily infinuated) was ſo diſreſpectful and abuſive, that it was brought before our Doctor, and ſome other Heads to judge of. One *Cock*, Fellow of this Houſe, being by the Statute *de Lectione Biblij*, to do certain Exerciſes, as well Common-Place as other Reading, began to read upon the Epiſtle to the *Hebrews*, as he had before upon the Epiſtle to the *Romans*: And here he took occaſion craftily to ſpeak certain Things that reflected upon the Maſter. He makes this *Proheme* to his following Diſourſe; "That he was in a Doubt, "what he ſhould diſcourſe on. That if he ſhould conſult with his Auditors "in this Point, they would ſuggeſt as many Arguments, as there was Variety "of Minds. That the Superior would bid him ſpeak of the Inferior, in this "Sort: Tell him of his Duty; ſhew him what an evil Diſobedience is, *&c.* Then he brings in his Favourite, the Inferior. "Well, ſaith the Inferior, "and thus may I be blamed; but the Evil you make no end of, beginneth "not ſo: It is from a higher Head, and from thence am I derived. The "Superior leadeth not forward. I will ſet my Steps by the Brightneſs of the "Light: And the Light in him is no better than Darkneſs. Well may he "ſing of *Mercy and Judgment*, *Pſalm* ci. [a Text 'tis probable the Maſter had "common-placed upon] as who but he in the Way of Godlineſs? But I ſee "his Gate; he treadeth not ſo. My Heart telleth me, he trippeth ſhort. "He doth alike as doth the Deceiver. His Life is like a Market, where is "Gain. Make him better, and then mend you me. Tell him his Duty, and "guiding with Indifferency. Charge him with his Oath, *&c*". For theſe and many ſuch like Expreſſions, (the Senſe no doubt of himſelf, and the other diſcontented Fellows) *Cock* was accuſed before the Maſter; but afterward acquitted by the Teſtimony of thoſe that heard him: But our Doctor, together with *Hawford* and *Goad*, two other Heads, adviſed and willed, that he ſhould revoke what he had ſaid *ſub virtute Juramenti*, in a particular Form and Manner of retracting, to be drawn up as ſhould be thought convenient. To which they ſubſcribed their Names. But this it ſeems this Fellow refuſed to do; and ſent the Copy of his common Place to the Chancellor, (to whom he ſeems to have appealed) for him to judge of the Innocency of what he had then ſaid. And that any other may judge of it, it may be read at large in the *Appendix*. *Numb.* XIX.

ANNO 1575.

The Maſter of St. *John*'s abuſed in a common Place.

Whitgift's Judgment of it.

MSS. Academ.

There was a plauſible Deſign now carrying on, for the better Proviſion to be made for the poor Eſtate of the Clergy; and that to be done by the Tithes that were, by Impropriations, in the Hands of the Biſhops or other ſpiritual Men; to the manifeſt Prejudice of Epiſcopal Sees, Cathedral Churches and Colleges: And that none of the Clergy ſhould have more Benefices than one. And a Writing was framed to that Purpoſe, very probable to make way for a Bill or Petition, at the next Seſſion of Parliament, now ſuddenly to meet, *viz.* in *February* following. This the Biſhop of *Ely* communicated to our Doctor in the Month of *December*, with his Deſire that he would peruſe it; and for his Advice, and Endeavour to prevent it, by framing ſome Anſwer to it. There is a Letter extant in the *Bodleian* Liberary, (and printed not many Years ago) of our Doctor's Writing to the ſaid Biſhop on that Argument; where he lets him know, "That he had not then the Leiſure he wiſhed, to peruſe that "Script that his Lordſhip ſent him. That the Matter was worthy to be "dealt in, and very neceſſary to be conſidered. And he wiſhed to God, the "like Care and Circumſpection were in many others, that was in his Lord-"ſhip. That the Time and State of the Church required it. That as touch-"ing Impropriations, he thought, they were very warily to be dealt in. For "conſidering, how that every Man ſought to pull from the Church; How "alſo the Temporalty did envy any Proſperity in the Clergy; and what "Enemies the moſt Part of them were to the Cathedral Churches, Biſhop-"ricks, Colleges, and other Places of Learning; and that the moſt part of theſe "conſiſted of Impropriations; he feared, leſt under the Pretence of reforming the "one, the Diſſolution and utter Undoing of all the other would be ſought "for.

His Thoughts of Tithes in Biſhops Hands, to be ſettled upon poor Livings.

Caſe of Impropriat. by Dr. *Kennet*. *Append.* N°. IX.

ANNO 1575. " for. Which, he added, would be the Ruin of the Church at laſt, the Fall " of Religion, and the Decay of Learning. He obſerved, that only the Cler- " gy ſhould be plagued thereby. For the Temporal Men would ſtill keep their " Intereſts in their Leaſes, that they had in ſuch Impropriations, as he him- " ſelf perceived by ſome Conferences that he had with ſome great Men in " that Matter. That it ſtood them [of the Clergy] in hand to be cir- " cumſpect. For that it would be the Policy of ſome, under fair Promiſes " and Pretences to procure, that they themſelves ſhould be the Authors of " their own Harms. That this was a certain and ſure Principle, that the " Temporalty would not loſe one Jot of their Commodity in any reſpect, to " better the Livings of the Church. And therefore his Judgment was, to keep " that they had; for better they ſhould not be; they might be worſe; and " that he thought by many was intended.

" Again, where it is ſaid, if the Men [of the Church] joined Benefice to " Benefice, *&c.* he acknowledged, that was to be reproved in ſuch as had no Care " in doing their Duties, not in ſuch as laboured and were diligent. And that " it was berter and more for the Profit of the Church, that ſome had many, " than otherſome one. Moreover, that it was to be conſidered, how long and " injurious Leaſes there were of the moſt Part of Eccleſiaſtical Livings, Dignities, Pre- " bends, and Benefices; ſo that that Living which was worth to the Farmer 200 " Marks, was not worth to the Incumbent 20 *l.* as he himſelf was able to " prove in divers and ſundry ſuch kind of Livings: Seeing alſo, that Men " had not now-a-Days that Conſcience in paying their Duties, that they had " in Times paſt. Beſides many other Commodities that were wont to be in- " cident to ſuch Livings, which were now utterly taken away. So that ex- " cept it were lawful for Men to join more Livings together, you ſhould have " a beggarly Clergy; which would be the Decay of Learning, Religion, and " in Time of the Church alſo. For that there would not be many meet Li- " vings for learned Men, beſide a few Biſhopricks. Wherefore he thought that " ſuch Things, where they were amiſs, were rather to be reformed in the " Perſons, that were not worthy of them, than by any common Rule. In a " word, that the Temporalty ſought to make the Clergy Beggars, that they " might depend upon them. And this would be one Means whereby they pur- " poſed to bring it to paſs.

Slanders of the Biſhop of *Ely*.

I have ſet down the whole Contents of our Doctor's Thoughts upon this Argument, tho' it be publiſhed already, (the printed Book being perhaps not ſo ready for every Reader to have preſent recourſe unto) that the Reader may comprehend the Senſe of this our Reverend and Prudent Divine in reſpect of the Revenues of the Church: And how apprehenſive he was of the Deſigns of the *Puritans*, with whom the Lay-Gentry joined, to impoveriſh and render contemptible God's Miniſters, out of a plauſible Pretence: And what Miſchief he ſaw muſt accrue to the Church and the State of Learning thereby. And he promiſed the ſaid Biſhop, that for his Part, he would be ready to do any thing that might do good; and that for the Matters contained in the Treatiſe he ſent him, he would beſtow ſome Pains [in examining and anſwering] as he could get leiſure.

In this Letter Dr. *Whitgift* took notice of the Biſhop of *Ely*'s preſent Troubles, which he called his *Perſecution*. Now (to give ſome Account thereof) the Troubles of the ſaid Biſhop aroſe chiefly from the Lord *Roger North*, (tho' the Biſhop had conferred on him the Stewardſhip of the Iſle of *Ely*) becauſe he refuſed to let him have a Leaſe of the Fair of the Mannor of *Somerſham*. He became now his open Adverſary; got a great many Articles of Accuſation againſt him; loaded him with a Number of pretended Wrongs and Injuries done by him to others; and by ſuch Kind of falſe Suggeſtions had endeavoured to raiſe the Queen's Indignation againſt him. The ſaid Lord had given out, that he would try what he could do againſt him by Law, by the Council, and by Parliament; Threatned to get a Commiſſion from the Queen to ſearch and ranſack all his Doings, ſince his firſt Entrance into his Biſhoprick; and gave out that he had found already plentiful Matter againſt him.

Raiſed againſt him, becauſe of his Revenues which were ſought for.

him. The Queen's Council had ſignified to the Biſhop, that there were great Complaints againſt him, and that he muſt be called before them to make his Anſwer. "And all this was only, (as he complained in a ſecret "Letter to his Friend, the Lord Treaſurer) *ad deplumandum Graculum Æſopicum,* "*quem indignum putant alienis ornari Plumis?* If we had, ſaid he, no Lordſhips "nor Mannors, we ſhould never be troubled; but if we have them by needful, godly, "and charitable Order and juſt Law, *Væ illis qui nobis negotium faceſſunt.* And making a Reflection upon theſe his Adverſaries, many whereof were ſuch as cried out for a purer Reformation, he added, *If Church Lands were diſperſed, their Reformation would ſoon be at an End.* The good Biſhop thought himſelf bound in Conſcience to preſerve the Revenues of his Biſhoprick to the Church. For great gaping there had been for his Houſes and Mannors; which he ſtill oppoſed: But fearing the Conſequences of the Spight of the foreſaid angry Lord, he got as many of the Accuſations and Complaints againſt him, as he could; and then made a full Anſwer, which it ſeems were preſented to the Queen's Council; and gave them Satisfaction. Both the Articles and Anſwers are ſtill extant, and in my Cuſtody, and may hereafter be publiſhed; whereby may be ſeen, both how maliciouſly falſe they were; and how the Biſhop's Piety, Charity, and Care of the See and its Poſſeſſions, were the Ground and Cauſe of all his Moleſtation. ANNO 1575.

This was the Perſecution of Malice that Dr. *Whitgift* took notice of in his abovementioned Letter to the Biſhop: "Praying God to make him ſtrong, and "to give him the Spirit of Boldneſs and Fortitude this Time of his *Perſecu-* "*tion.* For ſo, he ſaid, he muſt needs call it. For tho' he thanked God, there "was not now a Perſecution *Gladio*, by the *Sword*; yet how fierce the "Perſecution was, *Lingua & Dolo*, (as St. *Auguſtin* called it) *i. e.* by *Slander* "and *Deceit*, could not be unknown to any, eſpecially to his Lordſhip who "taſted of them. Dr. *Whitgift* comforts him.

CHAP. XIII.

ANNO 1576.

Dr. Whitgift *endeavours to ſtop buying and ſelling of Places in the Univerſity. Writes to the Lord Treaſurer for that Purpoſe. Exact in the College Statutes. His Reſolution of a Caſe againſt certain Libertines. Nominated for Biſhop of* Worceſter. *His Care for a fit Man to ſucceed him in* Trinity *College. Dr.* Still *promoted to that Place. In what State he left St.* John's. *The good and quiet Condition* Whitgift *leaves* Trinity *College in. His good Diſcipline and Example there. Gives Plate and Manuſcripts to the College. His Deſerts towards the Univerſity.*

THE Year 1576. was the laſt Year the Univerſity enjoyed this their uſeful Head, being e're long to be preferred to a Biſhoprick.

And this Year he became an Inſtrument of further excellent Service to it; which was by endeavouring to ſtop the buying and ſelling of Places; whereby not Learning and Merit were regarded ſo much as Men's Purſes. Monies were given for Scholarſhips, and Gratifications for Fellowſhips, to ſuch as left them, from ſuch as ſucceeded in them: And this was practiſed even in Dr. *Whitgift*'s College. The Parliament, 18 *Eliz.* had lately taken notice of this Abuſe, a Bill having been brought in againſt buying and ſelling Rooms and Places in Schools and Colleges, which, upon what Occaſion ſoever it was, Prevents buying and ſelling of Places in the Univerſity.

ANNO 1576. the Queen declined to confirm at that Time, and that by the Means of the Lord Treaſurer, tho' it had paſſed both Houſes.

But to ſee what our Doctor now did endeavour in this neceſſary Matter. In the Beginning of this Year he moved earneſtly for the Remedy of this evil Practice, in a Letter which he wrote to the Lord Treaſurer, as he had lately been with him in *London*, treating on other Univerſity Concernments, ſo now this Matter, he told him, was not unworthy his conſidering. The Tenor of his Letter (which was dated *March* 28) was, "That it had pleaſed her Maje-"ſty (and that as he thought through his Lordſhip's Perſuaſion) to ſtay that Act, which was intended againſt the buying and ſelling of Scholarſhips and Fellowſhips. [Done upon this good Reaſon, it ſeems, to preſerve the Reputation of the Univerſity, that ſuch a Practice might not be ſo publickly laid upon them, to their Infamy, and eſpecially at this Time; and ſo it appears by what our Doctor adds, *viz.*] "That it was ſurely very graciouſly done. For it "would have remained unto all Poſterity, as a perpetual Note of Ignominy to "both Univerſities; and alſo a great Slander to the Goſpel. Beſides, that "the Fault of ſome Colleges would have ſeemed to be common to the reſt. "But that unleſs it ſhould pleaſe his Lordſhip to procure ſome ſtraight Or-"der to be taken againſt ſuch Corruption, the ſtaying of that Act would ra-"ther Animate thoſe that were evil diſpoſed, to go on in their corrupt dealing. "For it could not be denied, but that ſuch Corruption had been uſed in ſome "Colleges, even in *Cambridge*, tho' it were directly contrary to their Oaths "and the Statutes. And that it was to be feared, leſt the Example of ſome "cauſed others to challenge unto themſelves the like Liberty, eſpecially in "theſe Days, wherein Men were bent ſo much to unlawful and extraordinary "Gain. And that it began to be an ordinary Practice for Fellows of Col-"leges, when they were not diſpoſed to continue, to reſign up their Fellowſhips "for Sums of Money, which as it was ſlanderous, he ſaid, to the Univerſity, "ſo it was againſt all good Dealing, and in Time would be the Cauſe of "much Evil: Wherefore he urged this Lord, [as Chancellor of the Univerſity] "either by his Letters to the Univerſity, or otherwiſe as he ſhould think "fit, to give ſtrait Charge againſt all ſuch kind of Dealing. And then he truſted "the Thing would be reformed.

His Letter to the Lord Treaſurer on that Occaſion.

An Act 31 *Eliz.* for granting Places in the Univerſity freely, according to Merit.

But it ſeems the Chancellor's Letters to that Purpoſe (for we need not doubt ſo good a Motion was neglected by him) took not place; ſince there was a Bill brought in Parliament many Years after (*viz.* 1589.) againſt this very Abuſe, and paſſed into an Act; where, by the Preamble it appears, that notwithſtanding the Founders of Colleges, Collegiate Churches, *&c.* the Election, Preſentation, and Nomination of Fellows, Scholars, *&c.* to have Rooms and Places in the ſame, were to be had, and made of the fitteſt and moſt meet Perſons, being capable of the ſame Elections, freely, without any Reward, Gift or Thing given or taken for the ſame; and for the Performance whereof, the Electors, Preſenters, and Nominators in the ſame, had or ſhould take a Corporal Oath, to make their Elections accordingly: Yet notwithſtanding it was ſeen and found by Experience, that the ſaid Elections, *&c.* were many times wrought and brought to paſs with Money, Gifts and Rewards, whereby the fitteſt Perſons to be elected, preſented, or nominated, wanting Money or Friends, were ſeldom, or not at all preferred; contrary to the good Meaning of the Founders, and the good Inſtitutes of the Colleges, Churches, Schools, and the great Prejudice of Learning and the Common-Wealth, and State of the Realm. And then followed Penalties to be inflicted upon the Defaulters, for the effectual preventing this evil Practice for the future.

Exact in executing the College Statutes.

The Maſter of *Trinity* College was very exact, in ſeeing to the Obſervation of the Statutes of his Houſe: Inſomuch that when one *Chriſtopher Hayward*, a Fellow of that Houſe, was for ſome Breach of Statute expelled, otherwiſe a Perſon of ſome Merit, and in holy Orders, he could by no Means get admittance again; and but ſmall Favour, tho' the Chancellor of the Univerſity interceeded for him

him to the Maſter, *viz.* That if he might not be reſtored, ſomething might by the College be granted him. The Maſter told the ſaid Lord, that he had, to the uttermoſt of his Power, dealt with the Company for him to have *Enfield* Vicarage; but he could not prevail; and that they had a general Milliking of him. And that the Benefice being of ſome Value, they were loth to let go their Intereſts therein; eſpecially in theſe Days, wherein competent Livings were ſo hard to be directly [he meant, without Gift or Bargain] obtained. He added, that he could not urge them againſt Statute; [which our Maſter was always a rigorous Obſerver of.] But that if Mr. *Hayward* could be content to take St. *Michael*'s in *Cambridge*, he would obtain it for him; and further, himſelf help him the beſt he could: But he was ſo wilful, that no reaſonable Offer would ſerve him, neither could he move him to any good Order. And in Concluſion, beſeeched his Lordſhip not to think any Thing amiſs in him, if the other ſtill continued in his Importunity. As he had done, having diſobliged the Maſter in the Rejection of St. *Michael*'s, becauſe it was but 10 *l.* a Year Stipend: Which Gratuity therefore of the College he adviſedly refuſed, as he had told the aboveſaid Lord. I ſet down this particular Act, to ſhew the Behaviour of the Maſter, in his careful and exact Government of his College, and his prudent Regard of the Members of it.

ANNO 1576.

Enfield Vicarage.

St. *Michael*'s.

A Caſe of Conſcience was this Year ſent in a Letter by one *R. Bird*, to our Doctor to reſolve; particularly, I ſuppoſe, directed to him, as being ſo learned a Profeſſor of Divinity. This *Bird* ſeems to have been ſome Miniſter in or about *Walden* in *Eſſex*, who had to deal with ſome Sectaries, that Place abounding with a Sort of *Pure* Brethren, that reckoned themſelves abſolutely freed from the whole Law of *Moſes*; and ſo conſequently from any Obligation to the Moral Law. That ſo he, by the Learning of Dr. *Whitgift*, might the better be able to manage his Diſcourſe with this Sect. The Queſtions were Two. I. Whether the whole Law of *Moſes* was given particularly to the *Jews*, or no? II. Whether, if it were given both to *Jews* and *Gentiles*, it be abrogated by Chriſt his Coming, in Whole, or in Part? Theſe were theſe Mens captious Queſtions offered, to bring one to acknowledge that Chriſtians are not ſubject; to the Moral Law. *Whitgift* gave a long Anſwer by way of Letter to that Man. To meet with a ſort of *Libertines* that ſaid, We have nothing to do with *Moſes*, We are Free by the Law of Chriſt; *Whitgift* bade *Bird* anſwer them, "We have nothing to "do with *Moſes*'s Ceremonial and Judicial Laws. Whereof the one was given "for a certain Time, the other for a certain Nation. But touching the Moral "Law, which is the Perfection of the Law of Nature, and afterwards was "written in Tables of Stone, being the Rule of God's Juſtice; that remaineth "for ever. Secondly, We are indeed Free, but not from the Obedience of the "Law, but from the Curſe of the Law. And therefore rather *free*, to ſerve God, "and love our Neighbour.

Two Queſtions ſtated by certain *Libertines*, anſwered by *Whitgift*. MSS. *Lambeth.*

"He prayed him, if he met with any of theſe *Pure* and *Spiritual* Brethren, "to ask them this Queſtion, Whether we ought to love God with all our "Hearts, and our Neighbours as our ſelves? Then go forward with them, "If this be our Duty, why is it not lawful for us to know, how we ſhould "perform the ſame?

Pure and *Spiritual* Brethren.

He was this Year appointed by the Queen to ſucceed *Nicolas Bullingham*, Deceaſed, in the See of *Worceſter*; ſhe knowing well his great Deſerts towards this Church, and excellent Abilities in Learning and Government; which were Things now-a-Days ſpecially regarded in appointing Biſhops over the Churches: According to an Obſervation made by an Eminent Learned Gentleman in the *North*, (in a Manuſcript Tract preſented to the Lord Treaſurer) "That *England* was praiſed by *Eraſmus*, becauſe their Choice was "made of their Biſhops, for Gravity and Learning; whereas other Countries "did it more for Birth and Politick Reſpects of Worldly Affairs. And let me "add what follows, That he wiſhed the Biſhops would make as good Choice of "diſcreet Miniſters. For by ſuch, ſaid he, we ſee daily, that our Country "People [in *Yorkſhire*] are eaſily drawn to Amendment of Manners and Re-"ligion; where the undiſcrete do daily drive them away. Learning and Perſua-

Whitgift nominated for Biſhop of *Worceſter.*

Choice made of Biſhops. MS. *Deſcript.* of *Yorkſhire*, by *James Rither.*

ANNO 1576. " ſion will little avail with our People, if Love and good Life be abſent. And " when theſe Biſhops have ſet up good Lights, they muſt be as vigilant to ſnuff " their Candles, or elſe ſome will wax dim with Worldly Deſires. But this is but Digreſſion.

His Care for one to ſucceed him in *Trinity* College.

Now one of his Cares was, for a fit Man to ſucceed him in *Trinity* College. And in order to leave a well qualified Perſon in his room to govern the College, he recommended the Affair to the great Patron of the whole Univerſity, the Lord *Burghley*. He ſuggeſted to him, that whoſoever came into that Place, might be ſuch an one as ſhould make a great Conſcience to keep the Statutes inviolably. Concerning which, the Maſter was obliged to take an Oath, and that without any manner of Proteſtation. And one of the Statutes was, that the Maſter was to be a ſingle Man. Which he mentioned more particularly (among other Statutes for the Maſter) with an Eye, as I conjecture, to exclude ſome Perſon or other; whether *Cartwright*, who had ſtill ſome great Friends, both in the College, and at Court, or any one elſe; as one *Redman*, that ſome had, as it ſeems, nominated to this Place; who, though now Single, yet e'er long, (as he underſtood) was to be Married. And in fine, he recommended Mr. *Howland*. But though he ſucceeded not the preſent Maſter, yet ſoon after became the Head of Two other Colleges ſucceſſively, and afterwards, for his great Merits, was preferred to the Biſhoprick of *Peterborough*.

His Advice to keep to the Statute.

But I chuſe to give Dr. *Whitgift*'s Advice in his own Words: " He that is to " be Maſter of *Trinity* College taketh a corporal Oath, *Se ſervaturum Statuta* " *Collegij in omnibus, i. e.* That he will keep the Statutes of the College in all " Things: And the Statute ſaith, that he ſhall take his Oath, *ſine ulla proteſtatione: quod quidem ſi recuſaverit, eum nullo modo in Magiſtrum dicti Collegij admitti volumus*, i. e. without any Proteſtation. Which if he ſhall refuſe, our " Will is, that he by no means be admitted for Maſter of the ſaid College. " And it is, ſaid he, a plain Statute of the College, that neither Maſter, nor " Fellow, ſhall be Married. They are, added he, Her Majeſty's own Statutes " under the Great Seal. To diſpenſe with them would breed ſundry Inconve- " niences, as he ſhould more particularly declare unto his Lordſhip at his " Coming. That he did think Mr. *Howland* to be a very fit Man for this " Place; and nothing doubted of his well doing therein, if it pleaſed God, " and Her Majeſty, to like of him. This was Dated from *Trinity* College, the 15th of *February*.

Dr. *Still* made Maſter of *Trinity* College. *Regiſt. Col. Trin.*

But this came too late; for Dr. *Still* had the Maſterſhip, without his Seeking, by ſome Noblemen his Friends recommended to the Queen. He was a Man of Courage and Spirit, and kept a ſtrict Hand over the growing Factioniſts. He was firſt a Fellow of *Chriſt*'s College, then removed to *Trinity*; and afterward, made Maſter of St. *John*'s. Who according to the Regiſter, or Ledger Book of *Trinity* College, now ſucceeded Dr. *Whitgift* there, *May* the 30th, 1577. Which notwithſtanding might be a Miſtake, as a Learned Member of that Univerſity, well verſed in the Antiquities of it, hath obſerved, from an Order or Decree, dated *June* the 3d, the ſame Year; where *J. Whitgift*, Biſhop of *Worceſter*, is named among the Heads, with *John Meye*, nominated Biſhop of *Carliſle*, Doctors *Chaderton*, *Harvey*, *Ithel*, *Byng*, and *Legg*, and Maſters *Howland* and *Norgate*, and *Roger Goad*, D. D. being then Vicechancellor. And this Date agreeth better with the Accounts at St. *John*'s, Dr. *Still* leaving that College, when he removed to *Trinity*.

Rev. *Thomas Baker, Coll. D. Joh. Soc.*

Regiſt. publ. Acad. Cant. Anno 1577.

His Account of himſelf upon his Nomination.

February the 20th, the ſaid Dr. *Still* applied himſelf by Letter to the Lord Treaſurer *Burghley*; (who ſignified to that Lord his ſaid Recommendation to the Queen, and her Nomination of him; that ſo that Lord might not take it amiſs, that he had accepted of that which ſome of his noble Friends and Patrons had obtained for him of the Queen, ſince it was without his ſeeking, or any Ambition of his own, but of their own Accord, who addreſs'd the Queen for him.) " That as for his Behaviour in the Government of St. *John*'s College (which that

" Lord

" Lord was ſo tender of, and inquiſitive after, in ſome late Diſcourſe himſelf " had with him, concerning the State of that Houſe) he affirmed, that as to " the College Treaſury, ſince it was committed to his Care, it was in better " Condition than before; and that he hoped the good Eſtate of the College " would continue, and be more and more pacified, by Virtue of thoſe new " Methods that were eſpecially procured by his Lordſhip. That, for his Part, " it had been his Care and Thought to render that Place, formerly ſo full of " Complaints and Diſturbances, quiet and obedient, and flouriſhing in all kind of " Learning and Virtue, as ſoon as it might conveniently be brought to paſs. " And what he had purpoſed to do according to his Abilities in the Government " of that private College, the ſame, he ſaid, he had made his Buſineſs to com- " paſs to do publickly, in amplifying the Eſtate of the whole Univerſity, both in " regard of the Peace and Dignity of it. In which he promiſed to lay out all " his Study, Labour and Pains. *ANNO* 1576.

" And that he would do eſpecially, as he added, in that College, which " Dr. *Whitgift* ſo prudently and peaceably had governed; and was now, by " her Majeſty's Voice, deſigned for him. Which being reduced into ſuch a " peaceable State, by that moſt worthy Head, he ſhould have the leſs Pains " and Trouble in governing. But promiſed, that he ſhould in this, as in all " other Matters, moſt carefully follow the Counſel and Will of his Lordſhip. " And that he ſhould find him as obedient, and as flexible to his Wiſdom, as " he ought to be, which acknowledged the ſame to tend ſo much to the Safety " and Security of the whole Church, and Commonwealth. I have repeated here ſo much of this well-penned Letter of Dr. *Still*, becauſe it contains ſuch Accounts of theſe Two chief Colleges, and ſhews the wiſe and good Demeanour of our Doctor in the Government of *Trinity* College. But the whole Letter in *Latin* may be found tranſcribed in the *Appendix*. The peaceable State *Whitgift* brought the College to. *Numb.* XX.

And ſo, though the Biſhop of *Wigorn* had not his Deſire in getting Mr. *Howland*, B. D. to ſucceed him in that College; yet upon the Remove of *Still* to *Trinity* from St. *John*'s, *Howland* came into that Maſterſhip, vacant. For there happening another Faction there between the Senior Fellows, and the Juniors, in the electing of a Maſter to ſucceed *Still*; the Viſitors of that College, *viz.* The Chancellor of the Univerſity, our new Biſhop of *Wigorn*, and others of them, recommended the ſaid *Howland* to the Queen for that Place, as a fit Perſon, being a Man of Gravity and Moderation, and of neither Party or Faction; and ſhe ordered the Viſitors to propound him in her Name to the Colleges Electors, for their Maſter. And withal, that if they ſhould find the younger ſort ſet upon maintaining their ſaid Faction, then by their Power to place the ſaid *Howland*, as Maſter there. And ſo he was accordingly. And ſoon after, the whole Society ſent an Epiſtle of Thanks to their Chancellor, profeſſing their great Obligations to him, for the great Moderation of their moſt worthy Maſter ſet over them. *Howland* ſucceeds *Still* in St. *John*'s College.

Thus Dr. *Whitgift* left *Trinity* College, which he found very diſorderly, and full of Quarrels and Conteſts, by his prudent Adminiſtration, very quiet; and all Tumults allayed there. Whereby, as his Succeſſor, Dr. *Still*, told the Lord *Burghley*, the Government of the ſame College would be the eaſier to him, ſince it was now ſo well ſettled, and brought to a Temper by that moſt worthy Maſter. *Whitgift* leaves the College in good Order.

Quam tanto leviorem fore Provinciam animo proſpicio, quanto Collegium relinquetur ab optimo Præſide moderatiori inſtituto atque ritu temperatum, Epiſt. Dr. Still, *D.* Burghleio.

While he governed the College, many eminent Perſons were bred up there under him, that proved afterwards great Lights in the Church, and others as uſeful in the State. The Author of his Life mentions *Redman* Biſhop of *Norwich*, *Babbington* Biſhop of *Worceſter*, *Budd* Biſhop of St. *David*'s, *Goldſborough* Biſhop of *Glouceſter*, *Benet* Biſhop of *Hereford*; the Earls of *Worceſter* and *Cumberland*, the Lord *Zouch*, the Lord *Dunboy* of *Ireland*, Sir *Nicolas* and Sir *Francis Bacon*. To which I may add one more, namely, the Son of Sir *Nicolas White*, Maſter of the *Rolls* in *Ireland*, who married a *Devereux*. Perſons of Quality and Note, bred up by him in the College.

By

ANNO 1576. By whom he had a Son, whom the Lord Treaſurer *Burghley*, out of the dear Friendſhip that was between Sir *Nicolas* and himſelf, bred up at *Weſtminſter* School, where he was taken care of by the Dean; and afterwards ſent to *Trinity* College, committing him to Dr. *Whitgift*'s ſpecial Care. Thence he removed to the Inns of Court, and proved afterwards a very worthy Man. Whoſe Second Son, the Earl of *Eſſex*, his Kinſman, took to be bred up with the Viſcount, his Son, in the ſame College, becauſe his Mother was a *Devereux*.

His Diſcipline and Example there. Life of *Whitgift*, p. 23.

His Diſcipline and Example in the College, I cannot but repeat from the aforeſaid Pen: That he held all the Scholars to their publick Diſputations and Exerciſes. He never abſented from the Prayers himſelf, as for Devotion chiefly, ſo to obſerve the Behaviour and the Abſence of others, always ſeverely puniſhing ſuch Omiſſions. He generally eat his Meals with the reſt in the College Hall; that he might have the more watchful Eye over the Scholars, and to keep them in Awe and Obedience; and to teach them likewiſe to be ſatisfied with a moderate, thrifty Diet, ſuch as that of the College was, whereof he was their Pattern before their Eyes.

His Gifts to *Trinity* College.

He gave to this College, as a grateful Remembrance of him, (as appears by a Manuſcript of that College) a Piece of Plate partly guilt, and a great many Books of the Fathers, the Schoolmen and Hiſtorians, *&c.* being Manuſcripts, ſtill remaining there; which, as they are deſcribed, were rare, of great Value; skilfully and uniformly collected by him. But his Services to the College were never wanting, having a very true Affection to it.

His Character for his Learning there.

Def. p. 25.

What Reputation and Character he alſo had in the whole Univerſity for Government, as well as in the College, Sir *George Paul* hath likewiſe left a Memorial of: For his Readings and Learning, I ſhall ſet down from his own Pen, which *Cartwright* had forced from him. " Touching my Readings in " the Schools which you opprobrioufly object unto me; Tho' I know the " Univerſity had a far better Opinion of me than I deſerve; and that there " were a great many, which were in all Reſpects better able to do that Of- " fice than my ſelf: Yet I truſt I did my Duty, and ſatisfied them. What " Logick I uttered in my Lectures, and how I read, I refer to their Judg- " ments: Who ſurely, if they ſuffered me ſo long to continue in that Place, " augmented my Stipend for my Sake, and were ſo deſirous to have me ſtill " to remain in the Function (reading ſo unlearnedly, as you would make " the World believe I did) may be thought to be either without Judgment " themſelves, or elſe had been very careleſs for that Exerciſe. Well, I will " not ſpeak that, which I might juſtly ſpeak by this Provocation of yours. " For I count this, either a Heatheniſh, or a childiſh Kind of confuting, to " fall from the Matter to the depraving of the Perſon. And ſo concluding " with a Prayer, *viz.* God grant that we may both ſo well know our Gifts, " and our ſelves, that we may acknowledge them to be his, and improve " them to the edifying of the Church, and not to diſgrace one another. By which laſt Words, Dr. *Whitgift*'s Modeſty and Piety may appear, as by the reſt the Reputatation he held for his Learning in the Univerſity.

New Statues and Privileges for the Univerſity, by him procured.

The new Statutes ſent to the Univerſity, confirmed by the Queen, and the new Privileges enacted by Parliament, muſt be attributed in a great Meaſure to his Intereſts with *Cecil* the Chancellor, and to his Diligence and Sollicitation at the Court: Whereby the Univerſity, ſuppreſſed and diſcouraged before, began to flouriſh in Number, and in commendable Studies; which I chuſe to ſet forth in the Words of a long Scrole, concerning the Univerſity of *Cambridge*, printed *Anno* 1572, entitled, *A Deſcription of the Foundation and Privileges of the Univerſity*; done, as I ſuppoſe, by Dr. *Perne* and Dr. *Caius*: Where mentioning the preſent Chancellor, *William Cecil*, Knight of the Honourable Order of the Garter, Lord *Burghley*, Principal Secretary to the Queen's Majeſty, moſt worthy high Chancellor of the Univerſity, it is expreſſed, " That

Deſcription of the Foundation and Privileges of the Univerſity.

" in his Time, both the Number of Students and good Exerciſes of Learn- ANNO
" ing was greatly increaſed, by his godly Wiſdom and great Authority. And 1576.
" that he had not only procured a very good and neceſſary Reformation of the
" Statutes of the Univerſity; made and examined with great Advice, for the
" Maintenance of Learning, and good Order in all Degrees within the ſaid
" Univerſity; the which were made and eſtabliſhed by the Queen's Authority,
" under the great Seal of *England*, and generally received by the whole Uni-
" verſity; But alſo he had for theſe Conſiderations procured the Enlarging
" and Confirmation of the Privileges of the ſaid Univerſity, by Authority of
" Parliament.

And thus from being a chief Honour and Stay of Learning in the Univerſity, he was called out to ſerve and govern the Church, his *kind Mother meaſuring out to him all the Endowments of her Literature, and all her Ornaments of Dignity, not in a ſparing and reſerved Manner, but moſt largely and liberally*; as the Heads and Senate of that Univerſity congratulated him in an Epiſtle.

The End of the Firſt Book.

THE

THE LIFE and ACTS OF Archbiſhop *WHITGIFT.*

BOOK II.

CHAP. I.

ANNO 1577.

Dr. Whitgift *Confirmed; and Conſecrated Biſhop of* Worceſter. *Goes to his Dioceſe. The Queen's Letter to him, to forbid* Prophecies. *Is made Vice Preſident of* Wales. *Informs the Council of* Papiſts *in thoſe Parts, and Maſſes ſaid. The Council's Letter to him on that Affair. What he did hereupon. Miſrepreſented at Court. Clears himſelf.* Concelers *come into that Country.* Hartlebury *in Danger by Means of them: But preſerved by the Biſhop. His excellent free Speech to the Queen, in behalf of the Revennes of the Church. Obtains the Diſpoſal of the Prebends of his Church of* Worceſter.

THE Election of our Biſhop was Confirmed, *April* 16. 1577. in St. *Mary Le Bow* Church, *London*, before Dr. *Yale*, the Archbiſhop's Vicar General. And on the Sunday following, *April* 21. he was Conſecrated by the Archbiſhop of *Canterbury* at *Lambeth*, *John* Biſhop of *London*, *Robert* Biſhop of *Winchester*, and *Richard* Biſhop of *Chicheſter* aſſiſting: In the Preſence of *John Incent*, Regiſter, *Bartholomew Clark*, L L. D. Official of the Deanry of the Arches, *William Drury*, Maſter of the Prerogative Court, *William Lewis*, Commiſſary of the Court of Faculties, *William Redmayne*, Archdeacon of *Canterbury*, *George Row*, and *Thomas Blage*, Domeſtick Chaplains to his Grace the Archbiſhop.

The Biſhop Elects Confirmation and Conſecration. *Regiſt.* Grind.

Now, according to the Cuſtom of the new Biſhops in thoſe Times, in order to the making of their Seals, for the ſigning of their Inſtruments, and for the bringing them into the Rank of Gentlemen, or ratifying their Quality, out of the Office of Heralds was granted him a Patent for the Bearing of Arms, by Sir *Gilbert Dethick*, Knight of the Garter, bearing Date *May* 2. 1577. In which Patent thus his Coat is blazoned; *D'or, ſur ùn croix fleurette d'azure quatre Beyſants.* I have repoſited a true Copy of the ſaid Patent in the *Appendix*, taken from the Heralds Books.

His Patent of Arms granted him.

Numb. I.

I ſhall not mention upon whom his Preferments, after this his Advancement were conferred. His Maſterſhip of *Trinity* College he held, as we heard before, till *June*. In which Month, he was attended from *Cambridge*, towards his Dioceſe, by the Heads of the Colleges, and a numerous Train beſides of Scholars and others; to ſhew their laſt honourable Reſpects to a Perſon that had ſo highly deſerved of them. His Prebend of *Naſſington*, in the Church of *Lincoln*, valued in the Queen's Books at 45 *l.* 2 *s.* 2 *d.* came to *Hanſon*, Preacher at *Stamford*, by means of the Lord Treaſurer's Letter to Sir *Francis Walſingham*, the Queen's Secretary: Tho' he had ſpoke to the Queen before, for that Preferment, in the behalf of *Hugh Broughton*, a very remarkable Man, being the beſt Scholar for the Oriental Languages and Learning in the World. But he was not minded then to take Eccleſiaſtical Preferment, nor to go into Holy Orders. For the ſaid Lord ſometime before, the more to move him to receive them, had perſuaded our Biſhop the ſooner to reſign that Prebend, for the gratifying of the ſaid learned Man. Yet afterwards he took Orders, upon *Whitgift*'s Motion, when Archbiſhop of *Canterbury*, ſending him word, that his taking of another Courſe of Life, than that of the Miniſtry, would make Men think that he deſpiſed the Government, [*i. e.* of the Church by Biſhops; which he allowed of] and be guilty of the ſame Folly with them that oppoſed it. Divers Years after he endeavoured to obtain a Prebend in St. *Paul*'s *London*, to read the Lecture there (if I miſtake not:) and in order to that, addreſſed a Letter to the ſaid Lord Treaſurer, reminding him of his former Interceſſion for the procuring him *Naſſington*. But Mr. *Broughton*'s Carriage was ſo haughty, and his Temper ſo rigid, and ſo cenſorious, that however affected Archbiſhop *Whitgift* was towards him, he got no Preferment in the Church; which ſowred his Diſpoſition more and more, eſpecially towards Archbiſhop *Whitgift*: As we ſhall have occaſion more largely hereafter to ſhew.

ANNO 1577.

Takes his Journey from *Cambridge* to his Dioceſe.

His Prebend of *Naſſington*.

Hugh Broughton, the great Orientaliſt.

This firſt Year of our Biſhop, the Queen ſent him a Letter (as ſhe did to the reſt of the Biſhops of the Province) for the forbidding of the Exerciſes, called *Prophecies*, as being Practices and Rites belonging to Religion, not eſtabliſhed by Parliament and her Authority, and opening a Door to let in Innovation into the eſtabliſhed Worſhip. The ordinary way the Queen formerly took, when ſhe had any Command or Order for her Biſhops, was to ſignify her Mind to the Archbiſhop of the Province. And he ſent his Letters to each Biſhop, declaring the Queen's Mind and Pleaſure: But upon the Refuſal of Archbiſhop *Grindal* to do this, and to be inſtrumental in forbidding theſe Prophecies, being convinced in his Conſcience of the great Good they had done, and being well regulated might ſtill do, (and for which therefore he was ſuſpended by the Queen.) She ſhewed her Supreme Power in Spirituals remarkably, in ſending her Letters to the Biſhops, without any Mediation of an Archbiſhop. And this was the Import of her Letter to our Biſhop, dated in *April*, now newly Conſecrated.

The Queen writes to him, to forbid *Prophecies*.

" Right Reverend Father in God, *&c.* Conſidering that our chief Care " and Study is, to ſee the good Laws, which are ſet forth for the quiet Go- " vernment of this our Realm, and among other Things as the chiefeſt; that " the Orders eſtabliſhed in the Church, for the Advancement of God's Glory, " may be duly obſerved, and an uniform Unity maintained among the Clergy, " and other our good Subjects; which will be the better done, and continu- " ed, by the Diligence of the Ordinary, and by the Inſtruction and Travail " about the Dioces, by perſonal Viſitation, as is meet; that he may rather " ſee than hear what is meet to be by him reformed: And underſtanding, " that of late Years, there hath been uſed in divers Dioceſes of this Realm, " a certain publick Exerciſe, or, as they call it *Prophesying*, by certain Perſons, " pretending a more Purity, by the Manner of the doing thereof, evil Effect " hath enſued in ſome Places, to our Grief, among the unlearned Sort, eaſy " to be carried with Novelties.

Her Letter.

" Therefore, for certain good Cauſes moving us, we do will and command " you, forthwith upon the Receipt hereof, to make expreſs Order throughout

ANNO 1577.

" all your Dioces, that all ſuch Prophecies be forborn; and none other Exerciſe be ſuffered to be publickly uſed, than preaching by Perſons, learned, diſcrete, conformable and ſound in Religion, heard and allowed by you without Partiality, and reading Homilies in ſuch Sort as is ſet forth by publick Authority, by the Injunction and Order of the Book of Common Prayer.

" And further, that you ſignify unto us, or to ſome of our Privy Council, attending about our Perſon, the Names of all Perſons of what Degree ſoever the ſame be, that are the Setters forth and Maintainers of ſuch Exerciſes, and in what Places, as alſo of ſuch as ſhall impugn this Order; And what you ſhall have done herein from Time to Time, hereof not to fail, as ye tender our Pleaſure, and will avoid the contrary at your Peril.

Made Vice-preſident of *Wales*.

Our Biſhop was appointed Vice-Preſident of the Marches of *Wales*, in the Abſence of Sir *Henry Sydney* the Lord Preſident, now made Lord Lieutenant of *Ireland*; which Place was conferred on him ſhortly after he was Biſhop. For the Management of himſelf in which Place, the Lord Treaſurer, his true Friend, give him his Counſel, *viz.* Not only to write to the Privy Council of all Things that happened, but alſo to be ſure not to neglect writing frequent Letters of thoſe Affairs to the ſaid Lord Preſident. This he told the Biſhop by Word of Mouth at his firſt Entrance upon his Office, and afterwards he told a Meſſenger of his the ſame, " Wiſhing the Biſhop to make the Lord " Preſident privy to Matters of any Moment committed within that Com- " miſſion, and to write to his Lordſhip thereof.

The Lord Treaſurer's Council unto him.

I meet with a few Paſſages of the Managery of himſelf in this Office; wherein he ſo demeaned himſelf, that he had the Approbation and Thanks of the Lords of the Privy Council, in their Letters writ unto him. The Papiſts were buſy in theſe Parts: Maſs was ſaid in the Houſe of one *Edwards*, Beads for Pardon of Sins were diſtributed about to the People, and *Agnus Dei*'s; Baptized Perſons were Chriſtned over again; and ſome buried ſecretly by Night, to avoid the Office of Burial, with other Matters, wherein the Papiſts exerciſed their Superſtitions: Which were diſcovered to him and the Council there, in the Month of *January*. The Particulars of their Dealings he ſent to the Privy Council in a Memorial, which was as followeth.

Informs the Council of Papiſts and their Doings. MSS. *Guil. Petyt.* Arm.

At *Eyton*, *January* 15, 1578. *Memorandum*, That *Thomas Laurence*, Head Schoolmaſter of *Salop*, and *Richard Atkys* a third Schoolmaſter there, came before me *George Bromley*, [a Lawyer, and one of the Council, as it ſeems, for thoſe Marches] and uttered their Knowledge concerning certain Diſorders committed in the Houſe of *John Edwards*, of *Thirsk* in the County of *Denbigh*, and elſewhere by him, and others reſorting to his Houſe. In ſhort, the Sum of the Articles were, " That the Lady *Throgmorton*, Wife of Mr. Juſtice *Throg-* " *morton*, and others, heard Maſs in that Houſe. That thoſe that ſaid Maſs " were five, and ſo apparelled that they could not be known. That one " *Hughes* was the chief Sayer of Maſs: And that he came from beyond " Seas: That he taught the Son of Sir *John Throgmorton*. That theſe Prieſts " delivered to them that heard Maſs, certain Beads, called *Pardon-Beads* " which were little Beads of Glaſs; and which they uſed to tie at the End of " their other Beads: And alſo another Monument, which they called *Agnus* " *Dei*. And that they miniſtred a corporal Oath to ſuch as they could draw " to their Religion, and hearing of their Maſs. That they Chriſtned Children " anew; and ſwore their Parents that they ſhould not come to Church. " That they buried Children and other Perſons by Night, becauſe they would " not admit, nor receive the Service now uſed. That upon St. *Winifrid*'s " Day, Mrs. *Edwards* went to *Halliwell* by Night, and there heard Maſs in " the Night-Seaſon. That they carried thither with them by Night, in Mails and " Cloak bags, all things pertaining to the ſaying of Maſs. And that theſe " Maſs-Sayers uſed their Audience to receive Holy Water, and come to Con- " feſſion.

So that theſe Parts of *Wales* were very much warped towards Popery, and the Popiſh Maſs and Ceremonies took place among them, and many Converts were made by the Popiſh Prieſts that ſheltered themſelves there, by the Favour

or Connivance of the Magiſtrates thereabouts inhabiting; until the Vice-preſident now began to ſtir vigorouſly againſt this important Matter, wherein the State of Religion was ſo much concerned. He ſought therefore, from the Council, for a ſpecial Commiſſion to him and ſome of the *Welſh* Biſhops, excluſive of others, to be his Aſſiſtants; not truſting perhaps to ſome of the Gentlemen, nor to the Juſtices themſelves. *ANNO* 1578.

Stirs vigorouſly againſt Papiſts in thoſe Parts.

The Lords of the Council, upon this Intelligence, diſpatched their Letters to our Biſhop, the Vice-preſident; giving him and his Aſſociates their hearty Thanks for their Pains in theſe Examinations and Diſcoveries: And ſent him order how to proceed in this Affair; promiſing ſpeedily to ſend him a ſpecial Commiſſion of *Oyer* and *Terminer*, that the Delinquents might be proceeded with according to Law: And that the Juſtices of Aſſize, in thoſe Countries, ſhould be forbidden to deal in thoſe Cauſes. The Tenor of the Letter was as followeth.

The Lords ſend their Letters to him concernig theſe Delinquents.

The Tenor thereof.

" After our hearty Commendation: We give unto your Lordſhip, and by " you unto all others to whom it appertaineth, our moſt hearty Thanks, for " the Pains and good Diſcretion that hath been uſed, in the Diſcovery and " Examinations taken, touching thoſe Aſſemblies and Uſages, in the Houſe " of Mr. *John Edwards*. And foraſmuch as it is intended, as a Matter " moſt neceſſary, to proceed againſt the Offenders in thoſe Cauſes by the due " Courſe of the Laws, according to the Quality of their Offences, and " that for the ſame Purpoſe, there ſhall be ſent forthwith a ſpecial Commiſſi- " on of *Oyer* and *Terminer*: We do pray your Lordſhip without more De- " lay to give order, that the Juſtices of the Aſſizes of thoſe Counties, where " the Facts were committed, may be inhibited to deal in thoſe Cauſes at this " Time. And that alſo with like Diligence, you do cauſe theſe Perſons whoſe " Names be contained in a Schedule encloſed, to be apprehended and ſeve- " rally examined by ſuch as your Lordſhip hath already uſed, and be beſt ac- " quainted in thoſe Matters. And therupon to take Bands of them in good " Sums, to her Majeſties Uſe, to be forthcoming at all Times, to anſwer to " their Offences: or elſe to commit them, that ſhall refuſe to deliver ſuch " Bands. And the Examinations that ſhall be by theſe Means taken, you " ſhall cauſe to be reſerved, that the ſame may ſerve for evidence, when Cauſe " ſhall require. And ſo truſting you will conſider what Diligence this Cauſe re- " quireth, We bid you right heartily Farewell. From *Weſtminſter*, *February* 17, 1578.

Your very loving Friends,

W. Burghley. Lincoln. Leyceſter. Knollys.
Hatton. Walſingham. Tho. Wylſon.

What the Vice Preſident did in theſe Matters, by ſpecial Commiſſion.

In Purſuance of this Order of Council, *Edwards* was brought before the Biſhop of *Worceſter*, the Vice-preſident, and the Biſhops of *Bangor* and *St. Aſaph*, but refuſed to give an Anſwer to ſuch Things as were demanded of him: But he undertook, that his Wife, Children and Servants, (who had concealed themſelves) ſhould repair unto them; yet afterwards he made frivolous Excuſes againſt their appearing too. There was alſo another examined, whoſe Name was *Morice*: nor would he anſwer directly. Of theſe Proceedings the Vice-Preſident ſent notice to the Lords, according to their Order: And in *April* following, the Lords gave him their Inſtructions to this Effect; That he and the other Biſhops Commiſſioners, ſhould keep *Edwards* in cloſe Impriſonment, and that they ſhould endeavour to find out, and bring forth *Edwards*'s Wife and the reſt. And to proceed with them all according to Law and Juſtice. And that as for *Morice*, if he remained obſtinate, and they ſaw Cauſe, they might, according to their Diſcretion, cauſe to be uſed ſome kind of Torture upon him. And the like order they prayed him to uſe with the others: And to uſe the beſt Means they could deviſe; whereby the very Truth of ſuch Re-

Orders to him from the Lords

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He is miſrepreſented at Court.

The good Biſhop, notwithſtanding his Diligence in this Place, could not eſcape Calumny; and Miſreports were carried to Court againſt him: And that (as a Matter reflecting upon his Government) there were certain Murthers committed, and other great Miſdemeanors there in *Worceſterſhire*, happening between the Friends of Mr. *Abingdon*, a Papiſt, a great Man, having been Cofferer to the late Queen, and one Mr. *Talbot*. Which Diſturbance the Lord Treaſurer mentioned to the Biſhop's Servants, that had lately been at Court with him, and ſignified his Deſire to them, that he might be informed of the Truth thereof. This was intended to render him blameworthy, as negligent of good Order in his Government, while ſuch Violences and Breaches of Peace were committed publickly. Sir *Henry Sydney* alſo (who was now at Court) whoſe Subſtitute he was, took ſomething amiſs from him; as, for not ſending him Accounts of things done in that Place, and ſeldom writing to him. Of both theſe Complaints the beforeſaid Lord, who was his cordial Friend, gave him to underſtand by Meſſage and Letter.

Clears himſelf in a Letter to the Lord Treaſurer. *Int. Epiſt. Whitg. penes me.*

Soon after, in the Month of *January*, the Biſhop cleared himſelf to the ſaid Lord, of theſe unjuſt Imputations, by a Letter from *Ludlow*, concerning the former Report. " He aſſured his Lordſhip, he could not by any manner hear or " learn any ſuch Thing; and that he knew very well, that the Report thereof " was untrue. And yet, as he heard ſay, ſuch a Rumour had been ſpread abroad in " thoſe Parts, but by whom, or for what Policy, he knew not. But certain he " was, there was no ſuch Matter in *Worceſterſhire*. Nor was there any Shire " within that Commiſſion more quiet, nor in better Order at that Preſent, than " that. But that in *Summer* laſt, about *Auguſt*, a Kinſman of *Abingdon*, and a " certain common Quareller, would have provoked ſome of Mr. *Talbot*'s Folks " to fight, in the City of *Worceſter*. But there was nothing done, nor any " ſtroke ſtricken, for any Thing he could hear. And that about the ſame Time, " one of Mr. *Talbot*'s Men going to *Worceſter*, was aſſaulted on the Highway, " and wounded, and as it was thought had been ſlain, if Help had not come; " but the Parties preſently fled. Neither did he know them; and his Harm " which he received was not great. But that in *November* laſt, there was indeed " an Affray, and Two Brethren ſlain, the Sons of one *Owen Dim*, Juſtice of " Peace. For which Murther there were Twelve charged as Principals, and " Five as Acceſſaries. And Proceſs was awarded out of that Court for them; " and as much done therein, as they [the Biſhop and Council] could. He " added, that he thought there were as few Miſdemeanors then committed, " within that Commiſſion, as had been at any Time; and that thoſe which they " heard of, and fell out in Proof, were as ſeverely puniſhed as ever they were, " for any Thing he could perceive by any Record.

Then as to the Second Point, which was in Reference to the Advice the Lord Treaſurer gave him, *viz.* to make the Lord Preſident privy to Matters of any Moment, done within that Commiſſion, and to write unto his Lordſhip thereof; " This, he ſaid, declared his [the Lord Treaſurer's] ſingular Care for him, " and for the which he moſt humbly thanked him. And he remembred the like " Advice he had given him by Letter immediately upon Sir *Henry*'s coming " to Court. Shewing him, that he had not neglected the ſame. For that as " well by their [of the Councils] common Letters, as alſo by his [the Biſhops] " own private, the Lord Preſident was certified of all Things done there. " And that they did not at any Time write to the Lords of the Council, but " they wrote alſo to him, aud acquainted him therewith. So that in that Regard " he was not, he ſaid, to be blamed, as he hoped. But that indeed the " Lord Preſident wrote ſundry Letters to them at *Ludlow* [where the Council for " the *Marches* ſat] at other Mens Suits: Some whereof he was forced to deny, " becauſe they were grounded upon wrong Information. Yet that he did com- " monly anſwer ſuch Letters; eſpecially if they required Anſwer. But, as he

" added, thereupon it was very like, that ſome found themſelves grieved, and " did their Endeavour to breed ſome Miſliking. For that there were divers, as " he informed that Lord to whom he wrote, within that Commiſſion, who " thought by Letters and Friendſhip, to prevail in their Evil Cauſes. And that they " ſuppoſed that no Man dared, or ought to withſtand them. But he truſted, as " he proceeded, that his Lordſhip [the Lord Preſident] would not eaſily credit " ſuch. And that, where he [the Biſhop] lawfully might, he was ready to " yield; but if Juſtice or Conſcience otherwiſe required, he could not conſent. " For ſure he was, that they would bring a Man Peace at the laſt, and never " be confounded. Whereas Friendſhip oftentimes failed, and was very mutable. Spoken like a right Chriſtian Biſhop, and Magiſtrate, ſteady and unmoveable in honeſt Principles. And ſo concluded his Letter, with a grateful Senſe of the Lord Treaſurer's good Will to him, in theſe affectionate Words: " Truly, my " ſingular good Lord, I do think my ſelf ſo bound unto you for your moſt " Friendly, or rather Fatherly Advertiſements, that I cannot deviſe how to " expreſs my Thankfulneſs; but God who knoweth all, knoweth my Heart to- " wards you.

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The *Concelers*, as they called them, that got Commiſſions from the Queen to ſearch for Lands and Poſſeſſions forfeited to the Crown; and who had on thoſe Pretences before now, vexed the poor Clergy, claiming their Revenues, or ſome Parts thereof for the Queen, as concealed Lands, and granted to the Church in former Times, for Superſtitious Uſes; and feathering their own Neſts by theſe Means: Some of theſe came now down into *Worceſterſhire*, with a new Commiſſion for the ſaid Purpoſe. And the Writs they brought, directed to the Vice-Preſident, were delivered to the Sheriff of the County, ſuſpecting the ſaid Vice-Preſident might put ſome Interruption to their Proceedings. Among Lands that they endeavoured to get, they had in their Eye *Hartlebury*, the chief Seat, and Manor of that Biſhoprick. And the Preferrers of this Commiſſion had been, and were buſily occupied to bring this *Hartlebury*, this fair Booty, within the Compaſs of it; being the only Thing they ſhot at, as the Biſhop in a Letter at the ſame Time ſignified to his Friend the Lord Treaſurer, as he was informed; adding, That he truſted they ſhould not prevail; and that if they did, he ſhould have very great Wrong done him. For Redreſs whereof, he appealed to the ſaid Lord Treaſurer, and the Lord Keeper *Bacon*, both his ſingular good Lords; not doubting, as he ſaid, to find Relief in his Cauſe, as being juſt, and moſt clear. And concerning theſe Men that were thus employed in this ingrateful Buſineſs, he told the ſaid Lord, " That there were Two kinds of Men which were delighted " in moleſting and troubling him, *viz.* The contentious Proteſtant, and the ſtub- " born Papiſt. And that he thought they both joined together in this Act: But " he truſted that he was ſufficiently armed againſt them. He added, that he would " be bold to write unto his Lordſhip of their Proceedings, when he ſhould hear " more. But that in the mean Time, it did ſomething trouble him, fearing leſt " they had ſome Backing by ſuch as were Great, and might do much. Such Back-friends the Biſhops and Clergy had now at Court, which our Biſhop knew well enough, and feared their Influence. " *Hartlebury*, he ſaid, was the only " Stay of his Living; but that his ſure Hope was, that Might ſhould not " overcome Right. And ſo beſeeching God long to continue his Lordſhip, " and to bleſs him, and all his, he concluded. Dated from *Ludlow*, the 19th of " *January*, 1578.

The *Concelers* come into *Worceſterſhire*.

Hartlebury in Danger.

By his Letter written in the next Month, we may underſtand how this Matter went. Therein he ſignified to the Lord Treaſurer, " That the Writ that " came out of the *Chancery* into the County of *Worceſter*, to enquire of ſuch " Lands as the Duke of *Northumberland* had the 30th of *Henry* the VIIIth, or " any Time ſithence, was accordingly executed. And although their chief " Shooting was at him, [the Biſhop] as it might appear by ſundry of their " Doings; yet the Jury had not found (neither in Truth could find) any Thing, " within any Reſpect that hurted him, or could be a Prejudice unto him. And " therefore he hoped they would ceaſe from their further moleſting of him.

But preſerved by the Biſhop.

" And

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" And hereof he thought good to certify his Lordſhip. Thinking himſelf ſo much " bound unto him, for his ſingular Care and Goodneſs towards him, and all his " Matters, as it was poſſible for any one Man to be bound to another. And thus the ſucceeding Biſhops of this See are beholden to our Biſhop for the Preſervation of that conſiderable Part of their Revenue, from being ſwallowed up by that Peſtilent Sort of Men, that often vexed the Church in this Reign.

His Concern for theſe Hardſhips of the Clergy.

And here I cannot but take Notice (though perhaps it fall within the Compaſs of ſome other Year afterwards) of the earneſt, bold Speech of our Prelate ſpoken to the Queen, (yet with a due Deference to her Majeſty) concerning theſe Commiſſions. It is ſet down in the Life of Mr. *Richard Hooker*; and was occaſioned by ſome hot Speeches in her Preſence between him and the Earl of *Leiceſter*. The often Grants of Patents for the finding out pretended concealed Lands to be forfeited to the Queen, deprived the Churchmen, Biſhops, and others, of great Parts of their Revenues, and left the State of the Clergy, by Means of thoſe greedy Cormorants (who commonly got theſe Forfeitures to themſelves) in very mean Eſtate. A few Years after, Sir *Thomas Shirley*, one of theſe Patentees, brought in the whole Revenue of the Dean and Chapter of *Norwich*, as concealed. Which cauſed a Law-Suit for divers Years; though at the length, by granting the Knight a Leaſe for Ninety Nine Years, they retrieved their Eſtate. The Particulars whereof, I may perhaps relate more at large hereafter.

Sir *Thomas Shirley*, Patentee, called in Queſtion the whole Revenue of the Church of *Norwich*.

I do not know where the aboveſaid Writer met with this memorable Speech of our Biſhop; but I will give here ſome ſhort Paſſages of it, referring the Reader to the Author for the whole. " He beſought her Majeſty to hear him with Pa- " tience; and to believe, that Hers and the Churches Safety were dearer to him " than his Life: But his Conſcience dearer than both. He prayed her, that ſhe " would give him leave to do his Duty, and to tell her, That Princes were de- " puted Nurſing Fathers to the Church, and owed it a Protection. And therefore, " God forbid, ſaid he, that ſhe ſhould be ſo much as paſſive in its Ruin, when " ſhe might prevent it, or that he ſhould behold it without Horror and De- " teſtation, or ſhould forbear to tell her of the Sin and Danger. That this was " an Age, when the Primitive Piety, and Care of the Churches Lands were much " decayed. He beſeeched Her to conſider, that there were ſuch Sins as Prophane- " neſs and Sacrilege. For if there were not, they could not have Names in the " Holy Writ, and particularly in the *New Teſtament*. He mentioned that judi- " ciary Act of our Saviour, though he did not meddle in Secular Judgment, in " making a Whip to drive the Prophaners out of the Temple. And it was a " Saying of St. *Paul* to the Chriſtians of his Time, that were offended with " Idolatry, *Thou that abhorreſt Idols, doſt thou commit Sacrilege.* The Con- " ſideration whereof, would incline her Majeſty to prevent the Courſe " thereof.

The Biſhops Speech to the Queen againſt the *Concealers*. *Walton*'s Life of *Hooker*.

" That *Conſtantine* the firſt Chriſtian Emperor, and *Helena* his Mother, that " King *Edgar*, and *Edward* the Confeſſor, and many more of her Majeſties " Predeceſſors, and many others, had given to God and his Church, much Lands, " and many Immunities, and gave them as an abſolute Right and Sacrifice " to God, and that with them they had impoſed a Curſe upon the Aliena- " tors of them; adding theſe Words, *God prevent your Majeſty from being* " *liable to that Curſe.* He ſaid further, That She was entruſted with their " Preſervation. And to make her the better underſtand the Danger of the " Curſe, he beſeeched her, that ſhe would not forget that the Churches Lands " and Power had been endeavoured to be preſerved, as far as human Reaſon, " and the Laws of this Nation had been able to preſerve them, by an im- " mediate and moſt ſacred Obligation upon the Conſciences of the Princes of " this Realm. That thoſe that conſulted *Magna Charta*, ſhould find, that all " her Predeceſſors were at their Coronations, and ſo was ſhe alſo, ſworn, be- " fore the Nobility and Biſhops then preſent, and in the Preſence of God, and " in his Stead, of him that anointed her, to maintain the Churches Lands, " and the Rights belonging to it; and this teſtified openly at the Holy Altar, " by laying her Hand upon the Bible there lying before her. And that many

modern

" modern Statutes denounced a Curſe againſt thoſe that brake *Magna Charta*. ANNO
" And what Account could be given, for that Breach of the Oath, at the great 1578.
" Day, either by her Majeſty, or himſelf, were it wilfully, or but negligent-
" ly violated, he knew not.

He prayed her further, " That ſhe would not ſuffer certain late Excepti-
" ons of the Lords againſt ſome few Clergymen, to prevail with her to pu-
" niſh Poſterity: He ſaid, that particular Men ſhould ſuffer for their particu-
" lar Errors, but let God, and his Church, have their Right. That tho' he pre-
" tended not to propheſy, yet he beſeeched Poſterity to take notice of what
" was already become viſible in many Families, *viz.* That Church Lands added
" to an ancient Inheritance, had proved like a Moth fretting a Garment, and
" ſecretly conſumed both. And tho' he ought not to ſpeak reproachfully of
" her Father, yet he prayed her to take notice, that a Part of the Churches
" Right, added to the vaſt Treaſure left him by his Father [King *Henry* VII.]
" had been conceived the Cauſe of bringing an unavoidable Conſumption upon both,
" notwithſtanding all his Diligence to prevent it; and then prayed her fur-
" ther to conſider, that after the Violation of thoſe Laws, which he had ſworn
" to in *Magna Charta*, God did ſo far deny him his reſtraining Grace, that
" he fell into greater Sin, than he [the Biſhop] was willing to mention.

He went on, telling her, " That Religion was the Foundation and Cement
" of Human Society; and when they that ſerved at God's Altar ſhould be ex-
" poſed to Poverty, then Religion it ſelf would be expoſed to Scorn, and
" become contemptible, as ſhe might obſerve, in too many poor Vicarages of
" this Nation: And in ſhort, that as ſhe was intruſted, by the late Act or
" Acts, with a great Power, either to preſerve or waſte the ChurchesLands;
" diſpoſe of them for *Jeſus* Sake, ſaid he to her, as the Donors intended.
" Let neither Friends nor Flatterers beguile you to do otherwiſe; and put a
" Stop to the approaching Ruin of the Church, as you expect Comfort at
" the laſt Day: For Kings muſt be judged. And ſo imploring her Pardon
" for his affectionate Plainneſs, begged ſtill to be continued in her Favour".
Words becoming the Mouth of a truly Apoſtolical Biſhop!

There was another Grievance that troubled our good Biſhop, and that was, that the Prebends of his Church were not in his Diſpoſe, but in the Queen's: Whereby it came to paſs, that he could not prefer ſuch to be near him, and aſſiſtant unto him, that were Perſons of good Learning, and agreeable to him, and whom he might confide in for their Abilities, to encounter either Papiſts or Puritans. For the Biſhop found a great Want of learned Preachers in that Dioceſe, to forward Chriſtian Knowledge, and the eſtabliſhed Religion, and bring the People off from Popery; to which a great many in theſe Parts were addicted. He was therefore determined to try his Intereſts with her Majeſty, conſulting with his great Friend the Lord Treaſurer, the moſt convenient Seaſon to begin it: For thus he wrote to him in the Month of *February*, " That he would be glad now to begin his Suit to her Majeſty,
" for the Gift of the Prebends of his Church of *Worceſter*. And that ſince
" his coming to that Biſhoprick, he had not one Living to beſtow, [which was
" almoſt Two Years] neither was he in Hope e're-long to have any; unleſs
" it would pleaſe her Majeſty to be gracious unto him in this Suit. That
" it could not be expreſſed, how much good, wiſe and learned Preachers might
" do in theſe Quarters: Where altho' there were many very backward, yet the
" moſt Part were moſt deſirous and willing to hear. So that if he had, he ſaid,
" Livings to beſtow, he perſuaded himſelf that he could do very much good,
" by placing ſuch there as he was purpoſed by the Grace of God to do.
" Wherefore for God's Sake, (as he earneſtly concluded his Letter) for the
" Churches Sake, and for the Common-Wealth's Sake, I beſeech your Lord-
" ſhip to help forward my Suit". This was written from *Ludlow*, *February* 5. 1578. And the Biſhop ſucceeded in this his Requeſt, by the Queen's Favour, and beſtowed the Prebends of that Church, during his Continuance there.

Obtains the Diſpoſal of the Prebends in his Church.

Writes to the Lord Treaſurer about it.

CHAP.

ANNO 1579.

CHAP. II.

The Lord Preſident of Wales *reſumes his Office. Abuſes in the Queen's Fines, endeavoured by the Biſhop to be remedied. Takes the Part of* Fabian Philips, *an honeſt Man of the Council there; Faithful in his Truſt. The Council's Order to him for Seminaries. Dangers from them. A Parliament. A Petition for Reformation of Abuſes. Our Biſhop's Anſwer thereto. Left to our Biſhop, to nominate Juſtices for his Dioceſe. A Note of* Peter Baro, *the Lady* Margaret *Profeſſor. An Act againſt the* Papiſts. *In Purſuance thereof, the Lords write to him for dealing with them. Oppoſes the Lord Preſident about a Commiſſion. The Effects of his Conference with Recuſants. Interpoſes for his Clergy.*

ABOUT the declining of the next Year, *viz.* 1579, Sir *Henry Sydney*, Lord Preſident of the Marches of *Wales*, being come into *England*, was about to go down into thoſe Parts, to act again in the Commiſſion, in his own Perſon. Notice whereof the Lords of the Council gave the Vice-Preſident, by a Letter dated in *February*, which may be found in the *Appendix*: And therefore that he was to be no longer Vice-Preſident, but as he was before, one of the Council there. It was penned with great Reſpect toward the Biſhop; and with their Acknowledgments and Thanks for his former good Service: And that they found very good Cauſe right well to like and allow of his Lordſhip's Doings, while he had exerciſed that Office, as Vice-Preſident: And that they did in her Majeſties Behalf, and in their own, yield him right hearty Thanks for the ſame; not doubting, but that his Lordſhip, as a Man faithfully inclined to her Majeſty's Service, and a Councellor there, would yield his beſt Aſſiſtance to the ſaid Lord Preſident, that now meant to attend that Place himſelf.

The Council's Thanks to him, upon his ceaſing to be Vice-Preſident. *Numb.* II.

The Vice-Preſident was at this Time taking in hand a Matter in thoſe Parts very beneficial to the Queen. It was about the Fines. The Officers whereof he obſerved made their own Benefit by it, to the Queen's Wrong: And his Meaning was to have tryed the ſame. But the Lord Preſident coming over from *Ireland*, at this Juncture, put that Buſineſs to an End. He ſignified further to the Lord Treaſurer, that his Opinion was, ever ſince he firſt came to that Place, (and as his Lordſhip partly knew) that there was great Abuſe in that Office. And his Suſpicion was encreaſed: But how to reform it, as the Caſe then ſtood, he could not tell. And [as tho' the Lord Preſident were minded to ſtop his Proceedings therein] he, the ſaid Lord Preſident, had lately ſent for, as well the Clerks of the Fines, as alſo the Auditors Rolls, and Books of Inſtruction, as he informed the Lord Treaſurer: And what was intended by it, he ſaid, he knew not. But that the Truth would hardly appear, unleſs ſome were there alſo to make Objections, and to ſhew the Cauſes of Suſpicion, touching the Account of the Fines. And whereas he had not long ſince ſet his Hand to a Patent for the Office of Fines there, he wiſhed that he [the ſaid Lord Treaſurer] would find Means to ſtay it, until ſuch Time as he might either ſpeak with his Lordſhip himſelf, or otherwiſe ſignify by his Letters ſome juſt Cauſe of the Stay thereof.

Endeavours to correct Abuſes in the Queen's Fines.

All

All this ſhews, how active and faithful our Biſhop was in the Queen's Affairs. *ANNO* 1579.

And as he was ſo himſelf, ſo he had a particular Regard of thoſe of the Council, that were honeſt and ſtout in the Diſcharge of that Truſt, and minded the Publick, and her Majeſty's Benefit, above that of private Men. One of theſe was Mr. *Fabian Philipps*, whoſe Integrity and Courage had been the Occaſion of many ſiniſter and falſe Reports bruited abroad there; and had, not unlikely, reached to the Court to: But our Biſhop interpoſed ſeaſonably in his Behalf, by applying himſelf to his conſtant upright Friend the Lord Treaſurer. Whoſe Words ſhewing ſo much of true Friendſhip, where Juſtice and Merit required it, I ſhall repeat:

Takes the Part of an honeſt Man of that Council. *Fabian Philipps*

" Right Honourable, and my ſingular good Lord: It is told me, that there " are hard Speeches given out againſt Mr. *Fabian Philipps*, one of this Coun- " cil, tending to his Diſcredit, and the Diſlike of his Service here. My " humble Suit to your Lordſhip is, that if you underſtand of any ſuch Thing, " it would pleaſe you to ſuſpend your Judgment, until you hear his Anſwer, " and alſo be a Means to others, that he be not condemned in their Opi- " nions, before he be heard. For my own Part, I know not any Thing, " whereupon he can juſtly be charged, unleſs it be, becauſe he is ſtout and " upright in Judgment, and not appliable to ſatisfy other Men's Affections " and Pleaſures, as peradventure it is looked for. Truly, my Lord, I find him " one and the ſame Man; but I ſee how hard it is for ſuch to follow the " Rules of Equity and Juſtice, without reſpect to pleaſe all Men: And I " would to God, it were not altogether contrary. This Letter was dated from *Ludlow*, *February* 14. 1579.

The Archbiſhop's Letter in his behalf.

Thus did the Biſhop play the Part of an able and faithful Servant to the Queen, in Truſt, as to the Marches of *Wales*, by frequent Letters of Intelligence and Advice; and beſides his Letters, he reſerved other Things to be told, till he had Occaſion to come up himſelf, as at the Seſſions of Parliament; namely, ſuch Matters as required more Privacy, and not ſo ſafe to be committed to Writing, or wherein many Words were to be uſed. As this preſent Year he expected from Time to Time his own coming up, in reſpect of the Parliament; which had hitherto cauſed him to forbear Writing to the Lord Treaſurer, of divers Things worthy and meet to be reformed, in that Place of Government: Which indeed, as he ſaid to that Lord, he could not ſo well expreſs in Writing, as he could do by Word of Mouth. Yet if the Parliament were again prorogued for a Time, he promiſed to ſend to his Lordſhip a Note thereof.

Faithful to the Truſt committed to him from the Queen.

And ſuch was his Knowledge of the Affairs of *Wales*, and of the Government thereof, that after his Remove to *Canterbury*, his Advice was required in Matters relating thereto, by *Henry* Earl of *Pembroke*, Lord Preſident of the Council there; who having drawn up Orders for the better Regulation of Attorneys and Clerks belonging to thoſe Courts, ſent them to the Lord Treaſurer in the Month of *April* 1587, and referred them to his Conſideration, and the Conſideration of the Archbiſhop: And that becauſe, as he ſaid, he had formerly performed the Buſineſs of the Preſident of *Wales*, in Sir *Henry Sydney*'s Abſence in *Ireland*. And that whatſoever they Two ſhould think fit to be altered, he would willingly follow; Deſiring the ſaid Treaſurer to procure of her Majeſty, Allowance of thoſe Orders.

Conſulted with when Archbiſhop, about Matters of *Wales*.

The *Seminaries* at *Doway* and other Places in *Flanders*, harboured now a great many Boys and young Perſons, that were ſent out of *England* to ſtudy there; where they were bred up in Principles of rank Popery, and tied under a Vow to return, after ſome Time, back again: And others crept in with the *Jeſuits*. All being ſent forth into divers Parts of this Realm, and *Ireland*, to breed in the Minds of the People a Belief of the Pope's Power over the Queen; and that he might dethrone her, and abſolve her Subjects from the Oath of Allegiance to her; and to diſſuade them from going to Church, and inſtead thereof to go to Maſs; which they privately ſaid. Whereupon

Dangers apprehended from *Prieſts* ſent over from the *Seminaries*.

ANNO 1580.

many Proſelytes were made, and withdrew themſelves from our Divine Service and Religious Worſhip. And this became ſo known and obſerved, that the State was in great Apprehenſion of Danger, nay, and of the Queen's Life from them. Hence a Proclamation came forth in the Month of *June*; to this Purpoſe, "That whoſoever had any Children, or Wards, or Kinſmen, or "other Relations in the Parts beyond Seas, ſhould after Ten Days give in "their Names to the Ordinary; and within Four Months call them home "again. And when they were returned, to give Notice thereof to the Ordinary". Thoſe Two dangerous Jeſuits, *Parſons* and *Campion*, came this Year into *England*; ſo that it was thought highly neceſſary now to have an Eye to the Dangers that might enſue hence, and to prevent them; which was the Cauſe of that Statute 23 *Eliz.* Anno 1580. *To retain the Queen's Subjects in their due Obedience.*

The Council ſend to the Biſhop, for the Names of ſuch as abſented from Church. MSS. *G. Pet. Arm.*

A great many of theſe Seminary Prieſts ſculking in *Worceſterſhire*, and throughout the Dioceſe of our Biſhop, he had, by Order of the Queen's Privy Council, ſent up a Certificate of the Names of ſuch as within his Dioceſe refuſed to conform themſelves in Matters of Religion, and to come to their Pariſh Churches, according to her Majeſty's Laws. The Biſhop did ſo. But his Certificate was not exact for want of full Information: Which therefore did not ſatisfy the Council; which cauſed them to diſpatch another Letter to him, ſhewing him how imperfect his Certificate was: Divers of the ſaid Perſons not being diſtinctly ſet down by their Chriſtian and Proper Names; and the Names of the Dwellings, Manſion-Houſes, or Pariſhes of others omitted, nor expreſſed in what Shire of his Dioceſe the ſame were. And beſides that, ſome were miſtaken, being certified not to come to Church; who afterward had made due Proof to the contrary, *viz.* That albeit they did not at all Times repair to the Pariſh Churches, becauſe of their lawful Abſence, yet did they commonly, and were well known and well affected that way.

"Therefore, foraſmuch (as the Council proceeded in their Letter) as they "were very deſirous to have a more perfect and true Certificate made, of the "Names and Qualities of the ſaid Perſons, which in very deed abſented "themſelves from the Church, aud were to be eſteemed and taken as Perſons "refuſing to conform themſelves in Matters of Religion, and to come to Di-"vine Service, at their Pariſh Churches, according to her Majeſty's Law: "*They* had thought convenient to write once again unto him in that Behalf, "requiring him further, upon the Receit hereof, to inform himſelf of all "ſuch Perſons in his Dioceſe, as refuſed to come to the Church; and in "making and perfecting of his Certificate, to proceed in Order as followeth:

Their Directions to him, how to make his Certificate.

"Firſt, in calling unto him, for his better Aſſiſtance in that Shire, where "he dwelt, ſuch Perſons as were contained in a Scedule hereunto annexed; "they required him, as ſoon as conveniently he might, to ſend for all ſuch "Perſons, reſident in the Shire, whoſe Names he ſhould either find contained "in the ſaid former Certificates, or ſhould otherwiſe underſtand to refuſe to "come to Church, and not to conform themſelves in Matters of Religion, "according to the Laws; and to underſtand of them, and every of them, "whether they came to the Church, and behaved themſelves as they ought "to do: For how long Time they had forborn ſo to do, and for what "Cauſe: How many there were in their Houſhold that did the like; and "upon what Ground: What the yearly Living was, or other Value of Sub-"ſtance and Goods of the ſaid principal Perſons was thought to be: In "what Place in every Shire they remained, and might be had, and where "any of them had been, or was at this preſent committed for ſuch Cauſe; "alſo to certify their Names; and in what Places they did remain.

"And that, for the reſt of the Shires in his Dioceſe, foraſmuch as he could "not conveniently do the ſame himſelf, they let him know, they had made "Choice of certain other Gentlemen, whoſe Names were contained in the ſame "Scedule: Where he ſhould by Virtue of theſe their Letters, require upon "ſuch further particular Information, as he ſhould, either out of the former "Certificate, or otherwiſe, deliver unto them, of the Names of any ſuch diſ-

" affected Perſons, to proceed in the like Order, as well in calling the ſaid " Parties before them, to know whether they did conform themſelves, or no; " as alſo, to inform themſelves of the like Circumſtances of the Time of their " ſliding back; Place of Abode, Livelihood, Impriſonment, or committing, as " before is expreſſed. And that if both himſelf and they ſhould thus particularly " have proceeded in the Matter, then they prayed him to return unto them, a " true and perfect Certificate of all his Doings, as ſoon as conveniently he might. " And ſo bade him right heartily Farewel. From *Richmond*, the xxiv^th^ of *October*, 1580. Theſe Lords, and others of the Privy Council, Subſcribing. *ANNO* 1580.

William Burghley, E. Lyncoln, T. Suſſex, A. Warwyck, R. Leyceſter, Hunſdon, F. Knollys, Jamys Croft, Francis Walſingham, Thomas Wyliſon.

The Queen alſo was more ſpecially concerned for the traveling Youth of *England*, many whereof were the Sons or Relations of good Gentlemen, and Perſons of Quality, that were ſent abroad for Education into *France*, *Spain*, *Flanders*, *Italy*, or other Places; and foreſaw the great Inconveniencies that were like to follow therof; It having been obſerved, that when they returned, they ſhewed themſelves diſaffected to the Laws and Religion of their Country; and having imbibed abroad Papiſtical Principles, had perverted many of the Queen's good Subjects. Hence in the Month of *December*, the Council wrote again to our Biſhop, appointing him to call before him, all the Parents and Relations of ſuch as had their Children or Youth in Foreign Parts, forthwith to ſend for them Home; and that he ſhould take Bonds of them ſo to do; and to return their Names, Qualities, and Places of Habitation unto them [of the Council.] And that he ſhould procure Enquiries to be made, either by the Archdeacons, or every Pariſh Miniſter, what Perſons in their Pariſhes had ſuch young Perſons abſent from Home; and thereof to give the Council a ſpeedy Account. For to this Tenor their Letter ran: The Queen's Concern for young Perſons travelling in Popiſh Countries.

" After our hearty Commendations to your good Lordſhip, *&c.* That the " Queen's Majeſty found the daily Inconvenience growing to the Realm by the " Education of Numbers of young Gentlemen, and others her Subjects, in " the Parts beyond the Seas: Where for the moſt Part, they are nourſelled and " nouriſhed in Papiſtry, with ſuch Inſtructions as made them to miſlike of the " Government of this Realm; and ſo likely to become undutiful Subjects. As " returning home, many of them did not only themſelves refuſe to yield Obe- " dience unto her Majeſty's Laws and Proceedings in Matters of Religion eſta- " bliſhed by Parliament, but by their Evil Example corrupted ſuch other as were " well diſpoſed. And that the Contagion thereof began to extend it ſelf ſo far " within the Realm, as if ſome ſpeedy Remedy were not had, for the preventing " of the Miſchief that might in Time follow thereof, it could not be but " dangerous unto her Majeſty, and her Eſtate. That ſhe therefore, intending to " take ſome preſent Order therein, as well by prohibiting that none but ſuch " whoſe Parents were known to be well affected in Religion, and would under- " take for the good Education of their Children, ſhould be ſuffered to depart out " of the Realm; and that with the ſpecial Licenſe of her Majeſty: As alſo, by " revoking of thoſe that were preſently in the Parts of *Spain*, *Italy*, *France*, and " other Places, not having her Majeſty's Licenſe: HAD given Commandment, " that his Lordſhip, upon the Receipt hereof, ſhould call before him the Per- " ſons within his Dioceſe, whoſe Names were contained in the Scedule, written " on the other Side of this Letter; notifying unto them the Inconveniencies " abovementioned; and ſhould take Bonds of them, and every of them, in good " Sums of Money to her Majeſty, for the calling home of their Sons and Friends, " to be returned into the Realm within Three Months, after the ſaid Band taken, " at the furtheſt. The Council to the Biſhop for recalling ſuch Youth as went beyond Sea. *MSS. G. Petyt. Armig.*

" That he ſhould alſo give Direction unto his Archdeacon, or to the Miniſters " of every Pariſh within his Dioceſe, to enquire partly, what other Perſons within " their Pariſhes had at that preſent any of their Sons, or other Kinsfolks under

ANNO 1580.

" their Charge beyond the Seas; in what Places, and under whoſe Charge they " were, how long they had been abſent; whether they were departed the Realm " without Licenſe, or not. And that with as much Expedition as poſſibly he " might, to certify the ſame unto them; with the Names of the Parents, their " Degrees and Dwelling Places; that thereupon the ſame Order might be taken " with them, (if any ſuch there ſhould be) for revoking of their Children and " Friends, that was taken with ſuch as were already known unto her Majeſty " and them [the Council.] And that if any ſhould be found unwilling to de- " liver ready and plain Anſwer hereunto, that the Biſhop ſhould certify them. " Wherein they prayed his Lordſhip, that ſuch Care and Diligence might be " uſed, as the Neceſſity thereof did require. This Letter was Dated from " *Whitehall*, the xvi^th^ of *Decemb*er, 1580, and Subſcribed by

Thomas Bromely Chancellor, *William Burghley*, *Edward Lyncoln*, *R. Leyceſter*, *Hunſdon*, *F. Knollys*, *Jamys Croft*, *Chr. Hatton*, *Thomas Wylſon*.

Stow's Annals, p. 1166. *Quarto.*

And next, purſuant to this Point of State-Policy, a Proclamation was iſſued out the 12^th^ of *January*, for the Revocation of the Queen's Subjects remaining beyond the Seas under Colour of Study, and yet living contrary to the Laws of God, and the Realm. As alſo, againſt retaining of Maſſing Prieſts and *Jeſuits*. And the next Parliament that ſat, made a Statute for the ſaid Purpoſes.

The Danger of the Queen and Realm from Papiſts, informed from Abroad.

And it was high Time for all this Care to be taken, and to call in the Aid and Service of the Biſhops, and eſpecially ours, whoſe Dioceſe was ſo infeſted with theſe Creatures of the Pope. For the preſent Apprehenſions of the crafty Deſigns, and buſy Enterprizes of Papiſts Abroad, as well as at Home, were juſtly grounded. Other Proteſtant Nations were now concerned for *England:* And eſpecially the *Switzers*, who were great Lovers of our Church and Nation. This appeared by what ſome of the Learned Men among them wrote to another of our Biſhops this Summer, namely, Dr. *Cox*, Biſhop of *Ely*. Which ſo ſtartled that grave and good Man, that he ſoon ſignified his Intelligence that he had received to the Queen's chief Stateſman, the Lord Treaſurer *Burghley*, in a Letter. Wherein he let him know, " What he had heard " from abroad concerning dreadful Flames that Antichriſt was kindling at *Rome* " againſt our Friends of the Reformed Religion; and then were talked of almoſt " all the World over; that a Bull was granted to Cardinal *Alexandrini* againſt " the Queen, and Five Hundred Copies of it Printed: Which were Publiſhed in " that Part of the World that was judged moſt Catholick, [which muſt be " *Spain*.] And that Antichriſt and the *Spaniard* conſented together, to raiſe " Twelve Thouſand *Italians* to enforce the *Spaniſh* Army. Adding, that this News was ſent him from *Helvetia*, which the pious Brethren there adviſed him of; who although they were at a great Diſtance, were preſent with us by their Prayers. This very Reverend Father's Letter wrote in *Latin*, I have laid in the *Appendix*, that we may preſerve as much as we can, the Monuments of thoſe great Men, Confeſſors, and our firſt Reformers.

The Biſhop of *Ely* acquainted the Lord Treaſurer therewith.

Numb. III.

The Parliament move the Petition for the Reformation of the Church.

There was another Seſſions of the Parliament this Twenty Third of the Queen. In which was moved again, the Petition of the Commons for the Reformation of the Clergy, brought into the Parliament *Anno* 1575, Prorogued from Time to Time to this Year. Sundry Motions and Arguments were again made for the Redreſs of divers pretended Enormities in the Church, mentioned at large in that Petition: As, the great Number of unlearned and unable Miniſters; the great Abuſe of Excommunication, inflicted for Matters of ſmall Moment; the Commutation of Penance; the great Number of Diſpenſations and Pluralities. Moving, that the Queen, who had promiſed to take Order for the Redreſs of theſe Things, might now be put in Remembrance thereof, for the Execution of the ſame. And in order to this, the Houſe reſolved that Mr. Vicechamberlain, the Two Secretaries, and the Chancellor of the *Exchequer*, ſhould go and move the Lords of the Clergy, to ſollicit the Queen in Proſecution of the ſame Purpoſes;

Dew's Journ. p. 303.

poſes; and likewiſe ſhew the ſaid Lords, the earneſt Deſire of the Houſe for the Redreſs of other Griefs alſo contained in the ſaid Petition, as to their good Wiſdomes ſhould ſeem meet. The Anſwer they brought back was, that they found ſome of the Lords the Biſhops, ready to confeſs and grant the ſaid Defects and Abuſes, wiſhing the Redreſs thereof, and willing to join with the Committees in moving of her Majeſty in that Behalf. But yet, this muſt not be ſo underſtood, but that there were divers Things propounded in that Petition for Reformation, which were not allowed of by the Biſhops. And the Reaſons thereof were ſhewed in ſpecial Anſwers made thereunto. Which, as it ſeems, were drawn up by our Biſhop of *Worceſter*. And particularly, Firſt, that Article concerning *Miniſters:* Which was as follows, as I tranſcribe out of a Paper, written thus on the Backſide by his own Hand, *An Anſwer to certain Articles exhibited in Parliament, when I was Biſhop of* Wigorn; *viz.* *ANNO* 1580.

" *Concerning Miniſters.* The Firſt Article, That it may be Enacted, that none " may be admitted to be Miniſter of the Word and Sacraments, but in a Bene- " fice, having Cure of Souls, then vacant, in the Dioceſe of ſuch a Biſhop as " is to admit him. The *Anſwer* to this firſt Article; " This cannot poſſibly be " performed, without Alteration of the whole State of the Church of *England*. " Firſt, becauſe there muſt be Curates; and that of Neceſſity. Secondly, Be- " cauſe there are other Eccleſiaſtical Livings, which require Miniſters of the " Word and Sacraments, as well as Benefices with Cure; as Deanries, Prebends, " Maſterſhips and Fellowſhips in the Univerſity, *&c.* with much more. On the *Margin* of this Anſwer is this Note ſet, by the Hand of *Grindal*, then Archbiſhop; " The Foundations of Colleges im *Cambridge* and *Oxford*, and of Cathe- " dral Churches, and ſuch like Places, would be overthrown. The Biſhop's Anſwer to the Parliament's Article about Miniſters.

But the whole Paper, conſiſting of Thirteen Articles, with the Anſwers ſubjoined to each, is worthy preſerving; which I have therefore late found, and laid in the *Appendix*; being the Firſt Copy of it, written and prepared by the Hand of the Biſhop's Secretary, ſent to the Lord *Treaſurer*, before it was further Publiſhed; being thus Endorſed, " The Copy of certain Articles exhibited by " the *Lower Houſe* the laſt Seſſion of Parliament, *Anno.* 23. and the Anſwer unto " them for the Time; but not as yet delivered to any. [*Numb.* III.]

There ſeemed now a general new Commiſſion to be iſſued out for the Peace: That fit Men, of good Religion, and well affected to the Government, might ſerve in thoſe Places of Truſt, it was left to the Diſcretion of the Biſhop of *Worceſter*, to nominate and approve whom he thought beſt of, for his own Dioceſe. For ſo I find it in a Paper of State, *viz.* The Juſtices for *Worceſter* and *Warwick*, left to the Biſhop of *Worceſter*'s Appointment.

WORCESTERSHIRE.

" *John Talbot*, of *Salwarp*, and ſuch other, as the Biſhop ſhall think meet. *MSS. G. Petyt. Armig.*

WARWICK.

" Such as the Lord Biſhop ſhall think meet. Such a Confidence did the Court repoſe in the Wiſdom and Integrity of the Biſhop.

The firſt Time I meet with *Peter Baro*, the Foreign Divine, and a Learned Writer, was in this Year, 1580; when he wrote a well-penned Letter in *Latin*, to the Lord Treaſurer *Burghley*. Whom coming from *France* ſome Time before, for the ſake of the true Profeſſion of Religion, and being a good Scholar, that compaſſionate Nobleman entertained with much Humanity in his Family. And he eat at his Table. Afterwards, by his Recommendation (who was Chancellor) removed to *Cambridge*, and was made the Lady *Margaret*'s Profeſſor of Divinity there, about the Year 1574. I make Mention of him the rather, becauſe hereafter we ſhall have Occaſion to ſpeak more of him; and particularly of the *Baro*, publick Profeſſor at *Cambridge*, ſues for Favour from the Chancellor of that Univerſity.

ANNO 1580. Objections of *Whitgift*, when Archbiſhop of *Canterbury*, againſt him, for ſome Tenets, differing, as it was thought, from the true Doctrine of the Decrees of God, concerning the final State of Man. He was entertained in *Peter-Houſe*; and Dr. *Perne*, the Maſter, favoured him; and laboured with the Lord Treaſurer, High Chancellor of the Univerſity, to get ſome Addition to his Livelihood. For he was a married Man, and chiefly, as it ſeemed, depended upon his Stipend for his Subſiſtance. And therefore, ſince the ſaid Lord had been ſo kind to promiſe to Dr. *Perne*, to take Care of him, he wrote in *December* this Year, a modeſt and handſome Epiſtle to him: Importing, "That he had now "for full Six Years, ſince he had been choſen into that Place, by the Authority "and Suffrage of the chief Men of that Univerſity, ſpared for no Pains; "and endeavoured to ſerve, as much as he could, the Profit and Dig-"nity of this Univerſity: That he [the Lord Treaſurer] had vouchſafed "with great Humanity, to receive him at his own Table. That he "now preſumed to remind him of what Dr. *Perne* had imparted to him, "namely, of the Smallneſs and Tenuity of his Circumſtances; and how his "Lordſhip had replied, that he would have a Regard of him. Confiding on "which kind Words, he reckoned it would not be ingrateful to him, to be put in "Remembrance thereof. And that if any Occaſion offered of helping him, that "he would not let him ſlip out of his Mind. And ſo left it to his Prudence; "concluding, that Dr. *Perne* might eaſier acquaint his Lordſhip, what might be "proper for him, than himſelf. For the Remarkableneſs of the Man, I have given his Letter a Place in the *Appendix*. It was ſome few Years after, *viz.* 1584, that I find another Letter of Thanks from him to the ſaid Lord, when he interpoſed with Dr. *Perne* to elect his Son, and to admit him, with another, into the Year of Probation.

Numb. IV.

ANNO 1581. Our Biſhop the next Year, was buſied about the Examination of ſuch as were Papiſts: Of which ſort there were many Families in *Worceſter*, and the reſt of his Dioceſe. Of their Names he had ſent up Certificates before. The Prieſts and Jeſuits had been very buſy here, and in other Places, to pervert the Queen's Subjects. And thoſe Emiſſaries had been dangerouſly ſucceſsful. Inſomuch that the Parliament the laſt Seſſions had made a Law; wherein it was declared, That the Queen was reſolved to have all her Subjects to be preſent at the Service of the Church eſtabliſhed, and to own her Supreme Authority in Cauſes Eccleſiaſtical, upon ſevere Penalties. But provided, any Perſon guilty of any Offence againſt this Statute, ſhould before he were thereof Indicted, or at his Arraignment before Judgment, ſubmitted and conformed himſelf before the Biſhop of the Dioceſe where he ſhould be Reſident, or before the Juſtices where he ſhould be Indicted, he ſhould upon his Recognition of ſuch Submiſſion, in open Aſſizes, or Seſſions of that County, be diſcharged of all and every the ſaid Offences,

The Biſhop enquires after Papiſts:

According to a late Act of Parliament, 23 *Eliz.* This Act I ſhall particularly mention, becauſe other Matters will depend upon it. It was entituled, *An Act to retain the Queen's Subjects in their due Obedience.* The Reaſon of which was expreſſed to be, "That great Numbers, by "the Means of evil-affected Perſons that came from *Rome*, had withdrawn "themſelves from the Queen's Laws, eſtabliſhed for the due Service of Almighty "God. That there had been a Law made the 13th of the Queen, againſt the "bringing in, and putting in Execution of Bulls, Writings and Inſtructions, and "other Superſtitious Things, from the See of *Rome*, enacted on Purpoſe to pre-"vent the Growth of Popery. But that not taking due Effect, another Law "was made in this Parliament, the 23d of Queen *Elizabeth*; whereby all Perſons "whatſoever, that would put in Practice to abſolve, perſuade or withdraw any "of her Majeſty's Subjects from their natural Obedience to her Majeſty, or to "withdraw them, for that Intent, from the Religion now Eſtabliſhed, to the "*Romiſh* Religion; or to move them to promiſe any Obedience to any pretended "Authority of the See of *Rome*, or to any Prince, State or Potentate; or ſhould "do any Overt-Act to that Practice or Temptation, ſhould be to all Intents "adjudged to be Traytors; and being thereof lawfully convicted, ſhould by Judg-"ment, ſuffer and forfeit as in Caſe of High Treaſon.

"And

ANNO 1581.

" And that if any Perſon ſhould, after this Seſſion of Parliament, by any Means " be willingly abſolved, or withdraw, or willingly be reconciled, or ſhould pro- " miſe any ſuch Obedience to any ſuch pretended Authority; every ſuch Perſon, " their Procurers and Counſellors thereunto, being therefore lawfully Convicted, " ſhould be taken, tried and judged, and ſhould ſuffer and forfeit, as in Caſe of " High-Treaſon.

" And it was made Miſpriſion of Treaſon, to be aiding, or maintaining of " ſuch Perſons ſo offending, as was above expreſſed. And that whoſoever ſhould " ſay or Sing Maſs, ſhould forfeit Two Hundred *Marks*, and to be committed " to the next Goal, there to remain for One Year. That every Perſon that wil- " lingly heard Maſs, ſhould forfeit One Hundred *Marks*. Every one above the " Age of Sixteen, that ſhould not repair to ſome Church, Chapel, or uſual " Place of *Common-Prayer*, but forbear the ſame, contrary to the Tenor of a " Statute, made 1 *Eliz. For Uniformity of Common-Prayer*; to forfeit to the " Queen for every Month which he ſhould ſo forbear, Twenty Pounds. And " over and beſides the ſaid Forfeitures, by the Space of Twelve Months, to be " bound with Two ſufficient Sureties, in the Sum of Two Hundred Pounds, to " the good Behaviour. And to continue bound, until the ſame Parties did con- " form themſelves, and come to the Church.

There were Penalties upon ſuch as ſhould keep, or maintain any Schoolmaſter, who ſhould not repair to Church; or were not allowed by the Biſhop, or Ordinary of the Dioceſe. The Penalty was Ten Pounds for every Month. And the Schoolmaſter that ſhould preſume to teach Youth, contrary to this Act, to be diſabled from teaching Youth, and ſuffer Impriſonment.

The Lords Letter to the Biſhop for the Refuſers of coming to Church.

So that here was Work for our Biſhop. And the Lords of the Council therefore, in Purſuit of this Act, in the Month of *May*, ſent their Directions to him to ſearch for Papiſts in his Dioceſe, and ſuch as refuſed to come to Church; and to confer with them; and for ſuch as would not conform themſelves according to Law, to ſend up their Names to the *Cuſtos Rotulorum* at the next Seſſions, to be proceeded againſt.

MSS. Guil. Petyt. Armig.

After our right harty Commendation to your Lordſhip. " Whereas in the " laſt Seſſion of Parliament, there was upon good and adviſed Deliberation, by " her Majeſty, with the common Conſent of the whole Realm, a certain Act " made for the retaining of ſuch her Majeſty's Subjects in their due Obedience, " as abuſing her Highneſs's former great Goodneſs and Lenity, refuſed to " conform themſelves in Matters of Religion, eſpecially for coming to the " Church according to Law; Foraſmuch as the Execution of the ſaid Statute was " thought moſt needful for the Aſſurance and Safety of Her Majeſty's Perſon, " and this Realm, and the preventing of ſuch Miſchiefs and Inconveniencies, as " otherwiſe might happen, if every one might be ſuffered to do what him " liſted: Her Majeſty being very deſirous to ſee all her Subjects truly united " in one Conſent, and Uniformity of Religion, according to the Laws of the " Realm, for the better Service of Almighty God, and Quietneſs of this Realm, " hath willed us to require your Lordſhip forthwith, upon the Receipt " hereof, to make, or cauſe to be made, diligent Search and Enquiry, as " well according to your former Certificates of Recuſants, as by other the " beſt Means that you can, what Perſons there be within your Dioceſe, which " do at this preſent refuſe to come to the Church, to conform themſelves " according to the ſaid Statute. And finding any ſuch, you ſhall do well by " Conference, with ſome other Learned and Godly-diſpoſed Perſons, to ad- " moniſh them, and by Inſtruction to perſuade them to come to the Church, " and to behave themſelves as by the ſame Law is required. And in Caſe " any ſhall refuſe ſo to do, then to take, or cauſe to be taken, Wit- " neſſes in Writing, of the Warning ſo given unto them, and their Refu- " ſal under the Hand of the Parſon and Curate, and ſome other honeſt " Perſon: Which we pray you in every Shire in your Dioceſe, to prefer " unto the *Cuſtos Rotulorum*, and to the Juſtices of the Peace, at the next " Seſſions;

ANNO 1581. "Seſſions; So that the ſaid Perſons may be indicted and ordered, as by the "ſaid Law is appointed. And generally, we pray you to have a good Re- "gard to the Execution of the reſt of the Branches of the ſaid Act, touch- "ing Reconcilers, Sayers and Hearers of Maſs, School-Maſters, and other like "Matters, appertaining to your Paſtoral Duty and Charge: So as there may be "no Remiſſneſs and Negligence found in you, as you will anſwer the ſame "before Almighty God, and her Highneſs; who expecteth a good Account "of theſe Things at your and your Brethren's Hands. And ſo praying you, "that hereof there be no Default; and from Time to Time advertiſe us of "your Proceedings. From *Whitehal*, *May* 28, 1581.

Your Lordſhip's very loving Friends,

T. Bromley, Canc. *W. Burghley. E. Lincoln. T. Suſſex. F. Bedford. R. Leyceſter, F. Knollys. Fra. Walſingham.*

Oppoſeth the Lord Preſident for a Commiſſion.

Towards the latter End of this Year, did Sir *Henry Sydney*, Lord Preſident of the Marches of *Wales*, endeavour to renew the laſt Commiſſion, for Matters of Religion within the ſaid Marches, or elſe to procure ſome ſpecial Commiſſion of *Oyer* and *Terminer* for the ſame. The private Intent whereof was, that he might get the 20 *l.* a Month upon Forfeitures, according to the aboveſaid Statute, of ſuch as abſented from Church and Common Prayer: That ſo the more Money might come into the Queen's Exchequer, and for the leſs burthening of the Queen's Subjects. This our Biſhop underſtood, and very honeſtly, faithfully, and without Fear of the Lord Preſident, or any other Perſon, laboured to ſtop it, writing his Mind after this Manner to the Lord Treaſurer, "That in his Opinion, neither of the "ſaid Commiſſions were convenient, nor like to tend to any Reformation, but "rather to the further Burthening of her Majeſty's Subjects, within that Prin- "cipality for private Gain; and alſo to the Abridgment of her Majeſty's "Commodity. That the Meaning was to convert the 20 Pounds a Month "to be forfeited by the Recuſants, to the Benefit of the Houſe [of the Coun- "cil] there; which he ſaid was needleſs. For that they received more al- "ready than was well employed: It might be likewiſe, that ſome further "Authority would be deſired by the Lord Preſident over the Clergy; which "aſſuredly, as the Biſhop added, was not for the bettering of any Thing, "but for the Cauſes before ſpecified, to the greater charging of them within "that Commiſſion, than any Part of this Realm beſides; ſubjoining, That he "was bold to ſignify to his Lordſhip what he thought, meaſuring that to come by "that which was paſt; and therefore humbly beſeeching him to have Conſide- "ration thereof.

Inter Epiſt. Ep. Wigorn. penes me.

Deals with Recuſants.

The Biſhop had diligently, we may be ſure, employed himſelf this Summer, in Obedience to the Council's Letters, for the finding out and conferring with Recuſants. And ſome he had Succeſs with, and others had given their Promiſes: But the more obdurate Sort were reſerved to be indicted at the next Aſſizes, which were to be in *March*. The Biſhop informed the Lord Treaſurer, that among theſe, Mr. *George Winter* of *Huddington*, who was one of the cheif Recuſants in thoſe Parts, ſubmitted himſelf, and came to the Church: And as for thoſe that promiſed, he would certifie him, when he ſaw what they would perform. And concerning all the reſt, againſt whom there were many Indictments, he would inform his Lordſhip after the Aſſizes were ended.

Interpoſes for the Clergy of his Dioceſe.

Another of his Cares now was for his Clergy; many whereof, upon ſome Defect in their Preſentations, or Neglect of what was required in Law, were in danger, after many Years enjoyment of their Benefices, to be thrown out of them, and expoſed (with their Families, perhaps) to Want and Beggary. For the Biſhop had Intelligence, or at leaſt ſuch a Report went, that certain Perſons had got a Grant of the Queen, of beſtowing ſuch Benefices as had been lapſed

lapſed to her Majeſty, from the Patron or Biſhop. A further Inconvenience whereof might not improbably be, that theſe Men might practiſe Symony, or make ſome unjuſt and ungodly Advantages to themſelves, by putting in new Clerks. And therefore in his Correſpondence about this Time with the Lord Treaſurer, in a Letter dated *March* 5. he gave him this Hint concerning this Grant of beſtowing ſuch Benefices as were pretended to be lapſed, with an Intent undoubtedly that he ſhould ſtop it; and "That unleſs it were "very moderate, and well uſed, it might breed great Moleſtation to many "honeſt Men, and work their utter undoing, with divers other Inconveniencies. *ANNO* 1581.

CHAP. III.

ANNO 1582.

Letters to the Biſhop from the Lords for Popiſh Recuſants. Rules ſent for Conference with Prieſts and Jeſuits. He compoſes a Difference at Ludlow. *Hath a Commiſſion from the Archbiſhop, to Viſit the Church and Dioceſe of* Litchfield. *Directions to him for this Viſitation from the Council. Their Letter. The ill State of this Church and Dioceſe: And Conteſts between the Biſhop, and the Dean and Chapter; And the Biſhop and others, about the Chancellorſhip,* &c. Subſidium Charitativum *required by the Biſhop. A Divinity Lecture in the Church of* Litchfield *ſet up. The Concluſion of this Viſitation: And the Biſhop reſtored to the Execution of his Function.*

AS the Lords of the Council had written to our Biſhop the laſt Year, for making Enquiry after Popiſh Recuſants in his Dioceſe, and both by himſelf and other learned Men, to bring off as many as he could, by Reaſon and Perſuaſion from Popery, and to ſerve God according to the Law, as was ſhewn before, they thought not fit to let this weighty Matter drop; but in the Beginning of this Year ſent again to the Biſhop, as they did to all the reſt) to return an exact Account of ſuch in every Pariſh as ſtill refuſed coming to Church; and of ſuch as being convicted, did not conform themſelves: That ſo the Certificates thereof might be returned into the *King's-Bench* next Term. This Letter was dated in *April*, and ran to this Tenor.

Another Letter from the Lords to the Biſhop, to inform what Recuſants ſtill remained.

"That whereas many favourable Means were uſed with thoſe that would "not come to Church, for the reducing and retaining of her Majeſty's Sub-"jects in their due Obedience; the ſame had little prevailed, but divers re-"mained ſtill obſtinate, refuſing to come to Church, and conform themſelves "in Matters of Religion, according to her Majeſty's Laws: Albeit they [the "Council] doubted not, but according to their former Letters they [the Bi-"ſhop and his Officers there] made true and perfect Certificates of ſuch Per-"ſons unto the Juſtices, and that they had cauſed them to be proceeded "with according to Law; yet to underſtand how Things had paſſed, both "in his Dioceſe, and elſewhere, they had for certain good Conſiderations, "thought meet to require him, (as they had done the like to the reſt of the "Biſhops,) to cauſe in every Pariſh, within his Dioceſe, a diligent Enquiry "and Search to be made, of all ſuch Perſons as ſith the End of the laſt Seſ-"ſions of Parliament, had forborn to come to the Church, and having there-"of lawfully been convicted, nevertheleſs not conformed themſelves: That the

MSS. *Guil. Petit*, Armig.

ANNO 1582.

" Certificate ſhould be made in Writing under his Hand, and the Hands of ſome " Juſtices of the Shire, where ſuch Offender had his Reſidence: To the intent " the ſame might be, according to the Meaning of the Law, delivered over into " the *King's-Bench* Court in the next *Eaſter* Term. Dated from *Greenwich*, " *April* 1. 1582.

And becauſe by the former Statute againſt Prieſts and Maſs-ſayers, and other Emiſſaries from the Pope, and Bringers in of his Trumperies, not a few of them were now in Hold, it was thought very fit to have Conferences with them, and publickly to confute their Errors for the Satisfaction of all others; eſpecially ſince ſome of them made Challenges to Diſpute; as *Campion*, a little before this Time did. Therefore, for the Regulation of theſe Conferences that ſhould be undertaken with them, theſe Rules were ſent down from the Lords of the Council, to this and other Biſhops.

Rules for Conference with the Prieſts and Jeſuits. *MSS. Guil. Petyt. Armig.*

" Our Opinion concerning the Proceedings with the Jeſuits and Seminary " Prieſts, and other Papiſts, by ſuch as ſhall be appointed to have Conference " with them.

" I. What Matter ſoever they ſhall deal in with them, to ſet down ſuch Places " of the Holy Scripture, as they do ground their Opinion upon. If they will " not, or cannot, ſhew any; to teſtify to the preſent Auditory, that theſe Men " do build their Faith and Religion, not upon the Rock of the Holy Scriptures, " upon the which only Faith is grounded, but the uncertain Sands of Mens " Traditions. And then to alledge Three or Four pithy Sentences out of " St. *Chryſoſtom*, *Auguſtin*, &c. That all Controverſies are to be decided by the " Scripture. Which if they refuſed, they can claim no Succeſſion of Doctrine " from their Fathers.

" II. If they ſhall ſhew any ground of Scripture, and wreſt it to their Senſe, " let it be ſhewed by the Interpretation of the old Doctors; ſuch as were before " *Gregory* I. For that in his Time began the firſt Claim of the Supremacy " by the Patriarch of *Conſtantinople:* And ſhortly after was uſurped by the " Biſhop of *Rome*, the firſt Founder of the Papacy, and Supremacy of that " See, by the Authority of *Phocas* the Traitor, and Murtherer of his " Lord.

" III. And as for the Teſtimony of the latter Doctors, if they bring any, " let him refuſe them; for that the moſt part of the Writers of that " Time, and after, yielded to the Authority of the Emperor, and the Biſhop " of *Rome*.

" IV. If they can ſhew no Doctor that agreed with them in their ſaid " Opinion before that Time, then to conclude, that they have no Succeſſion " in that Doctrine, from the Time of the Apoſtles, and above Four Hundred " Years after, (when Doctrine and Religion were moſt Pure.) For that they " can ſhew no Predeceſſor, whom they might ſucceed in the ſame. *Quod primum " verum.* Tertull.

" V. If they alledge any Doctor of that Antiquity, then to view the Place; " and to ſeek the true Meaning *ex præcedentibus & conſequentibus*; or of other " Places out of the ſame Doctor. And to oppoſe other Doctors otherwiſe " writing of the ſame Matter, in Caſe the Sentence of the ſaid old Doctor ſhall " ſeem to make againſt us.

" VI. *Item.* To be ſure, that ſuch Books as ſhall be alledged in the Name of " any Ancient Doctor, be not *Suppoſitij*. For that divers Books are Printed with " *Chryſoſtom*, *Ambroſe*, *Auguſtin*, &c. which be none of theirs. To the Know- " ledge whereof, *Eraſmus* hath given great Light.

" VII. *Item.* That they abſtain from angry and opprobrious Words, as much as " may be. And with Weight and Force of Matter, to confute their Aſſertions, " and to confirm ours.

" The Matters that would eſpecially be dealt in, be theſe. The Authority " and Sufficiency of the Holy Scriptures. Of the true Church, and what be the

" Right

" Right Notes and Definition thereof. In this Matter be contained, Whether " the Church be Viſible, or not? Whether the Catholick Church muſt of Neceſ- " ſity have one Viſible Head in Earth? And of his Succeſſion in Perſons, and " Sees, and in Doctrine. ANNO 1582.

And then follow in the ſame Paper theſe Names; who, I ſuppoſe, were recommended as fit and able Perſons to be employed in theſe Conferences.

Perſons nominated to Confer.

Dr. *Fulk*,
Dr. *Still*,
Dr. *Matthew*,
Dr. *Bridges*,
Mr. Dean of St. *Paul*'s,
Mr. *Mullyns*,
Mr. Dean of *Windſor*,
Dr. *Walker*,
Dr. *Redman*,
Mr. *Crowley*,
Dr. *Humfrey*,
Dr. *Weſtphaling*,
Mr. *Collins*, Fellow of *Eaton* College,
Dr. *Bond*,
Dr. *Goad*,
Dr. *Crook*,
Mr. *Travers*,
Dr. *James*,
Mr. *Reynolds*,
Mr. *Chark*,
Mr. *Gravet*,
Mr. *Vaughan*,
Mr. *Wilſon*,
Mr. *Copcotts*,
Mr. *Towers*.

Compoſes a Difference between the Parſon of *Ludlow*, and the Inhabitants.

In *October*, I find the good Biſhop gone to *Ludlow*, with the Lord Preſident, and the Biſhop of *Hereford*, to decide a great Conteſt and Difference, between the Inhabitants there, and Mr. *Buſt*, the Parſon. I do not meet with the particular Cauſe, but in general, that it proceeded partly from ſome Indiſcretion in the Clergyman, and his want of Care of infringing Peace and Quietneſs. In fine, he brought Matters to a good Accommodation; and both Parties ſeemed well ſatisfied. A brief Account of this good Office of Pacification the Biſhop gives the Lord Treaſurer, in a Letter from *Hartlebury*, *October* 24. " That he had been " at *Ludlow*, with the Lord Preſident, and the Biſhop of *Hereford*, about the " Controverſy between Mr. *Buſt*, Parſon there, and his Pariſhioners; and that " they had ended it to the Contentation of both Parties, as they thought; at the " leaſt to the ſatisfying of themſelves. That many Things were alledged againſt " the Townſmen, but few proved. Adding theſe Words, (in the Favour of the People, and in Blame of the too importunate Zeal of ſome of the Clergy then) " Truly they are a good People, and Lovers of God's Word, for any thing that " I can learn to the contrary. But many of us have Zeal without Diſcretion, " and Salt without Peace; the principal Cauſe of the Variance and Diſſenſion " in many Places. And ſo concluded with his conſtant Prayer for that Lord, " Beſeeching Almighty God long to preſerve and keep his Lordſhip, and to " ſtrengthen him both in Soul and Body.

Int. Epiſt. Ep. Wigorn.

Appointed Viſitor of *Litchfield* Dioceſe.

In *January*, the Biſhop was employed in a Viſitation of the Church of *Litchfield*, with Dr. *Aubrey*, the Archbiſhop's Vicar-General, and ſome others, by Virtue of a Commiſſion from *Edmund* Archbiſhop of *Canterbury*. That which gave great Cauſe for it, was a Controverſy between Dr. *Overton*, the Biſhop of that Dioceſe, and *Beacon*, and *Babington*, for the Chancellorſhip of the ſaid Dioceſe. The Title being litigious, the Biſhop had granted a joint Commiſſion to both of them, till the Right of their Patents might be tried: But he, or ſome of the Parties, would not ſtand to it. So that at laſt the Buſineſs was carried up to the Privy Council. And they referred it to the Archbiſhop; and he to this Viſitation. For this I refer the Reader to Archbiſhop *Grindal*'s Life, where it is ſet down more at large. In ſhort, the Archbiſhop left the Care of the Dioceſe to Biſhop *Whitgift*, during this and other Controverſies and Diſcords, which had very unbeſeemingly heated both the Biſhop of the Dioceſe, and the other Parties; and left it to him, " To find Occaſion, as the Archbiſhop wrote to " him, for the appeaſing theſe Contentions, ſo offenſive in the Opinion of the " Lords of the Council, and his, ſo ſcandalous to all Perſons who were concerned, " and ſo prejudicial and hurtful to the Quiet of the Dioceſe. And therefore that " he truſted his Lordſhip would take Pains to end it. And in the mean Time, " to have a Care of the Government of the Dioceſe in Effect, during this " Commiſſion.

Grindal's Life, p. 272, 274.

Directions to him from the Archbiſhop.

ANNO 1582. This Commiſſion extended to the Viſiting not only the Church of *Litchfield*, and the Dean and Chapter, but the whole Dioceſe; for both were out of Order.

The Council directed him in his Viſitation, to urge the *Advertiſements*.

And while he was on this Work, the Privy-Council ſent him a ſpecial Letter, to urge the Book of *Advertiſements*: On which they laid a great Streſs, as tending much to keep up good Order, Agreement and Peace in the Clergy; and for the eſtabliſhing able Miniſters, and for the better Diſcovery of ſuch as were inſufficient. And though theſe Advertiſements were commonly at theſe Viſitations, Printed and Diſperſed; yet that Heed was not given to them, as ought to have been. And the Council earneſtly exhorted him, being now Viſitor, to have a ſpecial Regard to the preſſing theſe *Advertiſements*. But the Contents of their whole Letter to him, take as follows.

The Sum of the Council's Letter to the Biſhop.

" That they found, among other Defaults opened unto them, concerning the " Exerciſe of Eccleſiaſtical Juriſdiction in the Dioceſe of *Coventry* and *Litchfield*, " to be conſidered and examined, in his Lordſhip's Viſitation; that there were " good and commendable *Advertiſements* publiſhed in Print to every Pariſh, in " his Lordſhip's firſt and late Viſitation of the ſaid Dioceſe; for the ſtrengthning " and eſtabliſhing of able Miniſters, and the Trial and Reformation of the inſuf- " ficient Miniſtry; a Blemiſh in our Church divers Times lamented, never as " yet to effect reformed in moſt Places; and yet, notwithſtanding the ſame " neceſſary and profitable Orders, ſo profeſſed inviolably to be obſerved, as to " his Lordſhip upon reading them, (which they had ſent together with their " Letter) might more fully appear. But that little or nothing had been per- " formed accordingly. Where the Fault and Blemiſh had been, his Lordſhip " ſhould beſt in his Viſitation be informed. That in the mean Seaſon they, " being very deſirous ſo good Meanings and Proceedings might take timely " Effect, without further Shew of more than was executed, or finiſter Abuſe of " ſo godly Endeavours; had thought good to pray his Lordſhip, as well by his " Authority, now being Viſitor, as alſo in their Names, to will and require by " his Lordſhip's Letters, the ſaid Biſhop, and all other his Lordſhip's Officers, " to whom the due Execution of thoſe *Advertiſements*, did in a ſort appertain, " diligently to ſee and provide, that hereafter, according to the firſt Solemn Pub- " liſhing of the ſame, they might be uprightly obſerved.

" And further, that becauſe in the Conſcience and Sufficiency of the Aſſiſtants " mentioned in thoſe *Advertiſements*, the true Performance of their good " Meaning did chiefly conſiſt; they prayed his Lordſhip alſo, in the Time of " his Viſitation, to name and appoint Ten, or ſome like Number, of the beſt " Learned, and beſt affected Preachers in that Dioceſe, to join (ſome of them) " in thoſe Aſſiſtances, with the Lord Biſhop, and his Officers, according to his " Lordſhip's own Printed Order, ſo generally Publiſhed: To avoid all Oc- " caſions of Cavils, Slander, Corruption and Offence every way. And that " hereof they knew right well his Lordſhip would have ſpecial Care and " Regard.

The Condition of *Litchfield* Church and Dioceſe.

But what the preſent evil State of this Church and Dioceſe was, and what need there was of a vigilant Viſitation, I ſhall in part relate from Original Papers, and mutual Complaints. It is certain the Biſhop, and the Dean and Chapter, were at great Odds; and the Dioceſe much diſcontented with their Dioceſan. There were great Confuſions and Diſturbances through the whole Dioceſe. Inſomuch that it became the Subject of loud Talk, and offenſive to all. And, as it appeared, the chief Cauſe was the Biſhop's Wants. Who being neceſſitous upon his coming to the Dioceſe, laboured all he could to ſupply himſelf from his Clergy. Inſomuch that the Dean and Chapter appealed to the Lords of the Privy-Council. And the Lords appointed the Archbiſhop of *Canterbury* to inſtitute the Viſitation before-ſaid. After Dr. *Boleyn*, the Dean of the Church, had refuſed to ſupply the Biſhop with Money, neither with a *Charitativum Subſidium*, nor any Loans, nor to pay other Forfeitures that were required of them, the Biſhop put ſeveral to Trouble, and brought ſome of them up to the High Commiſſion Court; one whereof was an Ancient Man:

Lit. Epiſcopal. penes me.

Who was compelled to Travel up, and that in Winter Weather. But I had rather give the reſt of their Account from their own Letter, Dated *October* ----- to the Lord Treaſurer. ANNO 1582.

The Caſe between the Biſhop and the Church.

" That theſe were the Original Grounds and Proceedings of theſe Diſagree-
" ments; *viz.* That the Biſhop came into the Dioceſe about *May*, after he had
" received of the Queen's Goodneſs, Three half Years Revenue of the Biſhop-
" rick, to furniſh his Eſtate; beſide Eighty Pounds by the Year, recovered
" to the See by Authority of Parliament, without any Suit or Charge in
" Law. Then the Dean entred upon ſome Relation of their Biſhop's Viſitation.
" That he received the Clergies Procurations. And that the Archbiſhop's Officers,
" *Sede Vacante*, had received them but the Year before. That he impoſed upon
" his Clergy, thus burthened before, a *ſubſidium Charitativum* of Twelve
" Pence in the Pound. Which was due, as he affirmed, to every Biſhop at his firſt
" Entry, by Ancient Preſcription and Cuſtom of that See. That the poor Cler-
" gy, partly by Perſuaſion, partly by Fear, yielded that Payment. Whereby
" the Biſhop, as was ſuppoſed, had received, beſide what he had received be-
" fore, about Four or Five Hundred Pounds. But that when it came to be
" demanded of the Members of the Cathedral Church, they refuſed to pay it;
" there being no ſuch Ancient Precedents in the Biſhop's Regiſter; and for
" Three Biſhops paſt before, not paid by the Clergy. And that in Caſe any
" ſuch Payments were due from the other Clergy of the Dioceſe, the Words of
" the Statutes, to which they were Sworn, did exempt them from any ſuch
" Exactions. And that therefore they humbly requeſted the Biſhop to excuſe
" them making any ſuch Contribution; becauſe they would not be guilty of Per-
" jury to their Statutes, or leave ſuch a dangerous Precedent to their Suc-
" ceſſors.

Dean of *Litchfield* to the Lord Treaſurer.

" Moreover, that they had offered to the Biſhop, that they might not ſeem
" to be guilty of any Undutifulneſs, to refer the whole Buſineſs between him and
" them, to Lawyers; and what they ſhould ſet down as Law, they would
" ſtand to: Or to take Lawyers in like Sort, and Two of the moſt Honourable
" Council, one of the Biſhop's own chuſing, and the other of the Dean's; and
" what they ſhould determine, and their Honours as Judges, ſet down, to be for
" ever hereafter obſerved inviolably, by them and their Succeſſors. And that
" laſtly, for Quietneſs Sake, they freely offered the Biſhop ſo much as he re-
" quired came to, another Way, but durſt not yield to his Lordſhip's Demand,
" for fear of Perjury, and Prejudice to the Succeſſion. But that none of
" all this would be accepted of by the Biſhop. And hence followed many
" Diſcourteſies, and hard Speeches, and great Threats, given out againſt them
" by the Biſhop, with many ſharp and unkind Letters written unto them by
" himſelf; Outrages and Contumelies offered againſt them and the Eſtate of the
" Church. That they had vindicated themſelves by Letters in Anſwer unto
" him; and therein had told him, what the Opinion of his own Dioceſe be-
" gan to be concerning him: And deſiring that Things might be reformed, before
" they brake out into further Extremities.

But upon this Letter the Biſhop provoked, gave out, that he would ſue them upon the Writ *De Scandalis Magnatum*. And Arreſted by Writ Two of them; but when it came all to all, his Cauſe would bear no Action. And therefore was given over on his Lordſhip's Part; yet in the mean Time, he dealt with Two, *viz.* *Hodgeſon* and *Sale*, by Mediators, to borrow of each of them One Hundred Pounds. And for that, one of them, Mr. *Sale* by Name, had put in Suit; Mr. *Babbington* (his Son-in-Law, if I miſtake not) upon the Forfeiture of a Band, he was called into the Conſiſtory; and there ſuch heinous Matters laid to his Charge, and Publiſhed againſt him, as by their open Speeches, would not only touch his Living, but alſo his Life. And yet the ſame Day nevertheleſs, upon Promiſe made to forbear his Hundred Pounds that he claimed of *Babington*, one Quarter longer, the Man became a Friend, and was accepted as an honeſt Perſon.

That

ANNO 1582. That after *Chriſtmas* next following, (as the Dean and Chapter went on in the Relation of their Caſe) when the Biſhop, as he ſaid, had ſatisfied his Honour, [the Lord Treaſurer,] (who underſtanding of this Subſidy, was reported to have lamented the miſerable ſacking of the poor Clergy, and thought ſuch a Precedent meet to be looked unto, to the exceeding Joy and Comfort of the whole Country) eftſoons his Lordſhip brought down from the High Commiſſioners, for the foreſaid Two old Canons, Attachments in the midſt of the Winter, (a Time unfit to Travel;) offering them this Condition, either to lend the Biſhop an Hundred Pounds apiece upon his own Bond, for a Year or Two, or elſe to put in Recognizances, to Anſwer before the High Commiſſioners. And to enforce the lending of Money, they were peremptorily attached to go up in ſuch Snow, as Travellers then were enforced to uſe Sholves, [Shovels] on their Way. And when they made their humble Suit to his Lordſhip by Letters, that in Conſideration of the Hardneſs of the Weather, and their Years, his Lordſhip would bear with them, till the Weather were ſomewhat qualified, and they might the better travel, his Lordſhip ſent them by their own Meſſenger, a very ſharp and mercileſs Anſwer; threatning in his Letter the Dean alſo, whom he termed their *Captain*, to correct him, as they did Lions, to beat firſt the Whelps before his Face, and then himſelf alſo. Whereupon Mr. *Sale*, of Seventy Years of Age, keeping his Chamber, lent the Biſhop One Hundred Pounds well nigh for Two Years; and ſo had Liberty to ſtay at Home, and diſcharged of his Appearance and Offences pretended to be laid to his Charge. The other, Mr. *Hodgeſon*, though an Old Man of Sixty Six Years, yet ſtrong in Body, and better able to Travel; and knowing himſelf void of any Crime, went up to Anſwer for himſelf, and with him the Dean; (who Penned the Letters which my Lord Biſhop made an Angle to catch Teſtons, [according to the Expreſſion in this Relation.]

And when they came before the High Commiſſioners, there were many frivolous Articles laid unto his Charge; which were alſo as ſlightly paſt over. And Articles gathered out of the Letters before-named only, laid earneſtly unto him. Which were yet nothing, according to the Tenor of the Letters, as by them both did and might appear. At the which Time Mr. *Hodgeſon* was, at the earneſt Importunity and Sollicitation of the Biſhop, from Man to Man, by a Secret Decree, and Hands ſeverally gotten, condemned in Thirty Pounds towards the Biſhop's Charges, when he and the Dean look'd for another Day; and to have an open Order ſet down in the open Court, upon further hearing of the Matter, as they were appointed. At the which Day, (which was a Fortnight from the Firſt Day) they came again, and the Matter was thoroughly and ſubſtantially handled, as Mr. Recorder, and Mr. Dr. *Lewis*, could tell. But when Law was fully ſhewed on all Sides, and this old Man looked to have open Sentence accordingly, behold! there was caſt on the Table a Sentence of Condemnation, made privily between the Two Days; and had been blazed at *Litchfield* in a Bravery, before the poor Defendant could know of it.

Howbeit, in the mean Seaſon between theſe Two Days, the Dean, with this old Canon went, at the Requeſt of my Lords Biſhops of *London* and *Rocheſter*, Sir *Owen Hopton*, and Dr. *Clarke* of the Arches, [all of the Eccleſiaſtical Commiſſion] to their Biſhop to ſeek his Favour. For ſo had theſe foreſaid Perſonages wiſhed the Dean to do. And they did humbly beſeech his Lordſhip to ſtand their good Lord; and withal, did then offer more than for Tedioufneſs they might Write. But the more humble and earneſt the Dean was to have his Favour, the further off was his Lordſhip, threatning the Dean with Articles which he would lay to his Charge. The Dean then, ſeeing theſe hard Dealings, which were both grievous and ſcandalous; and that no Favour could be got, unleſs it were bought; and ſeeing himſelf threatned, and his Brethren oppreſt; communicated theſe Matters to his Friends, and Learned in the Laws. By whoſe Advice, he took an Action againſt the Biſhop in the Common Law, for affirming him to be Perjured. Thereby both to try and avow his Integrity, by and in his Country, as alſo to relieve his oppreſſed Brethren. Who by the foreſaid private Dealing, (though bearing a Shew of Publick Authority) was condemned to pay Thirty Pounds, only for giving his Conſent to a private Letter ſent to their Biſhop, Sealed with the Chapter Seal. Whereof yet both

both he and Mr. *Sale*, were by expreſs Words from the Biſhop, long before diſcharged. Then they proceeded further to ſome particular Matters in Controverſy between the Biſhop and them, in Vindication of themſelves, to the ſaid Right Honourable Perſon. And firſt, as to the *Charitativum Subſidium*, they knew, they ſaid, that the Law upon ſome great Cauſes, ſpecified and ſet down, did allow it. As, if the Biſhop ſhould be ſent to a General Council, and Ambaſſador, or ſhould entertain the Prince, *&c.* But yet with ſuch Directions and Limitations, as well for the Manner, as the Sum, as was needful to reſtrain Unbridled Greedineſs. For both, he muſt begin with the Chapter: And alſo, if he take beyond the Value of his Procurations, *Tenetur reſtitutione duplici, niſi infra menſem reddiderit.* And yet in theſe Caſes, if any ſtood with him, he could not be his own Judge, but the Archbiſhop was to determine and allow of his Cauſes alledged and pretended. And that they [the Dean and Chapter] were privy, that beſides the great Sums of Money received, as before was ſaid, his Demiſes of Leaſes already had been worth to him above Four Hundred Pounds.

ANNO 1582.

Charitativum Subſidium.

And then for the *Advertiſements*, recommended by the Council to the Biſhop of *Wigorn*, as before was ſhewn, They muſt needs confeſs, many good Advertiſements had been publiſhed, and that in Print, inviolably to be obſerved (for ſo it was profeſſed) and communicated to every Pariſh, through his Lordſhip's Juriſdictions. That if there were no Conſcience to perform their Duties, yet publick Shame might draw them to keep Touch: They meant, for publick Examination of Miniſters to be ordered, inſtituted or admitted into Cures. To which they ſubjoined this Wiſh; "Would to God, ſay they, the "common Enemy did not laugh at theſe our common Shews! and yet no "one Performance. Would to God, it were but examined by Authority, "What a Rabble hath paſt, contrary to that ſolemn Order profeſſed! With "what Exaction, Corruption, with what Merchandize! We have heard with "our Ears, ſome wiſe and diſcreet of the Clergy, lament the miſerable State "in the Country. For none was thought to have Money, or to be of Credit, "but he was called and called again, to lend or become Surety. And that "they had therefore directed their common Letters to the Archdea-"deacon of the Place, to look into ſuch ſhameleſs Abuſes, and to ſee them "to be reformed. For the poor Miniſter being demanded, why he did not "complain, anſwered, Alas! to whom ſhould we complain? All the Country ſeeth "how the World goes, well enough.

The Advertiſements.

"Doth your Lordſhip, as they went on, mervail at theſe extraordinary Deal-"ings? *Roboam*, beſide that he was weak for Government, himſelf raſh and "vain, he rejected the ancient and ſage Counſillors of his Father. *Præceps "& juvenile Conſilium* may pervert the Wiſe; and therefore cannot but over-"throw the Weak. That they could affirm nothing but by Hear-ſay, in what "State the Biſhop was, before he made Suit to be their Biſhop. Nor did "they know in what Need his Son in Law, [*Babbington* it ſeems] ſtood, to "have his Father a Biſhop, but his Debts being paid, if either his Expen-"ces were abroad, as was reported, or his Maintenance were allowed, accord-"ing as he would and did take upon him, the common Opinion was, that "he muſt either part Stakes with his Father in Law, or take ſome extraor-"dinary Courſe, to bear out his Countenance. That *Bona Eccleſiæ*, [*i.e.* the "Goods of the Church] were wont to be uſed and turned in *Bona Pauperum*, "[*i.e.* into the Goods of the Poor.] And the lawful Marriage of Biſhops "and Miniſters was by abuſe of the weak Sort miſliked, becauſe they nouriſh-"ed and maintained their Children, not according to their Calling, which was "properly their own, but according to their Eſtate of Maintenance, which "ſhould be for the Church and the Poor.

'That it was further credibly reported, that the Biſhop had made uſe of "and delivered his Son *Plaſted* [another Son in Law as it ſeems] ſeveral Lea-"ſes of moſt of his Lands, beſides Offices, Annuities, and they knew not "what. The Denial of Confirmation whereof, upon Letters and Motions, (be-"cauſe they [the Dean and Chapter] feared all would to wrack, was "no ſmall Cauſe of theſe Diſturbances, both above and at home. Finally,

ANNO 1582. " becauſe the young Man vaunted of his Credit in Court, and his Experience " to accompliſh his Purpoſe as him beſt liked; and for fear he ſhould " either abuſe or refuſe his Wife, being the Biſhop's Daughter, he both muſt, " and would over-rule the Biſhop at his Pleaſure.

In the Concluſion of all, they craved Pardon for abuſing his Honour with ſo tedious and grievous a Letter, and prayed God of his Mercy to direct his good Lordſhip with the true Wiſdom of his Holy Spirit, how to cut away theſe Occaſions of the Slander of the Goſpel. That the common Enemy might be drawn forward with good Example of Life, joined with Diſcipline, to true Obedience unto God and her Majeſty. This Letter was dated from *Litchfield*, *October* 12. 1582, ſubſcribed your Honours humble and daily Orators, *The Dean and Chapter of* Litchfield.

Dr. *Boleyn* Dean of *Litchfield*, chief Oppoſer of the Biſhop.

The Dean at the Head of this long Information, was a Man of ſome Quality, Prudent and Stout; who ſeeing a good while together, how a Party with the Biſhop ſwayed him to draw ſuch Lucre from his poor Clergy, and by ſuch Means, ſtept in, and put ſome ſtop to theſe Evils, by preferring the Clergies Complaint to the Court. He was a Prebend of *Canterbury*, and the Queen's Chaplain, and bred up under Dr. *Whitgift* at *Cambridge*. For this Account I find him giving of himſelf, in a Letter to the Lord Treaſurer the Year after this [*viz.* 1583.] " That the Biſhop of *Worceſter* knew him no Diſſembler, but " one that would tell the Truth, were it good or bad, well or ill. And that " he was his very good Friend and Tutor in *Cambridge*; and was ſtill his " good Lord.

The Reaſon of informing the Lord Treaſurer of their Caſe ſo largely.

The Dean found it neceſſary to unfold all this to the Lord Treaſurer, becauſe the Controverſy (as they ſignified in the Preamble of their Letter) between the Biſhop of *Coventry* and *Litchfield*, and them the Dean and Chapter of *Litchfield* and others, they knew and confeſſed to their great Grief and Shame, to be clamorous and offenſive to the whole Country, and ſlanderous to the Goſpel. And therefore they humbly offered to his Honour without Offence, to be truly advertiſed of the original Grounds and Proceedings of the ſame: The rather, for that his good Lordſhip by uncertain Relation, or untrue Information, might judge otherwiſe either of the whole Matter, or the Means of Reformation, than were meet and requiſite.

The Caſe between the Biſhop and *Beacon*.

Beſides all this, there was another Matter between the Biſhop of *Litchfield* and Dr. *Beacon*, hinted before, that held a long Debate, and gave further Neceſſity of this Viſitation. The Biſhop had conſtituted him his Chancellor, and afterwards endeavoured upon ſome Pretence to throw him out, that *Babington*, his Relation, (who was put into the Patent with him,) might enjoy it wholly; which cauſed another Appeal to the Privy Council. This Conteſt was occaſioned by an Act of the Biſhop, of avoiding the Patents granted both to *Beacon* and *Babington*, by Revocation for *Non uſer*: which was done in the Cathedral Church of *Litchfield*, *Jan.* 29. 1582.

MSS. Epiſcop. penes me.

And the Caſe, as I find it drawn up, on *Beacon*'s Side, was to this Tenor. " The Biſhop of *Coventry* and *Litchfield* granteth *John Beacon*, Dr. of Law, and " *Zachariah Babington*, M. A. a Patent of the Chancellor's Office, *Conjunctim & " diviſim durante vita naturali utriuſque, aut diutius viventis, abſque contra- " dictione, impedimento aut intromiſſione ejus, aut ſucceſſorum ſuorum.* When " Dr. *Beacon* firſt comes quietly to execute his Office, the Biſhop appointeth " Two of his Servants to let in *Babington* into the Conſiſtory, and to ſhut out " Dr. *Beacon.* Whom others appointed by the Biſhop, and *Babington*, do vio- " lently aſſault in the Cathedral Church, and commit a Riot. Whereof they " are indicted, (the Biſhop only for Reverence of his Place, blotted out.) The " Biſhop eſtſones in Perſon comes into the Controverſy, and adjourneth the " Court, to be holden in his Lordſhip's Palace; proteſting it ſhall be an open and " free Place for every one to repair, and have Acceſs unto. Dr. *Beacon* reſorting " thither, to offer his Service and Duty, by the Biſhop's Command the Gates " were ſhut upon him. The Maſter of the *Rolls* coming that Way, in reſpect

" of

" of the dangerous Tumults that were like before and after to enſue, entreated Dr. *Beacon*, with all earneſt Importunity, to forbear, until ſome Order, by the Chancery or Lords might be taken. When Dr. *Beacon* did object the Danger of *Non uſer*, the Maſter of the Rolls did aſſure Dr. *Beacon* his forbearing to execute, or offer his Service ſhould not prejudice him. So did the Biſhop likewiſe. Notwithſtanding by Mr. *Solicitor*'s Directions coming that Way, Dr. *Beacon* the next Court Day went into the Conſiſtory to tender his Service, the Biſhop commanded him in the Queen's Name to depart, or elſe his Lordſhip would make him. Whereupon Mr. Dr. *Beacon* made his Proteſtation; That partly at the Maſter of the Rolls Requeſt, partly to avoid Danger, menaced his own Perſon, and like, or worſe publick Diſturbances as had grown before; he would and muſt forbear until further Order taken: Deſirous it might be enacted, that for the Cauſes there alledged, his Non-Attendance might not afterwards be his Prejudice. Immediately Dr. *Beacon* and others were called into the *Star-Chamber*, by thoſe which had committed, and were indicted of the Riot themſelves. From thence to the Court; and now ſince by Order and Direction of the Lords of her Majeſties moſt Honourable Privy Council, attend a Chriſtian End of theſe publick and private Offences. *ANNO* 1582.

" During which Time there were Two Courts ſpedd, ſupplied by Two divers Men; whether by the Biſhop's Subſtitution, or Mr. *Babington*'s, it is uncertain: But the former Patentees were never judicially called in Court, nor their Attendance miſſed or openly required. The Third Court Day a Subſtitute for Dr. *Beacon* offereth his Service for the Place; proteſting of his Readineſs thereunto. The Biſhop affirming a Defect in Supply of the Office by the Patentees, pronounced the Three Patents, [for ſo many, it ſeems, he had granted firſt and laſt, for this Office] to be void. And forthwith appointed Dr. *Mericke*, his Vicar General, *durante Placito*; refuſing Dr. *Beacon*'s Subſtitute to execute. Dr. *Mericke* proceedeth accordingly, without taking the Oath. The Biſhop eftſones inhibits all Proctors to deal, but before ſuch as he ſhould appoint to the Place.

" Before, or about the Time of the former Riot committed, the Biſhop, before the Regiſter and Two publick Notaries, conſtituted *Babington* his ſole Chancellor: *Babington* accepting thereof, taking his Oath, and decreeing to proceed accordingly: Which Act and Acceptance, *&c.* Mr. *Babington* exhibited to the Committees, Dr. *Aubrey* and Dr. *Hammond*, ſolemnly and authentickly exemplified". Theſe Two Civilians were appointed by the Archbiſhop of *Canterbury* to determine this Buſineſs.

This gives further Light into theſe Troubles in the Dioceſe of *Litchfield*. And by ſeveral Letters of this Biſhop ſent to the Lord Treaſurer, it appears, how exceedingly turmoiled he was, whether by his own or others Faults, with Law-Suits, in divers Courts, and encompaſſed with Debts, and in great Arrears with the Queen: Inſomuch that he deſired the Lord Treaſurer that they might be anſwered and ſatisfied upon the Extent of his Lands by 3 or 400 *l.* a Year, till the whole ſhould be diſcharged.

In ſhort, theſe great Troubles in this Church and Dioceſe came at laſt to ſome good Concluſion, by Means of the Biſhop of *Worceſter* the Viſitor. For there was by his Means, eſtabliſhed a Divinity-Lecture in the Church of *Litchfield*, *Anno* 1583. (which was wanting before) endowed with 40 *l.* a Year, to be read *Wedneſdays* and *Fridays* every Week, by ſome Perſon, to be choſen by the Dean and Chapter, learned in the Tongues, and otherwiſe well qualified for the Place, to be continually reſident there: And for the Encreaſe and Advancement of his Living, an annual Stipend to be added to him of 10 or 12 *l. per Ann.* which was of the Queen's Allowance to that Church, for four Sermons to be preached in the Chapel Church in *Litchfield*, called St. *Maries*. And becauſe every Prebendary was Ordinary in his particular Church, and the Dean and Chapter of all generally; it was appointed, that Four of their whole Company, beſt learned and affected to Religion, ſhould diligently examine all the Miniſters throughout their Juriſdiction, according

A Divinity-Lecture eſtabliſhed in the Church of *Litchfield*.

ANNO 1582. to ſome late Canons. And that they certify under their Hands, the Sufficiency, and Worthineſs of them, unto the Viſitors in the Time of their Viſitation, (which was now not far off:) And that accordingly they might be eſtabliſhed, or removed; and to make true Relation what they had done in the Premiſſes. This the Dean and Chapter were ordered to do by the Privy Council, (I make no doubt) by the Suggeſtion and Deſire of the Viſitor, our Biſhop of *Worceſter*. The foreſaid Letters of the Privy Council, to the Church of *Litchfield*, it may not be amiſs to preſerve in the *Appendix*. And accordingly in the Month of *Auguſt* following, the Dean of *Litchfield* wrote an Anſwer to the Lords, that all was done chearfully and willingly by their Church, for the eſtabliſhing the Divinity-Lecture, and other Matters.

Numb. V.

The Concluſion of this Viſitation.

It being now come to the Summer of the next Year, our Biſhop very ſeaſonably ſent to the Archbiſhop's Vicar General, that the Commiſſion for this Viſitation might now be at an End: And that he would move the Archbiſhop to let it ceaſe, that ſo the Biſhop of the Dioceſe might take care of his own Charge the better, and ſet Things in due Order. And that alſo, becauſe the Biſhop and the Two Contenders were agreed; whereas a Prorogation only might be a likely Means to ſet them at Variance again. That the Biſhop of the Dioceſe complained of certain Matters out of Order; the Fault whereof he laid upon his being kept uſeleſs in his Office. And the Fault of all was laid upon them, the Viſitors. Wherefore he prayed the ſaid Vicar General, to move the Archbiſhop to be content to ſuffer the Viſitation to ceaſe: That the Biſhop might have his Juriſdiction, and reform the Faults of his own Dioceſe. And that he might have no Cauſe to excuſe himſelf by them, nor to lay the Blame upon their Necks, who had nothing to do therewith; the Commiſſion being but *Pro Forma*. And this his well adviſed Counſil had its Effect, to the great Eaſe and Releaſe of the good Biſhop of *Worceſter*, in a long Trouble.

CHAP. IV.

Makes Statutes for the Church of HEREFORD. *Petitions of that Church, for a Divinity-Lecture, and Free School. Reconciles the Difference about the River* Avon. *The Rectory of* Lugwarden *in Danger to be loſt from the Church of* Hereford: *Endeavoured to be preſerved by our Biſhop. The rigorous Government of the Lord Preſident of the* Marches. *And particularly towards the Biſhop of* Hereford.

Makes Statutes for the Church of *Hereford*.

TOWARDS the latter End of this Year, our uſeful Biſhop was employed in a like good Office to another neighbouring Cathedral, namely, that of *Hereford*: Which was, to frame and deviſe wholſome Statutes for that Church; inſtead of the old, ſuperſtitious, and inconvenient ones, which the old Biſhop *Scory* had more than once complained of, and prayed they might be reformed. Our Biſhop and ſome of the Council there undertook it, and went thro' with the Buſineſs. In the framing of the Statutes, they carefully had their Eye to the ancient as well as the preſent State of the Church; and, as there were Abuſes in both, adding reaſonable Remedies, and ſupplying whatever ſeemed needful. Some of the Statutes they had made pretty ſtrait: But the Biſhop found it neceſſary ſo to do, that Reſidence might the better be kept. In the Month of *February*, they ſent up by a Meſſenger to Secretary *Walſingham*, the Statutes and Orders which they had made for the ſaid Church; to be imparted to

their Lordſhips of the Privy Council, according to their Pleaſures, as he wrote to the Lord Treaſurer. That if they had Liking thereof, they might be confirmed, or otherwiſe reformed. The Biſhop ſhewed him, "That in their reforming of thoſe Statutes, they had Conſideration as well to the preſent State of the Church, as alſo to the Antient State and Orders in the ſame; reforming the Abuſes in them both; and adding that which was therein wanting. That the Dean and Chapter had peruſed them, and ſeemed to like them very well: Yet he feared, he ſaid, ſome ſecret Working to the contrary, becauſe they were ſomewhat ſtrait, and in his Opinion moſt neceſſary. One of theſe new Statutes was for the ſettling a Divinity Lecture, and a Free School, which occaſioned a Petition of that Church, as we ſhall ſee preſently. He added, That if he, the Lord Treaſurer, liked of them, he would wiſh them the *Great Seal*. The Authority would be the greater, and they the better obſerved.

ANNO 1582.

Biſhop *Whitgift* to the Lord Treaſurer about them.

This Church of *Hereford* at this Time ſent up Two good Petitions to this Lord: Which Biſhop *Whitgift* encloſed in his Letter; and no Queſtion done by his Inſtigation. The one was, for the ſettling a Divinity Lecture in their Church; and the other, for a Free School there. For he uſed his own Interceſſion in that Churches Behalf; and that as they were Suitors to his Lordſhip for theſe Favours, ſo he himſelf was likewiſe; beſeeching his Lordſhip to have Conſideration of them, as he thought beſt. That he ſhould do a marvellous good Deed therein, as he was thoroughly perſuaded, and that God would bleſs his Lordſhip the better. And ſo he committed him to his merciful Protection. His Letter was Dated from *Worceſter*, the 11th of *February*, 1582.

Petitions of the Church of *Hereford* to the Lord Treaſurer. *Epiſt. Ep. Wigorn. penes me.*

The foreſaid Petitions are worth ſetting down, as giving Light into the State of the Church at this Time, and of ſomething that follows.

The Petitions of the Church of Hereford *to the Lord Treaſurer* Burghley.

"We do humbly deſire your Lordſhip to be a Means to her Majeſty, that upon the giving up into her Hands by the Dean and Chapter of *Hereford*, of the Poſſeſſions here ſpecified; it would pleaſe her Highneſs to grant again, and to confirm unto the ſaid Dean and Chapter, and their Succeſſors for ever, the Rectory Appropriate of *Lugwarden*, in the County of *Hereford*, with the Chapels thereunto annexed, or belonging, *viz. Langaron*, *Hentlan*, St. *Wenards*, and *Durchurch parva*, in the ſaid County, together with the Advowſon of the Vicarage thereof, and Chapels aforeſaid: All which be now the Poſſeſſions of the ſaid Dean and Chapter. To this Uſe, that a Reader of a Divinity Lecture in the ſaid Church perpetually, according to theſe Statutes, may be found, and have Convert to his own Uſe, all the Fruits, Profits, Emoluments and Commodities thereof ariſing: Saving, and excepted only the ordinary and neceſſary Duties and Charges thence Yearly going forth, or for the ſame to be due; and the Charges of neceſſary Reparations of the Houſes and Chancels thereof. Divinity Lecture.

"Alſo, that it would pleaſe her Majeſty, for the better Support and Furniſhing of the new Free *Grammar* School, to be erected in the ſaid Cathedral Church; whereas there is now no Free School in all the City of *Hereford*; to grant back unto the ſaid Dean and Chapter, and their Succeſſors for ever, Four Pounds Yearly by them paid out of the Rectory of *Lugwarden*, aforeſaid, unto her Majeſty, as due unto her for *Obits*, and Five Pounds for the like, paid out of their Appropriate Rectory of *Shiningfeld* in *Comit. Berk.* Both which Sums, are ſuppoſed in Law, not to be within the Compaſs of the Statute *for Superſtitious Uſes*, &c. Free School.

"And alſo, that whereas her Majeſty of her Princely Liberality, yieldeth Yearly, out of certain diſſolved Chauntries, unto a petit Schoolmaſter of *Ledbury*, 3 *l.* 12 *s.* 2 *d.* and at *Bosbury*, 8 *l.* 4 *s.* 2 *d.* and at *Colwal*, 6 *l.* 6 *s.* 8 *d.* and at *Kinnerly* 5 *l.* or 6 *l.* being all in *Comit. Heref.* And doing ſmall, or no Good at all, by reaſon they are Uplandiſh Towns, and by reaſon of the Small-

ANNO 1582. " neſs of the Stipends: It would pleaſe her Highneſs to grant the ſaid Stipends " in Perpetuity to the foreſaid Cathedral Church, to the Uſe of the ſaid Free " *Grammar* School, to be erected in *Hereford*, being the Shire Town, and " ſerving as commodiouſly for the training up of the Youth of *South-Wales*, " which ſhall repair thither, as the School of *Shrewsbury* doth, for the Uſe of " *North-Wales*. So that the Sums and Diſtributions only for this Purpoſe taken " from the poor Miniſters of the ſaid Church, to their great Hindrance, may in " part at the leaſt be employed, as before they have been; or elſe upon the ſaid " better Allowances, the Number of Teachers may be increaſed, Men of greater " Sufficiency placed in the rooms of Teaching, and the Teachers Houſes " and School-Houſes the better by them from Time to Time Repaired and " Maintained.

A Divinity Reader ſettled in *Hereford* Church.

This Settlement of *Lugwarden* upon ſome Learned Man to read Divinity in that Church, ſeemed to have been obtained. I know not what Succeſs the other part of the Petition had. But it was but ſhortly after, that that Sort of griping Men, that got Commiſſions from the Queen for pretended Concealments, had like to have overthrown this new Lecture, under Pretence that *Lugwarden* was concealed. Which Matter we ſhall have Occaſion under the next Year to relate, and to ſhew another Piece of Service of our good Biſhop, in interpoſing earneſtly in Behalf of this Church, that that good Rectory might not be loſt from it.

Employed in making Peace between Two Gentlemen in the County.

This Year paſſed not away without another Chriſtian Act of the Biſhop of *Worceſter*. For I find him in the laſt Month of this Year, employed in the good Office of ſetting at one Two Gentlemen in thoſe Parts, that had been at long Variance about the River of *Avon*; which at length was an Annoyance to the whole Country, by ſtopping of that great River. The Buſineſs was brought before the Privy Council: Who thought fit to recommend it to our Biſhop; calling it a *great Conteſt, Controverſy, and Suit in Law*, between *John Ruſſel* of *Streaſham*, in that County, *Eſq*; and *Thomas Handford*, of *Wollaſhal*, of the ſame County, *Gent.* touching the Courſe of the River *Avon*. Whereby through ſtopping of the Stream to annoy each other, great Hurt and Damage was ſaid to be done to divers of the poor Inhabitants thereabouts. The Council therefore recommended this Matter to our Biſhop, " As a Perſon in their Opinion " very meet to move them both to ſome charitable Compoſition and End in that " Caſe, as they wrote in their Letter to him. And for the giving him the better Countenance, and the more Authority, " They prayed him in their Names " at ſome convenient Time to ſend for them, and to do his beſt Endeavour to " take up the Matter between them. And if he ſhould not be able to bring it to " paſs, yet that his Lordſhip ſhould take ſome good Order with them, that " they ſhould forbear to ſtop the Courſe of the Water; whereby ſeeking to " annoy each other; the Country adjoining was ſaid to be drowned, and others " hurt; who had nothing to do with the ſaid Controverſy. This was Dated the " 17th of *March*, 1582, and Signed by *Leyceſter*, *Hunſdon*, *Knollys*, *Croft* and " *Walſingham*, the Secretary.

MSS. G. Petyt. Armig.

ANNO 1583. But as for the Parſonage of *Lugwarden*, with the Chapels before ſpoken of, and ſet apart for ſo good an Uſe, there were ſome *Concealers* (as they called ſuch as got Commiſſions to ſearch for Lands, *&c.* given to Superſtitious Uſes) ready at hand to ſwallow it up, as given anciently to ſome Superſtitious Uſe or other. This made our good Biſhop (who had been Inſtrumental in the late Settlement thereof) to beſtir himſelf. And on this Occaſion diſpatched an earneſt and excellent Letter to the Lord Treaſurer, and his faſt Friend in ſuch Caſes, in the Behalf of the Church of *Hereford*, and for the averting and ſtopping this deſtructive Deſign: Written by him in *June*, 1583. The Church had firſt applied it ſelf to our Biſhop, and ſhewed him the deſigned Attempts that were to be made upon them: Signifying, that however, they did not miſdoubt their Title, yet they dreaded the Trouble and Moleſtation that theſe Men might give them. And therefore they, the Dean and Chapter, ſollicited our Biſhop to uſe

His Endeavour to preſerve *Lugwarden* to the Church of *Hereford*.

his

his Intereſt with the good Lord Treaſurer, to ſtay their Intentions. The Biſhop moſt readily complied with their Deſires. And in his Letter, "Beſeeched the "ſaid Treaſurer to be good unto them; and particularly to conſider, to what good "and neceſſary Uſes the ſaid Parſonage was now allotted. And that he would "think well of the miſerable Condition of that, and divers other Churches, "greatly impoveriſhed by unreaſonable Leaſes, and by other Means. So that "they were not able to perform what was looked for from them. And that if "they ſhould be further ſifted, they would come in the End to nothing: Though "theſe were the Chief and Principal Rewards left for Learned Divines. That "he was perſuaded, God had the rather bleſſed and proſpered his Lordſhip in "his Doings, and would add to his Bleſſings, wherewith he had bleſſed him, "long Continuance in them, if he would take upon him the Patronage of ſo "good a Cauſe. That St. *Ambroſe* called the Goods and Lands of the Church, "*the Patrimony of Chriſt*; and the Wrongs and Injuries done thereunto, Wrongs "and Injuries done to Chriſt. Then he excuſed the Queen, and ſpake of her "Favour to the Church and Church Matters; and if ſhe underſtood theſe "Practices, ſhe would not conſent thereto. But that they, of the Church, were "not, nor could be ſo bold with any as with his Lordſhip; and that none "could make their Caſes better known to the Queen, than he. And therefore "they reſted in him. The whole Letter, whence theſe Paſſages are taken, de- "ſerves to be tranſcribed and recorded. *Vide Appendicem.*

ANNO 1583.

The Biſhop's Letter in Behalf thereof. *Int. Epiſt. Ep. Wigorn. penes me.*

Numb. VI.

We have before given ſome particular Inſtances of our Biſhop's Service, while he was of the Council of the *Marches* in *Wales*, and eſpecially Vicepreſident thereof in the Abſence of Sir *Henry Sydney*, Lord Preſident. And it muſt be mentioned likewiſe to his Commendation, that he was a Check upon him, and ſome of that Council his Adherents, who were extremely addicted to rake and ſcrape from the People in the *Marches*, and eſpecially from the Clergy, by nice Examination, and Searches into their Lives, and all their private Actions. *Scory*, the Ancient Biſhop of *Hereford*, (the only of King *Edward*'s Biſhops then alive) though one of that Council, yet was ſo handled by the Lord Preſident, in this and the laſt Year, that now in his old Age, he deſired earneſtly to be removed to ſome other Dioceſe, or to be allowed to vindicate himſelf in *Weſtminſter Hall*, from their Courts. And he makes earneſt Complaints to this Purpoſe to the Lord Treaſurer, in Two or Three Letters, how rigorouſly this laſt Four Years, [that is, ſince Biſhop *Whitgift* ceaſed to be Vice-Preſident] he and his Attendants had governed. Which he ſaid that Biſhop could acquaint him with; and ſome others of the moſt Worſhipful of that Principality could well tell. The poor Biſhop was forced to travel up to Town, to Appeal from the ſaid Preſident.

The Government in the *Marches*, after the Biſhop laid down the the Vicepreſidentſhip.

Biſhop *Scory*'s hard Uſage there by the Lord Preſident.

And being here, he had the better Occaſion to inform the Lord Treaſurer more particularly of his Abuſes. "As that there were never ſuch Devices to get "Money, as had been of late practiſed. That a Gentleman of Worſhip ſaid at "his [the Biſhop of *Hereford*'s] Table, that the Lord Preſident had received "within Two Years laſt paſt, Thirty Thouſand Pounds. What was anſwered to "her Majeſty, that the Lord Preſident knew beſt. Yet the Queen's Houſe there, "as was reported, was in Debt. That a certain Attorney, that had to do in "the Fines there, ſaid, that none were regarded any longer than they could "bring in Money. That for himſelf, who was reported to be Rich, [to fleece "him] he had publickly called in Queſtion his Name, by examining Thouſands, "to his great Diſcredit and Injury. That there were ſtrict Examinations "and Inquiſitions in the Country, of all and every Interrogatory, as ſhould "pleaſe certain baſe Commiſſioners, without calling him [the Biſhop] firſt to "Anſwer the ſame, or to know what he could ſay therein. Beſides divers "other Dealings, not uſed to any other Biſhop of this Realm, ſince the Con- "queſt, he was ſure. And therefore he prayed the ſaid Lord Treaſurer, that "by his good Means he might be heard before the Lords; to whoſe Juſtice he "appealed from the ſtrait Doings and Inquiſitions of the Lord Preſident, and

"others

ANNO 1583. " others there; ſuch as he uſed for his Pleaſure againſt him, though he himſelf " was at all times abſent.

By whoſe Means his Fame and Life was in Danger.

But after this Biſhop was thus come up, and hoped to be juſtified before the Council, he was fain to go down again, after ſome conſiderable Tarriance in *London*, the Queen now going in Progreſs with the Lord Treaſurer, and the reſt of her Court. And he went down, as he ſaid, to his Dioceſe with a ſorrowful Heart: Wherein he was perſuaded he ſhould live with ſmall Security of Life, Goods or Fame. Of the laſt whereof his Lordſhip, and his Creatures there had already utterly ſpoiled him. And ſo after all this Communication, he took his Leave of the Lord Treaſurer, praying him at Parting, to be a Means to the Queen, that he and his might be either exempted from the Lord Preſident's Authority, to Anſwer in the Courts at *Weſtminſter*, as other Biſhops out of the Principality did uſe to Anſwer; or elſe to be removed to ſome other Place, where he might be in ſome Safety out of his Reach.

The End of the Second Book.

THE

ANNO 1583.

THE LIFE and ACTS OF Archbiſhop *WHITGIFT.*

BOOK III.

CHAP. I.

Whitgift *Elected Archbiſhop of* Canterbury. *Reads a Schedule aſſenting to the Election. The Queen's Letters to the Biſhop of* London, *and other Biſhops, to Confirm him. His Confirmation. A Popiſh Lying Report Printed, of his Conſecration. The Univerſity of* Cambridge *congratulate him. His Trouble and Diſquiet by the Increaſe of Sectaries: And the Favour born them by Great Men.*

THE Queen had her Eye upon our Biſhop, to prefer him to the Top of Eccleſiaſtical Honour in her Church; and had a Mind, as ſome ſay, to put him into Archbiſhop *Grindal*'s Room before his Death. But the Biſhop utterly refuſed, out of that Honour he had to that moſt Reverend, and well deſerving Man, though then under a Cloud: And likewiſe out of Regard, no doubt, of his own Reputation, that he might avoid the Cenſure of Ambition in a too greedy catching at Advancement. It is certain, that the Archbiſhop was deſirous to reſign, and to ſpend the little Remainder of his Life privately, and in Retirement, with the Grant of a Penſion for his Life, to be allowed him out of the Archbiſhoprick. And from that great Eſteem that Archbiſhop had conceived of *Whitgift*'s Government, and other his Virtues and worthy Parts, as he did by his laſt Will bequeath him a Ring with a *Saphire*, ſo he did heartily deſire he might ſucceed him. But *Whitgift* could not be perſuaded to comply with it. And in the Queen's Preſence begged her Pardon, in not accepting thereof on any Condition whatſoever, in the Life-time of the other. But ſoon after, that moſt Reverend Metropolitan departed this Life, and ſo left the Room open to him.

Whitgift refuſeth the Archbiſhoprick, *Grindal* being alive.

Sir *George Paul*'s Life of *Whitgift*.

Archbiſhop *Grindal* died *July* the 6th: The Queen's Letters ſoon followed, to the Dean and Chapter of *Canterbury*, for the chuſing another Archbiſhop. Their Certificate of their Election of the Biſhop of *Worceſter* followed. And the Procuratory or Proxy of the Dean and Chapter, namely, of *Thomas Godwin*, Profeſſor

The Election of the Biſhop of *Worceſter* for Archbiſhop.

ANNO 1583. Profeſſor of Divinity, Dean of *Canterbury*, and the reſt of the Chapter, bore Date *Auguſt* the 24th, directed to *Thomas Goodwin*, *Paul French*, B. D. *John Winter*, M. A. *John Incent*, and *Thomas Cranmer*, Publick Notaries; making and appointing them, or any of them, their certain Lawful Proctors, Actors and Miniſters for them. Given in their Chapter-Houſe, the Day and Date aboveſaid.

The ſaid Biſhop accepts it, and yields his Aſſent.

The ſaid Dean of *Canterbury*, in a certain upper Gallery within the Dean of *Weſtminſter*'s Houſe, exhibiteth the Proxy for the Dean and Chapter of *Canterbury*. And then offered the Proceſs of the Election to the ſaid Reverend Father, the Biſhop of *Worceſter*; and prayed him to conſent thereunto. Which Reverend Father, (as it ran in the Inſtrument) firſt and chiefly thanked the Dean and Chapter, who were pleaſed to Elect him: Yet aſſerting, that he was unfit for to take ſo heavy a Weight of Government upon him; and added, that there were many others in this Realm more worthy, and more able to obtain and manage this Office. Nevertheleſs, that he might not ſeem to reſiſt the Divine Will; by the Inſtinct of whoſe Holy Spirit, he was perſuaded he was called to this Office; and not to reſiſt the good Pleaſure of the Queen's Majeſty, he yielded his Conſent and Aſſent to the ſaid Election: And read ſomething out of a Schedule to this Effect.

In Dei nomine Amen. Ego Johannes *permiſſione Divina* Wigorn. *Epiſcopus, in Archiepiſcopum & Paſtorem Eccleſiæ Cathedralis & Metropoliticæ Chriſti* Cant. *ritè & legitimè nominatus & electus, atque ad conſentiendum Electioni de me & Perſona mea in ea parte factæ & celebratæ, ex parte & per partem venerabilium virorum, Decani, & Capituli ejuſdem Eccleſiæ Cathedralis & Metropoliticæ inſtanter rogatus & requiſitus, Dei Omnipotentis Clementia fretus, Electionis hujuſmodi de me & Perſona mea (ſic ut præmittitur) factæ & celebratæ, ad honorem Dei Omnipotentis Patris, Filij & Spiritus Sancti, Conſentio, eidemque Electioni Conſenſum & Aſſenſum meos, ſemel ac iterum rogatus & interpellatus, præbeo in hujus Scriptis.*

Signed,

JOANNES WIGORN.

Whereof there was an Inſtrument made by *Incent*, the *Notary*.

The Queen's Letters to Confirm him.

The Queen's Letters Commiſſional for the Confirmation of the ſaid Election of our Biſhop, bearing Date at *Wealdhall*, [in *Eſſex*] *Auguſt* 27, in the 25th Year of her Reign, were directed to *John* Biſhop of *London*, *Edmund* Biſhop of *Peterburgh*, *Thomas* Biſhop of *Lincoln*, and *John* Biſhop of *Sarum*; together with the Reverend Fathers, *Edmund* Biſhop of *Norwich*, *John* Biſhop of *Rocheſter*, and *John* Biſhop of *Glouceſter*; with this Clauſe, *Quatenus vos omnes, & quatuor veſtrum ad minus, ſufficienter & ſpecialiter conſtituti*, &c. And accordingly the Confirmation was performed at *Lambeth*, *Sept.* 23, between Eight and Eleven before Noon, before the Reverend Fathers the Biſhops of *London*, *Peterborough Lincoln* and *Sarum*.

The Confirmation.

At the aforeſaid Time and Place, the Queen's ſaid Letters to the Biſhops were read by Dr. *Aubrey*. And then the ſaid Biſhops took upon them the Burthen: Sitting judicially, *Et pro Tribunali*, in Honour and Reverence of the ſaid moſt illuſtrious Queen; And decreed to procede according to the Form and Tenor of the Letters: And took *John Incent*, Publick Notary, for the Scribe of the Acts: Preſent, *Aubrey*, Vicar General in Spirituals, and Official of the ſaid Reverend Father; *Bartholomew Clark*, Official of the Court of Arches; *William Drury*, Keeper or Commiſſary of the Prerogative Court; *William Lewis*, Commiſſary of the Faculties; *Creak* and *Hone*, Doctors of Laws. Preſent alſo *Thomas Cranmer*, Publick Notary; who was one of thoſe, whom the Dean and Chapter of *Canterbury* appointed their Proctor at this Confirmation, together with *Paul French*, &c. as before was ſaid. Which *Cranmer* then certified the Proceſs of the Election at *Canterbury*, and *Paul French*

Thomas Cranmer.

in the Procuratorial Name of the Dean and Chapter of *Canterbury*, exhibited the Original Mandate of thoſe as were cited *contra Oppoſitores*.

[*Et ego* Thomas Cranmer Cantuar. *Dioc. publica auctè. Regia Suprema Notarius, atque in puti. Electionis negotio in Actor Scribam aſſumptus & deputatus.* Regiſt. *Whitg.*

Then the ſaid Reverend Father, *John* Biſhop of *London*, with the Aſſent and Conſent of the foreſaid Reverend Fathers, *Edmund Peterburgh*, *Thomas Lincoln*, and *John Sarum* reſpectively, the ſaid Biſhop's Colleagues, read the definitive Sentence, or final Decree in this Cauſe, to be pronounced and decreed; and did other Things as were contained and mentioned in the ſaid Sentence: And to the ſame they ſubſcribed their Hands. And laſtly, the ſaid Four Biſhops ſend their Mandate to the Archdeacon of *Canterbury*, or his Deputy, declaring their Confirmation of *Whitgift* Archbiſhop, and to induct him, or his Proctor, into the real and actual Poſſeſſion of the ſaid Archbiſhoprick. Dated *September* 23.

ANNO 1583.

The Biſhop of *London* reads the definitive Sentence.

And now after this exact and punctual Relation of *Whitgift*'s Confirmation, taken by me faithfully out of the Regiſter Book of this Archbiſhop, I may expoſe an Account of his Conſecration, as it is, with a ſtrange Confidence, ſet down and printed by a Papiſt, namely, *Fitz-Herbert* firſt; and printed and publiſhed again to us, in a Book, called *The Politicians Catechiſm*, by *N. N.* at *Antwerp*, 1658. *Permiſſu Superiorum*, "We may believe without the "leaſt Notice of Credulity, ſaith he, what he printed *Anno* 1612. after ſet- "ting down this Story of a Reformed Ordination related by *Sherer*, *viz.* "A few Years ſince, not far from *Vienna*, a certain Noble Woman did call "the Maſter of her Children, to the Office of a Preacher or Miniſter; and "did Order and Conſecrate him by the Impoſition of her Hands, and of her "Apron, which he did uſe inſtead of a Stole. Whether any ſuch Impoſitions "of Hands, or Kertles were uſed in the firſt Preachers by Queen *Elizabeth*, "ſaith *Fitz-Herbert*, I know not, but I have been credibly informed, that "Mr. *Whitgift* would not be Archbiſhop of *Canterbury*, until he had kneeled "down, and the Queen had laid her Hands on his Head. By which I ſup- "poſe, *ex opere operato*, he received new Grace. And then he adds, according "to Proteſtant Principles [if you can believe him] Queen *Elizabeth* might and "ought to Ordain Biſhops, ſeeing ſhe was baptized: And Ordination is but "Baptiſm in their Religion. Let not our modern Proteſtants cenſure Mr. *Whit-* "*gift*. He underſtood the Grounds of Reformation, and their Practice alſo "in thoſe Days, better than any that will now condemn the receiving Ordination "by Impoſition of Queen *Elizabeth*'s gracious Hands. If ſhe was Pope, why "could ſhe not give Orders, and Conſecrate Archbiſhops?

A Popiſh Tale that the Queen laid her Hand on *Whitgift*'s Head.

Fitz-herb. Preface to *Parſons* Diſcuſſion of Mr. *Barlow*'s Anſ. in fine. *p.* 427.

Sherer, *Poſtilla* Conc. 1. de *S. Stephano.*

I have taken the Pains to tranſcribe this Paſſage, and leave it to others to make their Reflections upon the Popiſh Slander and ridiculous Malice appearing in it.

It was before the Expiration of the ſaid Month of *September*, that the Univerſity of *Cambridge* (*viz.* the Heads and Scholars of the ſame) congratulate the Archbiſhop (ſome time their Scholar, afterwards one of their chief Heads) the great Honour he was advanced to, in a handſome well penned *Latin* Epiſtle; and themſelves alſo: "Who declared themſelves greatly delighted with the Tidings "of it, in reſpect both of the Honour and Secutity that muſt accrue to the "Univerſity hereby. And that ſince both the Safety and Glory of their Uni- "verſity conſiſted in the Practice of Learning, and in the Favour and Au- "thority of Learned Men; what was more agreeable to Academies, than "to wiſh all Proſperity to their beſt Scholars, and more pleaſant than to hear the "Events of Things correſponding to their Wiſhes? And therefore that they "could not do leſs than to give ſome Signification of their Joy, and to con- "gratulate him this great Acceſſion of Honour, as well in his own Name, "as in that of the Univerſity; and that chiefly, becauſe of the Expecta- "tion the Univerſity had of him, for the Encouragement and Prefer- "ment of ſuch as had there attained to good Degrees in Learning: "Knowing his ready Mind and Will towards Learning. And the ſingular "Kindneſs of the Prince toward him, had given them good Aſſurance, "that now he ſhould enjoy a Power to do that which he always before had "a good Will to do. And in ſhort, that they committed all their Concerns

The Univerſity congratulate the new Archbiſhop.

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Numb. I. Upon his Entrance, the Archbiſhop finds great Trouble. Whence occaſioned.

Whitgift came with a great Diſadvantage to his high Charge, occaſioned by the Suſpenſion of his Predeceſſor for divers Years; being hindred thereby from looking to the Affairs of the Church, and from giving ſeaſonable Checks to ſuch as bore no good Will towards the Government, and publick Worſhip exerciſed in it; which created our new Archbiſhop Trouble and Diſquiet all the Time after, that he lived. For now (under the former Archbiſhop's Suſpenſion, and Neglect at Court) the Courtiers and Honourable Perſonages took their Opportunities to get their Friends and their Creatures whom they pleaſed, into Places and Preferments in the Church; which ought to have gone through the Archbiſhop's Hands, or by his Advice, and the Perſons to have been ſuch as ſhould have had his Approbation for Learning and Affection to the eſtabliſhed Order. Whereas many of theſe who were preferred, were ſuch as little cared for Epiſcopacy, and the Divine Service ſettled by Law: And ſo the Sectaries by this Means got Strength. And many of them were planted, not only in his Province, but in his own Dioceſe of *Kent*, as we ſhall ſee hereafter. And he had great Application of Gentlemen to him in their Behalf; that he would connive at them in their Non-Compliances with the Laws of the Land. But when our Archbiſhop came in Place, the Courtiers and Gentry found their Power in diſpenſing Benefices ſhortned; which created him divers great Enemies, when he hindred their Sway, as formerly. Whereupon they, with others, linked themſelves againſt him, and gave him many Thwarts at the Council Board, now at the Beginning of his Government. Upon which Occaſion he wrote to ſome of them certain expoſtulatory Letters; which are ſet down by Sir *George Paul*, in his Life. To which I refer the Reader, as well worthy the Reading and conſidering.

Life of *Whit.* *p.* 42.

In which Letters the Archbiſhop ſhewed, "That he had riſen up early "and ſate up late, to yield Reaſons and make Anſwers to the Contentions "of the Sectaries, and their ſeditious Objections". And this will abundantly, appear by the Proceſs of this Hiſtory.

CHAP. III.

The Archbiſhop ſets forth Articles, to be obſerved for Church Matters. Sends to the Biſhops to execute them. His Direction for Proſecution of Recuſants. The Oppoſition the Articles met with, eſpecially from the Men of the Diſcipline. *A Letter of a Lawyer, to anſwer and confute them. Other Articles from the Privy Council, ſent to the Archbiſhop about Religion. The Archbiſhop enjoins them.*

AND now we will go on to declare, how this vigilant and induſtrious Prelate began his Government in his Province; which he did, Firſt, by drawing up wholeſome Articles for the Regulation of the Clergy, and for the better Obſervation of the Laws and Uſages of the Church eſtabliſhed. And then, by a Metropolitical Viſitation of the Dioceſe of his Province: Both which he preſently ſet himſelf about.

Articles agreed upon, for the Regulation of the Church. Allowed by the Queen.

For in the Month of *September*, divers good Articles were drawn up, and agreed upon by himſelf, and the reſt of the Biſhops of his Province, and Signed by them. Which the Queen alſo allowed of, and gave her Royal Aſſent unto, to give them the greater Authority. For the State of the Church was evidently now

now but in a tottering Condition, both from the Papiſts on the one Hand, and the diſaffected Proteſtants on the other. Therefore the former Sort were to be watched, and the Laws for the Reſtraint of them by no Means to be ſlackned. And among the Proteſtants, there were many of the Miniſters, who undermined the preſent Conſtitution of the Church, by diſaffecting the Peoples Minds againſt the *Common-Prayer* Book, by framing many Objections againſt ſome of the Rites and Ceremonies, and Expreſſions uſed in it. And for the more ſecret doing this, there were Meetings in private Houſes upon a pretended Religious Account; as, to read the Scripture and good Books, to Catechize and Inſtruct Youth, and to pray and confer together. But the State had a Jealouſy that at theſe Meetings they vented Opinions and Diſputes among themſelves, in Prejudice to the Religion Eſtabliſhed. And very many Preachers there were now ſtarted up, that would do nothing but Preach, and neither Read the Liturgy, nor Adminiſter the Sacraments, as diſliking the Manner and Form thereof preſcribed in our Communion-Book. And ſome of theſe undertook to Preach, that either were not ordained Miniſters at all, or ordained differently from the *Engliſh* Book, of conferring Holy Orders; nor had ſubſcribed to the Three Articles before the Ordinary of the Dioceſe, according to the Act of Parliament, that is, To the Queen's Supremacy, the Book of *Common-Prayer*, and the Articles of Religion, agreed upon by the Convocation, *Anno* 1562. The Things therefore which were now under the Archbiſhop's Conſideration to be digeſted into Articles, to be iſſued out, and obſerved in the Church, had a chief Regard unto theſe, and ſuch like Neglects. And they were theſe that follow.

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Practices dangerous to the Church.

The Articles. Regiſt. *Whitgift*, *Fol.* 97.

" *Firſt*, That the Laws late made againſt the Recuſants, be put in more due " Execution; conſidering the Benefits that have grown to the Church thereby, " where they have been ſo executed; and the Encouragement which they and " others do receive by remiſs executing thereof.

" *Secondly*, That all Preaching, Reading, Catechizing, and other ſuch like " Exerciſes, in private Places and Families, whereunto others do reſort, being " not of the ſame Family, be utterly extinguiſhed: Seeing the ſame was " never permitted as lawful under any Chriſtian Magiſtrate; but is a manifeſt " Sign of Schiſm, and a Cauſe of Contention in the Church.

" *Thirdly*, That none be permitted to Preach, Read, and Catechize in the " Church, or elſewhere, unleſs he do Four Times in the Year at the leaſt, " ſay Service, and Miniſter the Sacraments according to the Book of *Common-* " *Prayer*.

" *Fourthly*, That all Preachers, or others in Eccleſiaſtical Orders, do at all " Times wear and uſe ſuch kind of Apparel as is preſcribed unto them by the " Book of *Advertiſements*, and her Majeſty's Injunctions, *Anno primo*.

" *Fifthly*, That none be admitted to Preach or Interpret the Scriptures, unleſs " he be a Prieſt, or Deacon at the leaſt, admitted thereunto according to the " Laws of this Realm.

" *Sixthly*, That none be permitted to Preach, Read, Catechize, Miniſter the " Sacraments, or to execute any other Eccleſiaſtical Function, by what Authority " ſoever he be admitted thereunto, unleſs he firſt Conſent and Subſcribe to theſe " Articles following, before the Ordinary of the Dioceſe, wherein he Preacheth, " Readeth, Catechizeth, or Miniſtreth the Sacraments: *Viz.*

" I. That her Majeſty, under God, hath, and ought to have, the Sovereignty " and Rule over all manner of Perſons, born within her Realms and Dominions, " and Countries, of what Eſtate Eccleſiaſtical or Temporal ſoever they be. And " that none other Foreign Power, Prelate, State or Potentate hath, or ought to " have, any Juriſdiction, Power, Superiority, Pre-eminence or Authority Eccle- " ſiaſtical or Temporal, within her Majeſty's ſaid Realms, Dominions and " Countries.

" II. That the Book of *Common-Prayer*, and of ordering Biſhops, Prieſts " and Deacons, containeth nothing in it contrary to the Word of God. And " that the ſame may be lawfully uſed; and that he himſelf will uſe the Form

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" of the ſaid Book preſcribed, in Publick Prayer, and Adminiſtration of the " Sacraments, and none other.

" III. That he alloweth the Book of Articles of Religion, agreed upon by " the Archbiſhops and Biſhops in both Provinces, and the whole Clergy in the " Convocation, holden at *London*, in the Year of our Lord 1562, and ſet forth " by her Majeſty's Authority. And that he believeth all the Articles therein " contained, to be agreeable to the Word of God.

" *Seventhly*, That from henceforth none be admitted to any Orders Eccleſia- " ſtical, unleſs he do then preſently ſhew to the Biſhop, a true Preſentation " of himſelf to a Benefice then void, within the Dioceſe, or Juriſdiction of " the ſaid Biſhop: Or unleſs he ſhewed to the ſaid Biſhop, a true Certificate, " where preſently he may be placed, to ſerve ſome Cure within the ſaid Dioceſe, " or Juriſdiction: Or unleſs he be placed in ſome Cathedral, or Collegiate " Church or College in *Cambridge* or *Oxford:* Or unleſs the ſaid Biſhop ſhall " then forthwith place him in ſome vacant Benefice or Cure.

" *Eighthly*, And that no Biſhop henceforth do admit any into Orders, but " ſuch as ſhall be of his own Dioceſe, unleſs he be of one of the Univerſities, " or bring his Letters *Dimiſſory* from the Biſhop of the Dioceſe, and be of Age " full Twenty Four Years, and a Graduate in the Univerſity; or at the leaſt " able in the *Latin* Tongue to yield an Account of his Faith, according to the " Articles of Religion agreed upon in Convocation. And that in ſuch Sort as that " he can note the Sentences of Scripture, whereupon the Truth of the ſaid Arti- " cles is grounded: And bring a ſufficient Teſtimonial with him of his honeſt " Life and Converſation, either under the Seal of ſome College in the Uni- " verſities where he hath remained, or from ſome Juſtice of the Peace, with other " honeſt Men of that Pariſh, where he hath made his Abode for Three Years " before. And that the Biſhop which ſhall admit any into Orders, being not in " this manner Qualified, be by the Archbiſhop, with the Aſſiſtance of ſome other " Biſhop, ſuſpended from admitting any into Orders for the Space of Two " Years.

" *Ninthly*, And that no Biſhop inſtitute any into a Benefice, but ſuch as be " of Ability before preſcribed. And if the *Arches* by *double Quarrel*, or other- " wiſe, proceed againſt the ſaid Biſhop, for Refuſal of ſuch as be not of that " Ability, that the Archbiſhop of *Canterbury*, either by his own Authority, or " by Means procured from her Majeſty, may ſtay ſuch Proceſs, that the Endea- " vour of the Biſhop may take Place.

" *Tenthly*, that one kind of the Tranſlation of the Bible be only uſed in Publick " Service, as well in Churches as Chapels. And that to be the ſame which is " now Authorized by Conſent of the Biſhops.

" *Eleventhly*, That from henceforth there be no Commutation of Penance, but " in rare Reſpects, and upon great Conſideration; and when it ſhall appear to " the Biſhop himſelf, that that ſhall be the beſt way for winning and reforming " of the Offender. And that the Penalty be employed, either to the Relief of " the Poor of that Pariſh, or to other Godly Uſes: And the ſame well Witneſſed " and made manifeſt to the Congregation. And yet, if the Fault be notorious, " that the Offender make ſome Satisfaction, either in his own Perſon, with " Declaration of his Repentance openly in the Church; or elſe that the Miniſter " of the Church openly in the Pulpit ſignify to the People his Submiſſion, and " Declaration of his Repentance, done before the Ordinary: And alſo, in Token " of his Repentance, what Portion of Money he hath given to be employed to the " Uſes above-named.

" *Twelfthly*, As Perſons of Honeſt, Worſhipful, and Honourable Calling may " neceſſarily and reaſonably have Occaſion ſometimes to Solemnize Marriage, " by Licenſe for the *Banns* asking, or for Once or Twice without any great " Harm; ſo for avoiding generally of Inconveniencies noted in this Behalf, it " is thought expedient, that no Diſpenſations be granted for Marriage without " *Banns*, but under ſufficient and large Bonds, with theſe Conditions following. " Firſt, that there ſhall not afterwards appear any lawful Let or Impediment,

" by

" by Reaſon of any Precontract, Conſanguinity, Affinity, or any other lawful " Means whatſoever. Secondly, That there be not at that preſent Time of " granting ſuch Diſpenſation, any Suit, Plaint, Quarrel or Demand, moved, or " depending before any Judge, Eccleſiaſtical or Temporal, for and concerning " any ſuch Lawful Impediment between ſuch the Parties. And Thirdly, That " they proceed not to the Solemnization of the Marriage, without the Conſent " of the Parents or Governors. Laſtly, That the Marriage be openly Solemnized " in the Church. The Copy of which Bond is to be ſet down, and given in " Charge, for every Biſhop in his Dioceſe to follow. Provided, that whoſoever " offendeth againſt this Order, be ſuſpended *ab Executione Officij* for one " half Year. *ANNO* 1583.

Jo. Cant. *Jo. London,* *Jo. Sarum,*
Ed. Petriburgh, *Tho. Lincoln,* *Edm. Norwich,*
Jo. Roffen, *Tho. Exon,* *Marmad. Meneven.*

The Archbiſhop and the Biſhop of *London* ſoon after, upon a Review of theſe Articles, and the Addition of Three more, (*viz.* Againſt the Printing and Publiſhing of Books and Pamphlets, without Licence from the Archbiſhop or Biſhop: Againſt granting Diſpenſations to Perſons abſent: And for Writs to go forth, *de Excommunicato capiendo*, upon the *Significavit.*) ſet them forth (having got the Queen's Allowance thereunto) for all Perſons concerned to take Notice of, at their own Perils, being reſolved to put them in Force. Theſe Articles ſet forth.

And in the next Month, [*viz. October*] the Archbiſhop iſſued out his Letters to the Biſhops, and Ordinaries of his Province, for their diligent putting in Execution the above-ſpecified Articles: The Copy of his Letter is extant to the Biſhop of *London*, Dated from *Lambhith*, wherein theſe Articles are recommended to his Care. And certain Directions about the Firſt Article, were ſubjoined to the ſame Letter. The Biſhops were enjoined in the ſame Letter, to certify him about certain Particulars for his better Knowledge, and Underſtanding, of the preſent State of the Church and the Clergy thereof. The Archbiſhop's Letter is as follows: The Archbiſhop to the Biſhops, to put the Articles in Force.

" After our hearty Commendations unto your Lordſhip. Where, of late by " Advice, as well of your Lordſhip, as of certain others of my Brethren, the " Biſhops of my Province, I have ſet down certain Articles for good Orders " to be obſerved in the Church of *England*, the true Copy whereof I have ſent " unto you herewith, whereunto it hath pleaſed her Majeſty, of her Princely " Clemency, to yield her moſt gracious Aſſent and Allowance; to the Intent " the ſaid Articles may take the better Effect throughout your Dioceſe of *London*, " I have thought good to will and require you, that with ſuch Care and Dili- " gence as appertaineth, you cauſe the ſame Articles effectually to be put in Exe- " cution throughout the ſame Dioceſe of *London*. His Letter. Regiſt. *Whitgift.*

" And becauſe I am deſirous to know the State of the Clergy of my Province, " that I may be the better furniſhed to govern the ſame, I have thought good " to pray your Lordſhip to ſend unto me a Catalogue of the Names of all the " Eccleſiaſtical Perſons within your Dioceſe, with Signification of their Bene- " fices and Promotions, Degrees of School, and of the Conformity of every of " them to the Laws and Orders any ways eſtabliſhed by her Majeſty, and to " require my Brethren to do the like in their ſeveral Dioceſes: And to certify " your Lordſhip as well thereof, as alſo how theſe Articles are put in due Exe- " cution. That I thereupon may receive Certificate of all from your Lordſhip. " And ſo I commend you to the Grace of God. From my Houſe at *Lambhith*, " this 19th of *October*, 1583.

Then follow in the ſame Letter certain Directions, for the better Proſecution of the Firſt Article, which was againſt Popiſh Recuſants; *viz.*

" *Firſt*, That every Miniſter in his own Cure, the firſt *Sunday* in every " Month, give Warning openly in the Church, to ſuch as be of his Pariſh, of " what

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His Direction to the Ordinaries for their better Proceeding in the Execution of the first Article touching Recusants.

" what State soever they be, to repair to their Parish Churches in such Sort, as " by the Laws of the Realm is appointed, upon pain to be presented for " the same.

" *Item*, That Ministers and Churchwardens of all Parishes do diligently, from " Time to Time, observe, what they are that come not to the Church ac- " cordingly, but forbear the same by the Space of a Month, contrary to the " Statute made in the last Session of Parliament.

" *Item*, That the said Ministers and Churchwardens do, under their Hands " and Seals, present to the Ordinary, or to some such as he shall assign, " what they are that do otherwise. And this to be done every Quarter, *viz.* " Fourteen Days before each Assizes and Sessions. That the Parties may be there " Indicted according to the Statute.

" *Item*, If the Ordinary shall perceive, that either by Slackness of the Justices, " or Waywardness of the Juries, they cannot be Indicted according to the " Statute, that then the Ordinary shall convent the said Persons offending. And " if they shall refuse to conform themselves, to denounce them excommunicated. " And if they stand in their Excommunication by the Space of Forty Days, to " procure the Writ *De Excommunicato capiend.* against them.

Such another Letter of the same Import did the Archbishop send with his Articles, to Dr. *Griffith Lloyd*, for *Oxford*, who had the Care of that See now vacant, and so more immediately under the said Archbishop's Charge, together with his Directions to inform him of the State of the Clergy there. This was Dated from *Lambhith*, *October* the 29th.

Many labour to hinder these Articles from taking Place.

But these Articles gave the Discontented Party (that called themselves *The Maintainers of the Discipline of God*) great Offence; and they now struggled with all their Might, to have them vacated, and thrown aside, by endeavouring to persuade the Queen to disallow them, whether by humble Petition, or Interest of some great Persons about her. One of this Side, that resided in *London*, broke his earnest Desire to a certain unknown Person of the Laity, skilled in the Laws of the Land, that he would draw up some sound Reasons, why the Articles lately crept abroad (as he expressed it) from the Archbishop of *Canterbury*, and the Bishop of *London*, might by her Majesty's Authority be rejected, as Matters frivolous and unworthy her Royal Assent. That so Execution against divers godly Pastors and Preachers, if it were possible, might graciously be stayed. The Gentleman was ready at Hand to do this Job, and accordingly framed a large laboured Answer and Confutation, in a bitter angry Stile, of the said Articles, by way of Letter, *Written from a Gentleman in the Country unto a* Londoner, *Touching an Answer to the Archbishop's Articles.* It bore Date *November* the 6th, 1583.

A Letter from a Gentleman in the Country, in Answer to the Archbishop's Articles. Part of a Register, p. 132.

He began his Letter by affirming, " That such *sound Reasons* would little " avail in his Opinion, unless they by humble Supplication, would procure some " favourable Grace from the Lord of Heaven, to turn the Archbishop's Heart, " and to reform his Mind. And yet one Thing he dared encourage them in, " that were her Majesty truly and substantially informed, what Calamity was " like to ensue by the Execution of those Articles, such undoubtedly was her " Holy Zeal unto the Honour and Truth of God, yea, such her Clemency also " to her People, that her Highness would rather lose as many Archbishops as " there were Articles, than that she would have some one of them put in Execu- " tion. Then, in order to his laying down his Reasons against the Articles, " he first falls foul upon the Archbishop and Bishops, charging them with divers " Crimes and Accusations of their Breaches of the Laws.

That the Archbishops and Bishops by these Articles, were Breakers of the Laws.

" And that partly, in their Disorder and Carelessness in the Government of the " Church committed unto their Fidelities; and partly, that they in Word and " Semblance pretended Law and Obedience, and yet indeed, and in Truth, had " been utterly without Law, and exempted from Obedience. That they agreed " in their Synods and Convocations, upon Things by Word and Writing, and " disagreed from themselves in Deed and Practice. That their often and open " Neglect of certain Acts of Parliament, and her Highness's Injunctions of

" weighty Importance, eſtabliſhed for the good Government of the Church, did " evidently betray the want of ſuch faithful Obedience, and true Service to her " Majeſty. That with greater Lenity than beſeemed the Sword-bearers of the " Lord, they had in ſome Places urged the outward Obſervation of the Book of " *Common-Prayer*, againſt ſome Papiſts, wilful Contemners of the Lord's Plea- " ſure; whoſe Malice and Contempt againſt Religion and Policy, the Laws and " Lawmakers *only* meant to bridle; when again, and not without ſharper Severity, " than was commonly for the Profeſſors of the Goſpel, they executed the ſame " Law againſt the greateſt Friends and Lovers of the Goſpel: And that altoge- " ther by a Rule in Law, *Prohemium Statuti eſt cauſa finalis Statuti.* And that " he that would always obſerve the Word and Letter of the Law, ſhould often- " times be no Obſerver, but a Breaker of the Law. That the Laws of the " Weal Publick, will they, nill they, did conſtrain them to the neceſſary Ob- " ſervation of ſuch Eccleſiaſtical Policy, as heretofore had been practiſed by " them; and that, until the Law be reformed, they have no Authority to reform " what is amiſs. And that, partly by what he had to offer concerning theſe " Articles, and by an Abſtract of other Canons, he would make appear, that the " poſitive Laws of *England*, in this Age and Time of the Queen's noble Govern- " ment, were rather oppoſite, than any ways agreeable to this ordinary Po- " ſition. ANNO 1583.

" And that therefore, ſithence by theſe Articles they had publiſhed the Abuſe " of the Knowledge and Learning of themſelves, and their Officers in the Laws " heretofore practiſed, to the Trouble and Diſquiet of the Church; the ſame " Church therefore was humbly and reverently upon her Knees, to intreat her " excellent Majeſty, and the Honourable Governors, and Fathers of the Empire, " by ſome more exact and abſolute Form of Enquiry, to have the Laws of the " Church reviſited; and that the Execution thereof hereafter, might be com- " mitted to ſuch choſen Men for the Purpoſe, as might and would skilfully and " boldly Adminiſter Juſtice in the Church Affairs, in ſuch Sort as the Truth and " Equity of the ſaid Laws ſhould warrant. [That is, to Petition the Queen at once to overthrow all the preſent Eccleſiaſtical Conſtitution; and to appoint, that no Biſhops, or other Eccleſiaſtical Officers, have any more to do to judge in Church Matters, but others whom ſhe ſhould think meet] And he doubted " not but the Lord would provide unto her Majeſty, not only Men skilful in all " manner of Knowledge in the Laws, but alſo Men faithful in all manner of " Service unto the Lord. And towards the Concluſion, he repeats this Project again, ſaying, " It remaineth, that you with others diligently, and in the " Spirit of Meekneſs, labour by humble Supplication to her Majeſty, and Ho- " nourable Counſillors, to vouchſafe the Church this Grace, to take the Affairs " thereof into their own Hands, and to Viſit her Land by Men faithful and zealous " in the Service of the Lord.

The reſt of the Letter was, to make theſe Articles to thwart ſome way or other, by the Writer's Interpretation, either the Statute Laws, or the Civil; or to prejudice the Queen's Injunctions, or to encroach upon her Sovereignty, as chiefeſt Governor in Cauſes Eccleſiaſtical.

In the next Month, were other Articles or Enquiries drawn up by the Privy Council, with ſome Inſtructions for the Archbiſhop himſelf. Still further, in order to a better Regulation of the Affairs of the Church. Which ſeem to have been occaſioned from ſome Petitions againſt the Archbiſhop's Articles, and Complaints therein about Connivance at Papiſts, and of many Defects and Neg- lects in the Miniſters and Government of the Church. But whether from this Cauſe, or ſome other, ſo it was, that on the laſt Day of *November*, it was or- dered by the Council, that the Archbiſhop ſhould be ſpoke withal upon theſe ſeveral Points following.

Articles of Enquiry for Church Af- fairs, ſent from the Council to the Archbi- ſhop. Regiſt. *Whit- gift.*

I. A general Examination to be taken by the Biſhops in the Archbiſhop's Province, of all the ſeveral Schoolmaſters, as well Publick as Private; with Order that ſuch as be unſound may be removed according to the Statute in that Behalf provided.

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II. Enquiry to be made, how the Children of the Recuſants have been brought up; and how many within their ſeveral Dioceſes, as well Recuſants as others, have their Children beyond the Seas.

III. What Number of Preachers each Biſhop hath within his Dioceſe. And how many of them reſident.

IV. What Livings there are in the ſaid Dioceſes fit for Preachers. In whoſe Gift. And how many furniſhed.

V. What Miniſters have been made by the Biſhops in his ſaid Province, from the Thirteenth of her Majeſties Reign. And whether they have been qualified, as is preſcribed by the Statute.

VI. That ſuch as are found to be inſufficient, and of ſcandalous Lives, be removed: And Care hereafter to be uſed, that none of the like Inſufficiency be made.

VII. That ſuch Pluraliſts as are Preachers, and have Livings in the infected Countries, may be ordered to reſide upon the ſame for a Seaſon.

VIII. That his Lordſhip, upon Conference with ſome learned in the Civil Law, ſet down, and put in Practice, ſome way to redreſs the Abuſes of Excommunication for light Cauſes, according as was moved in the laſt Parliament.

IX. That his Lordſhip likewiſe take order for the Reformation of Abuſes, in the Commutation of Penance.

X. Laſt of all, That theſe exceſſive Charges in Viſitations, may be abated. And ſuch Fees only as by Law and Reaſon are due, to be ſet down in a Table, to be hung up in every Church within the ſeveral Archdeaconries, and judicial Courts in every Dioceſe; to the End that Men may know what they ought to pay: And no greater Fees to be exacted or paid by any.

Theſe Enquiries and Inſtructions were ſo heartily approved, and readily complied with by the Archbiſhop, (having firſt ſeriouſly conſulted with his Brethren, the Biſhops, about them) that ſoon after he ſent the Copy of them, with his Letter, to the Biſhop of *London*, to recommend the ſame to his own Dioceſe, and to diſperſe them to the reſt of the Biſhops in the Province. Which Letter ran to this Tenor.

His Letter, ordering the diſperſing them to the Biſhop. Regiſt. *Whitg.*

" After my very hearty Commendations to your good Lordſhip. I have " herein ſent to your good Lordſhip, encloſed, a Copy of ſuch Articles as " the Lords and others of the Queen's Majeſties moſt Honourable Privy Council " have lately recommended to me. Wherewith I have already made your Lord- " ſhip and ſome other of my Brethren acquainted, that were conveniently to " be had, and to be conferred withal: And have thought good to pray your " good Lordſhip, with all convenient Speed, to ſend Copies thereof to all the " Biſhops of this Province, and to require them in my Name, by your ſeve- " ral Letters miſſive, to make diligent Inquiſition of every ſuch of the ſaid " Articles, whoſe Nature doth ſo require: And certify me ſpeedily the Truth, and " what they ſhall find in every of them. And to ſee the Two laſt Articles, " for Commutation of Penance, and for ſetting up of the Table of the Fees, " being rather executive than inquirable, to be carefully put in Execution, " within their ſeveral Charges: Not doubting, but that your good Lordſhip " alſo, within your own Dioceſe, will enquire exactly, and make Certificate " to me, as it doth appertain. And ſo for this Time I heartily commit " your Lordſhip to the Grace and Direction of the Holy Ghoſt. From *Lambith December* 12. 1583.

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CHAP. III.

The Archbiſhop ſtrictly requires Subſcription to the Three Articles. Which procured him many Ill-Willers. A Libel againſt Subſcription, called, The Practice of Prelates. *Begins his Metropolitical Viſitation. His dealing with ſome Miniſters in* Kent, *Non-Subſcribers. Some of their Principles and Opinions. The evil Conſequences of Non-Subſcription, ſhewed by the Archbiſhop. Some* Suffolk *Miniſters refuſe. Their Complaints to the Council againſt the Archbiſhop. His excellent Letter to the Council concerning them. And his Challenge. Miniſters of* Suſſex *ſuſpended.*

THUS the Archbiſhop began his Government in this Church, by beginning with divers ſtrict Articles framed by him, for the keeping good Diſcipline, and for the Reformation and Regulation of Miniſters; and that a watchful Eye might be kept upon Popiſh Recuſants. And particularly he took care to preſs Subſcription to the Three Articles; which Subſcription before, the Biſhops in their Dioceſes did more ſlackly regard, and winked at many of the Clergy that did it not, for the ſake of the Uſe that was made of them; many of them being Preachers, and ſome of them endued with Learning. Which Sort of Miniſters, there was great Need of, in the Church, in theſe Times. Whilſt moſt of thoſe in Orders had not Abilities and Parts to preach the Goſpel to the ignorant People, that wanted Inſtruction in the Religion reformed; their Skill extending no further than to the reading the Common-Prayer and Homilies. But by this winking at Subſcription in ſome, who tho' Preachers, yet very hotly bent upon a new Eccleſiaſtical Diſcipline, the holy Religion reformed, and eſtabliſhed in the Beginning of the Queen's Reign, was judged now to be in imminent Danger of being overthrown, ſince both the Government of the Church by Biſhops, and the Forms of publick Prayer, and Conſecration and Ordination of Biſhops and Miniſters, was wholly diſliked and diſallowed by many of theſe Preachers, and a new Diſcipline and new Forms laboured by them to be brought in.

Subſcription to the Three Articles neglected;

Inſomuch that it was now thought highly neceſſary to prevent this Danger, by a diligent requiring of Subſcription by all the Miniſters (none excepted upon any Pretence whatſoever) that enjoyed Office or Benefice in this Church. And there is no doubt the Queen was ſenſible of this, and gave ſtrict Commandment unto the Archbiſhop, now upon his firſt Entrance into this his Charge to take reſolute Order about it. That ſuch of the Clergy that had that Ill-Will to the Conſtitution of the Church, ſhould no further be harboured in her Boſom, and be maintained by her to undermine the good Religion eſtabliſhed. And therefore the Archbiſhop, with the Biſhops, framed the Articles, as before was mentioned; whereof one particularly enjoyned Subſcription to the Theee Articles. The Second of which, *viz.* The Approbation of the Common Prayer Book and the Form of Ordering Miniſters, to be agreeable to the Word of God, would not down with many that had Offices and Places in the Church. But all the Blame lay upon the Archbiſhop; and theſe malecontented Miniſters did moſt heavily complain of him, and ſpared not for very grievous Language, and Writings of Reproach which were publiſhed againſt him, for his urging this Subſcription, and ſuſpending ſome of them that refuſed it.

Now by the Archbiſhop ſtrictly required.

Their Spleen and hard Cenſures of the Archbiſhop, may in part appear, by a Book which came out this Year, entitled *The Practice of Prelates:* invidiouſly giving it the ſame Title, that *William Tyndal*, had given a Book he

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writ in King *Henry* VIII^th^ Days, againſt the Tyranny of the Popiſh Clergy. It aggravates his rigorous Proceedings, " In depriving many faithful Miniſters for not ſubſcribing. And as touching the Author of thoſe Articles ſet " forth lately, who could deny but that it came from the Humour of one " Man, [*i. e.* the Archbiſhop] as might be eſteemed more carried away with " private Conceipt, than with any grave Counſil and godly Experience, perhaps (as he himſelf [the Writer of this Pamphlet] ſaid, he underſtood of " ſome of themſelves) againſt the Tide of the Advice of many of their own " Coat [the Biſhops]; but undoubtedly againſt almoſt the former Practice of " Three or Four and Twenty Years Experience of the peaceable Government " that had been under her Sacred Majeſty, and ſome of the beſt of thoſe " grave and Chriſtian Predeceſſors of his. And that howſoever towards ſome " particular good Men, ſome hard Dealings here and there had been ſhewed, " by the Inſtigation of ſome ignorant and half-Popiſh Perſons, for Lack of " Judgment and Knowledge; yet that none ever dealt ſo generally againſt " the whole Miniſtry, and ſo eagerly againſt the Stream and Light of all " Men's Judgments in ſo learned an Age, before this new Plot [as he called " *The Articles*] was heard of; and now (alas!) with ſo much Calamity was " felt.

Hard Speeches againſt the Archbiſhop in a Book, called *The Practice of Prelates.*

Part of a Regiſter *p.* 282.

And then the Writer aſketh, " But came all this alone from himſelf? He preſently anſwereth, " that Satan herein had alſo his Finger without all doubt. " For what more pernicious Counſil could Hell it ſelf contrive, in a Time, " when *Jeſuites*, thoſe of the *Family* of Love, and others of all Sorts ſwarmed; " when Traitors were ſo buſy on all Sides, *&c.* Now to thruſt out godly " and learned Preachers, that only were in a Manner found to be Men that " ſtood up againſt them and their Endeavours. ---- This Reach moſt certainly " muſt needs be drawn out of the very inward Cloſets of Hell.

And then, the Purpoſe and End of this Subſcription being enquired into, " The Intent hereof, added this Writer, as they would have Men believe, " was Peace. But that, ſaid he, by theſe Men was inviolable. For who of " them, demandeth he, ever dealt diſorderly or tumultuouſly? Who ever of " them in Word or Deed gave out any juſt Suſpicion of unpeaceable Dealing? Nay, had they not ſtriven for Peace in their Miniſtry, in their Writings, in their Example, more than any? If their Diſcipline had been ſought " for ſo long by them never diſorderly, but by all lawful and dutiful Means, " what Uſe, he aſked, might this new Device have"? He anſwereth himſelf " Verily, what Uſe could it have, but for his [*i. e.* the Archbiſhop's] exerciſing Tyranny upon his Fellow Miniſters, upon a mere Ambition, with the " ſtarving up of many Thouſands of Souls, by depriving them, [*i. e.* that refuſed Subſcription] and diſcouraging thereby other godly and ſufficient Men, " to enter into the Miniſtry? Or rather, to keep out ſuch as would not comply with the happy Reformation of Religion, as it was at firſt with great " Deliberation of pious and learned Men, conſulted and concluded, and then " confirmed by the Laws of the Land.

Afterwards, the Writer ſets down the Reaſon, why theſe Preachers would not, or could not ſubſcribe. Which he thus expreſſeth, to render the Archbiſhop the more odious, " And all, ſaith he, becauſe they could not agree to " his Popiſh Opinions: I ſay, *Popiſh*; becauſe they ſtand upon the ſame Legs, " and muſt be upholden by the ſame Arguments, that our Miniſters of *Rheimes* " alledge, and ſuch Popiſh Doctors, as wrote before them, *Hoſius*, *Eccius*, &c. " For who elſe would ever defend the Tyranny of the Popiſh Hierarchy, and " ſet themſelves againſt the Diſcipline of Chriſt; generally and particularly " avouched, practiſed and continued, till Antichriſt prevailed and thruſt it out? " Who would maintain, that ignorant Men ſhould be placed and continued " in the Miniſtry of Chriſt; making the ſubſtantial and neceſſary Part of " their Office to be but an *Idea*; a Thing rather to be aimed at, than attended unto? Who but ſuch would maintain ſuch Plurality, *Totquots*, Non-reſidence; the *Apocrypha* to be read inſtead of Canonical Scripture, nay, ra-

" rather as ſerving more to Edification; the Solemn, Publick Seals of the Word, " [he means the Sacraments] to be private, and to be Miniſtred lawfully by " private Perſons, by Women or Boys; alledging the Example of ſuch of the " Fathers, as playing in Sport did the like, *&c.* ANNO 1583.

I have ſet down theſe Paſſages out of that Book the more at Large, becauſe the Pamphlets of thoſe Times are ſomewhat rare to be met with, and to ſhew the Spirit of theſe Men; and how maliciouſly this our good Prelate was treated, upon his firſt coming to his Office; vilely repreſenting him, and the Eccleſiaſtical Government, truly Primitive and Apoſtolical, and our grave and godly Liturgy; and as though it lay in the Archbiſhop's Power to diſpenſe with Conformity to them; and when indeed they were twiſted into the Laws and Conſtitutions of the Realm by ſeveral Statutes of Parliament; and eſpecially that Parliament that confirmed the Reformation of our Religion, purged from the Superſtitions of *Rome*, *Primo Elizab.* and the Parliament, *Anno* 1571, in the 13th of *Elizabeth.* Such little Comfort had this good Man in his Advancement.

Enters upon his Metropolitical Viſitation.

This Firſt Year of his Tranſlation to *Canterbury*, he began his Viſitation Metropolitical; that he might as early as poſſible, apply ſome Remedy to the Neglects of Miniſters, in the Obſervance of the Laws and Cuſtoms of the Church, and to reduce them to better Obedience, and Compliance therewith: Having, as was ſhewn before, prepared Articles for the better making his Way: And ſo his Viſitation continued for divers Years after; the Archbiſhop appointing by Commiſſion divers able Civilians, and Divines, together with the Biſhop of the Dioceſe ſometimes, in this Buſineſs.

Dioceſe of *Bangor* Viſited;

The Firſt Dioceſe Viſited, was that of *Bangor*. And a Commiſſion was iſſued out from the Archbiſhop for that Purpoſe, to *Nicolas*, the Biſhop of *Bangor*, and *William Merick*, LL. D. his Vicar General in Spirituals. And they Adminiſtred the Articles, Intituled, *Articles touching Preachers*, and other Orders in the Church. *Item*, Articles to be enquired of in the Viſitation: *Item*, Articles ſent from the Lords of the Privy Council, *ult. Novemb.* which we heard of before.

And of *Coventry*, and *Litchfield*, and *Sarum*; Regiſt. *Whitgift.*

The ſame Year was the Dioceſe of *Coventry* and *Litchfield* Viſited; and the Viſitation committed to *Thomas Bickley*, S. T. P. *Richard Coſins*, and *John Lloyd*, LL. D. and *Edmund Merick*, LL. D. Reſidentiary of *Litchfield*, and *Luke Gilpin*, S. T. B Archdeacon of *Darby*. The laſt Dioceſe this Year Viſited, was that of *Sarum*. The Commiſſion to Viſit, was to *John* Biſhop of *Sarum*, and *William Aubrey*, LL. D. The Vicar General in Spirituals, *Thomas White*, LL. D. and *John Sprint*, S. T. P.

And the Peculiars.

Some Peculiars alſo were this Year Viſited, as the Deanery of *Bocking*; the Archbiſhop, *October* 21. appointing *John Mullins*, Archdeacon of *London*, and Canon Reſidentiary of St. *Paul's*, and Rector of the Parochial Church of *Bocking*, and *John Still*, S. T. P. Rector of *Hadleigh*, his Commiſſaries for the Viſitation thereof.

The Archbiſhop deals with certain *Kentiſh* Miniſters, that had not Subſcribed.

This Firſt Year, our Archbiſhop began his Trouble and Concern with the Non-ſubſcribing Miniſters: Divers whereof were of *Kent*, of his own Dioceſe, and that of *Rocheſter*. The Names of theſe Miniſters, and Preachers, were *Carſlake* of *Great Chart*, *Nicholls* of *Eaſtwell*, *Halden* of *Selling*, *Brimſton* of *Horton Monacharum*, no Graduate, *Minge* of *Aſhford*, *Elvin* of *Weſtwell*, *Elye* of *Tenderden*, *Grimſton* of *Limming*, no Graduate, lately a Taylor; *Fenner* of *Cranebrook*, no Cure, nor a Graduate; *Knight* of *New Rumney*, no Cure; *Caſe* of *Allington*; *Calver* of *Egerton*, no Preacher; *Green* of *Hawkhurſt*; *Gulleford* of *Rownden*, a Schoolmaſter without Cure; Mr. *Wyborn*, *Rothoric*, *Fawcet*, *Gladwel*; theſe Four laſt of *Rocheſter* Dioceſe; Mr. *Evans* of *Newington.*

Their Opinions and Doctrines.

The Opinions of theſe Men, and their Doctrines preached and maintained, are ſummed up in ſhort Notes, which the Lord Treaſurer *Burghley* himſelf took of them: Which I have ſeen under his own Hand; *viz.* " No more Holydays " than *Sundays*, ought to be. No Days to be named by Saints. No Faſts to " be appointed to Saints Evens. None of the *Apocrypha* to be read in the " Church. The Attire for Miniſters to be as it was the 2d of *Edward* the VIth,

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" is againſt the Commandment of the Holy Ghoſt. The Length of the *Litany* " hindreth Sermons. No Prayers ought to be over long. The Book [*i. e.* of " *Common Prayer*] is unperfect, containing extraordinary Prayers againſt War, " Famine, Peſtilence, *&c.* and containeth not Prayers of Thankſgiving. At the " Communion, the Communicants being private Perſons, do pray with the Mi- " niſter, where the Miniſter only ought to pray, and the Communicants only to " ſay, *Amen.* It is not well ſaid, that all Children Baptized are Saved. The " Book allows to the Clergy a Superiority, and eſtabliſheth not the Authority of " the *Elders.* It is contrary to God's Word, to Order theſe Degrees in the " Church, Biſhops, Prieſts and Deacons. Theſe were all Objections by them " made againſt Subſcribing to the Book of *Common Prayer.*

Other Sentences and Principles of *Puritans* in *Kent.*

To which I will ſubjoin another Paper, Intituled, *Sentences and Principles of Puritans in* Kent. Concerning which, the Lord *Burghley* writ with his own Hand theſe Words, *viz. Theſe Sentences following are gathered out of certain Sermons and Anſwers in Writing, made by* Dudley Fenner. " There ought to " be no Archbiſhop in the Church of God; becauſe he hath no Office therein by " the Word of God.

" From the Pope to the Cardinal, and from the Cardinal to the Archbiſhop, " and from the Archbiſhop to the Lord Biſhop, and from the Lord Biſhop to " the Prieſt, they can give no Reaſon of any Calling they have out of the " Word of God. But all are the Inventions of Men, to deface the true Word " of God, and the true Governors of the ſame; by whom all ſuch Matters are " to be governed, as appeareth to thee in the Word of God.

" *Adveniat regnum tuum.* The Spiritual Part of this Kingdom is the Go- " vernment of the Church, as I taught the laſt Day, out of the Seventh of the " *Romans.* Where I ſet down the whole Government of the Church. Thus he " that teacheth in Doctrine is *Doctor*; he that exhorteth in Exhortation is *Paſtor*; " he that diſtributeth in Singleneſs, is *Deacon*; he that ruleth in Diligence, is " *Senior*; he that ſheweth Mercy in Chearfulneſs, is *Widow.* And theſe ought by " the Word of God to be in every Church.

" To Miniſter any Sacrament in any private Houſe, either Communion to " the Sick, or Baptiſm to Infants, is directly againſt the Word of God. The " Words of the Prayer at Baptiſm, *viz. Give thy Holy Spirit to this Infant,* " *that it may be born again,* &c. are not agreeable to the Word of God, but con- " trary to the ſame.

" The People ought in every Church by the Word of God, to chuſe their own " Miniſters: And as long as they do well to give them *double Honour.* And " when they do not, to put them out, and chuſe another.

" Every Church, by the preſcript Rule of God's Word, ought to have a perpe- " tual Government of Doctor, Paſtor, Seniors, Deacons, *&c.* which ought to Rule " and Govern the whole Church, and every Member of the ſame.

" The People are not bound to keep any Holidays, but to be at Liberty by the " Word of God, to work; and ought not to ceaſe from their Labours. For no " Man can conſtitute an Holiday. For that is Idolatry.

" That any one Man, either Archbiſhop, or Lord Biſhop, ſhould take upon " them to Controul, or have Dominion over others that are their Fellow Miniſters, " is directly againſt the Word of God, *Luke* 22. *&c.*

To this Paper is added this that follows:

A Supplement to the Prayer, ſince the Time of my Lord Archbiſhop [Whitgift.]

" Ye ſhall pray alſo, that God would ſtrike through the Sides of all ſuch as " go about to take away from the Miniſters of the Goſpel, the Liberty which is " granted them by the Word of God.

Names given in Baptiſm by Dudley Fenner.

" *Joy again. From Above. More Fruit. Duſt.*

" The

" The Miniſter of *Boulton Quarry* was Married according to the Uſe of *Geneva*, " of late; [* Or, according to the Uſage of *Scotland*.] ANNO 1583.

* Added by the Lord *Burghley's* Hand.

Theſe Tenets, Expreſſions and Practices of the Miniſters of *Kent*, are enough to ſhew their Diſaffection and Averſion to the Eſtabliſhed Church, and its Orders. Which the Archbiſhop well underſtanding, required them to ſubſcribe the Three Articles in his Preſence. Which Articles I will here ſet down at Length, once for all, as they were publiſhed by the moſt Reverend Father in *April*, 1584. *To the which, Miniſters, &c. were to Subſcribe, before they be admitted either to the Miniſtry, or any Spiritual Promotion*, as it ran in the Title.

The Articles to be Subſcribed, Publiſhed by the Archbiſhop.

Firſt, That her Majeſty under God hath, and ought to have, the Sovereignty and Rule over all Perſons, born within her Realms, Dominions and Countries, of what Eſtate, either Eccleſiaſtical or Temporal, ſoever they be: And that no other Foreign Power, State or Potentate hath, or ought to have, any Juriſdiction, Power, Superiority or Pre-eminence, or Authority, Eccleſiaſtical or Spiritual, within her Majeſty's ſaid Realms, Dominions or Countries.

Secondly, That the Book of *Common-Prayer*, and of ordering Biſhops, Prieſts and Deacons, containeth nothing in it contrary to the Word of God: And that the ſame may be lawfully uſed; and that he himſelf will uſe the Form in the ſaid Book preſcribed, in Publick Prayer, and Adminiſtration of the Sacraments, and none other.

Thirdly, That he alloweth the Book of Articles of Religion, agreed upon by the Archbiſhops and Biſhops of both Provinces, and the Clergy in Convocation, holden at *London*, in the Year of our Lord God, 1562, and ſet forth by her Majeſty's Authority. And that he believeth all the Articles therein contained, to be agreeable to the Word of God.

The ill Conſequence of not Subſcribing, ſhewed by the Archbiſhop. *Ex Manuſcripto Col. Caij Conv. Cant.* Rev. *Thomas Baker*, B. D.

Let me ſubjoin to theſe Articles, what the Archbiſhop briefly drew up, to ſatisfy theſe *Kentiſh* Miniſters, or any other, that ſcrupled Subſcription to them, by ſhewing the Inconvenience and ill Conſequence that would follow. I. If you " Subſcribe not to the Article concerning the Book of *Common-Prayer*, then by " neceſſary Conſequence muſt follow, there is not the true Service of God, and " right Adminiſtration of the Sacraments in the Land. II. If you Subſcribe not " to the Book of Ordering Miniſters, then it followeth, your Calling is unlaw- " ful, and the Papiſts Argument is good; *no Calling, no Miniſtry, no* " *Church, &c.* III. If not to the laſt Article, then you [deny] true Doctrine " to be eſtabliſhed in the Churches of *England*; which is the main Note of the " Churches. And ſo I ſee no Reaſon why I ſhould perſuade the Papiſts to our " Religion, and to come to our Church, ſeeing we will not allow it our ſelves. But to return to the *Kentiſh* Miniſters.

The *Kentiſh* Miniſters appear before the Archbiſhop.

They had been called by ſome of the Archbiſhop's Officers in the County of *Kent*, to Subſcribe theſe Articles; and refuſing, they were there pronounced, *Contumaces, reſervatâ pœnâ*; and referred to anſwer at Law, the 11th and 13th of *February* following. But fearing they ſhould be proſecuted with much Trouble, and no Reſolution (as they ſaid) to their Conſciences, they with others (to prevent theſe Inconveniencies) repaired unto his Grace. To whom they made known ſome of their Doubts concerning the Book then enjoined them (as it ſeems) to obſerve; and many more concerning the Firſt and Second Articles, and ſome concerning the Third, they had reſerved to ſay. But in ſhort, the Archbiſhop (after Two or Three Days ſpent with them in a very friendly Manner, without Succeſs) ſuſpended them from their Miniſtry. And in pronouncing this Sentence it was declared, That in denying to ſubſcribe the Two former Articles, they ſeparated themſelves from the Church, and condemned the right Service of God in Prayers and Adminiſtration of the Sacraments in the Church of *England*, and the Miniſtry of the ſame; and diſobeyed her Majeſty's Authority.

Whereupon in the next Place, they addreſſed themſelves to the Queen's Council, with a long Bill of Complaints. Therein they ſhewed, " How they had repaired

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The *Kentiſh* Miniſters Appeal from the Archbiſhop, to the Queen's Council. Collection of Papers of *Whitgift.*

" privately to the Archbiſhop, and ſuggeſted to him, their Thoughts and Scruples " concerning theſe Articles. And notwithſtanding, how the Archbiſhop had ſuſ- " pended them from their Miniſtry, and pronounced Sentence againſt them; " namely, that in denying to ſubſcribe to the Two foreſaid Articles, they ſepa- " rated themſelves from the Church, *&c.* They profeſſed on the contrary, " that in all Reverence they judged of the Authority Eſtabliſhed: And as " for the Perſons that were Authors of theſe Books, that they did highly, " to the Glory of God, promote the true Religion of God, and the glo- " rious Goſpel of Jeſus Chriſt. And that they ſo eſteemed of theſe Books. " And that there was nothing in them, to cauſe them to ſeparate themſelves " from the Unity of the Church. Which in the Execution of their Miniſtry, " and Participation of the Word and Sacraments, they had in their own Perſons " teſtified. And that they maintained, that the Word Preached, and the " Publick Adminiſtration of the Sacraments, exerciſed in this Land according " to Authority, was touching the Subſtance of it, lawful and greatly bleſſed of " God. And that they would always ſhew themſelves obedient to her Majeſty's " Authority, in all Cauſes Eccleſiaſtical and Civil, to whomſoever it ſhould be " committed. But they added, that many Things needed Reformation; and " therefore they could not Subſcribe. And ſo ſubſcribed themſelves, *Their Ho- nours Daily and Faithful Orators, the Miniſters of* Kent, *ſuſpended from the Ex- ecution of their Miniſtry.* This their Letter may be read at Length, in *Fuller*'s *Church Hiſtory*, where it is Tranſcribed.

Church Hiſtory; Book IX. p. 144.

Miniſters in *Suffolk* refuſe Subſcription.

There were alſo at this Time divers Miniſters in *Suffolk*, of the ſame Temper and Diſpoſition with thoſe in *Kent*; to them alſo, were the Three Articles offered by the Biſhop of that Dioceſe, and refuſed. Theſe alſo under Cenſure for Refuſal, had preferred Supplications and Letters of Complaint to the Privy Council. But the Lords ſent their Letters, together with thoſe of the *Kentiſh* Miniſters, to the Archbiſhop himſelf, by *Beal*, Clerk of the Council, and a great Favourer of them. Theſe Letters were brought to him on *Sunday* Afternoon, with this further Meſſage, that it was their Deſire, that the Archbiſhop would repair to the Court the next *Sunday*.

The Archbiſhop writes to the Lords upon the Complaints of theſe Miniſters. Collections of Let. and Pap. of Archbiſh. *Whitg.*

Upon this, the Archbiſhop wrote a long Letter to the Lords; where he firſt inſiſted modeſtly, yet juſtly, upon his own Authority, as Metropolitan, and her Majeſty's direct Charge committed to him; noting to them, " How it ſeemed " ſtrange to him, that the Miniſters of *Suffolk*, finding themſelves aggrieved " with the Doings of their Dioceſan, ſhould leave the ordinary Courſe of Pro- " ceeding by Law; which was, to appeal to him, the Archbiſhop, and extra- " ordinarily trouble their Lordſhips, in a Matter not incident, as he thought, " to that moſt Honourable Board: Seeing it had pleaſed her Majeſty her own " ſelf, in expreſs Words, to commit theſe Cauſes Excleſiaſtical to him, as to " one, who was to make Anſwer to God, and to her Majeſty in that Behalf, " his Office alſo and Place requiring the ſame. Then he proceeded to Anſwer the ſeveral Paſſages in thoſe Letters. The Contents whereof were, " That " whereas they ſaid, they were no *Jeſuits* ſent from *Rome* to reconcile, *&c.* " Notwithſtanding, ſaid the Archbiſhop, they are contentious in the Church of " *England*; and by their Contention miniſter Occaſion of Offence to thoſe which " are ſeduced by *Jeſuits*; and give them Arguments againſt the Form of Publick " Prayer uſed in this Church, and by Law eſtabliſhed: And thereby increaſed " the Number of them, and confirm them in their Wilfulneſs. That they alſo " made a Schiſm in the Church, and drew away others of her Majeſty's Subjects " to a miſliking of her Laws and Government, in Cauſes Eccleſiaſtical. And " whereas they ſaid, they hath faithfully travelled in perſuading to Obedience, *&c.* " what Stirs and Diſſenſions they had made amongſt thoſe that profeſſed the " Goſpel, before they were taught by them, he thought it was apparent. That " it was notorious, that in King *Edward*'s Time, and in the beginning of her " Majeſty's Reign, for the Space of divers Years, when this ſelf ſame Book of " Publick Prayer was uniformly uſed, *&c.* by all Learned Preachers maintained, " and impugned by none; the Goſpel mightily prevailed, took great Increaſe; " and very few were known to refuſe to communicate with us in Prayer, and " Participation of the Sacraments. But ſince the Schiſm and Diviſion, the con-

" trary

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" trary Effect hath fallen out. And how, added the Archbiſhop, could it other-
" wiſe be, ſeeing we our ſelves condemn that Publick Form and Order, *&c.* as
" in divers Points, contrary to the Word of God; from the which the Papiſts
" abſented themſelves, as in like manner condemning the ſame? That whereas
" they ſaid, that the moſt learned Writers * of our Times had ſhewed their Miſ-
" likings of ſome of our Ceremonies, he wondered either at their Ignorance or
" Audacity: Since the moſt Learned Writers in thoſe very Times had not ſo
" done, but rather reproved the Miſlikers. And that thoſe few that had given
" contrary Judgment therein, had done more raſhly than learnedly; preſuming
" to give their Cenſures upon the Doings of ſuch a Church as this was; not
" underſtanding the Truth of the Cauſe, nor alledging any Reaſon worth the
" hearing; eſpecially one little College in either of our Univerſities, containing
" in it more Learned Men, than in their Cities. But if the Authority of Men
" ſo greatly moved them, as he proceeded, why made they ſo ſmall Ac-
" count of thoſe moſt excellent and learned Fathers, who were the Penners
" of thoſe Books; whereof divers had ſealed their Religion with their
" Blood.

* Viz. *Bullinger, Gualter, P. Martyr.*

Then the Archbiſhop proceeded to inform the Council concerning the *Kentiſh* Miniſters, being of his own Dioceſe, and ſo bound to him by Oath in Canonical Obedience; " That their Complaint made him more to wonder; that they,
" moſt of them Unlearned and Young, and ſuch as he ſaid, he would be loth
" to admit into the Miniſtry, if they were not already admitted thereunto, much
" leſs to allow them Preachers, ſhould dare preſume to bring his Doings againſt
" them in Queſtion before their Lordſhips, ſeeing he had done nothing but that
" which God, the Law, her Majeſty, and his Duty, forced him unto: Dealing
" with them, not as an Archbiſhop with the Inferior Sort of the Clergy, nor as
" a Maſter of a College with his Fellows, nor as a Magiſtrate with his Inferiors;
" but as a Friend, and a Brother. Which, as he thought, had ſo puffed them
" up, and cauſed them to be ſo preſumptuous, that they came to him unſent
" for, in a Multitude; which, he ſaid, he reproved; becauſe it imported a
" Conſpiracy, and had the Shew of a Tumult, or unlawful Aſſembly. Not-
" withſtanding, he was content to hear their Complaints; aud that he ſpent
" with them the whole Afternoon, from Two of the Clock till Seven; and heard
" their Reaſons. Whereof ſome he ſaid were Frivolous and Childiſh, and ſome
" Irreligious; and all of them ſuch as gave him Occaſion to think, that they
" rather ſought a Quarrel againſt the Book, than to be ſatisfied. Which
" indeed was true, as appeared by ſome of their own Confeſſions. Which,
" he ſaid, he was able to ſhew, when he ſhould be thereunto urged. That
" the Two whole Days following, he ſpent likewiſe, for the moſt Part, in
" dealing ſeverally with them; requiring them to give unto him the Chief
" and Principal Reaſons which moved them not to Subſcribe: Meaning to
" hear them in the reſt, if he could have ſatisfied them in it; or elſe, not to
" ſpend any further Time. Which Reaſons (if he might ſo term them) they
" gave unto him. And he had, and meant to make known, when Occaſion
" ſhould ſerve.

Gives the Council Account of his Conference with the *Kentiſh* Miniſters.

And a little way after, the Archbiſhop aſketh, " Of what Spirit it came,
" that they being no otherwiſe than they were, dared to the greateſt Authority
" in this Land, next to her Majeſty, ſo boldly to offer themſelves, thus to
" Reaſon and Diſpute, as in their Bill they vaunted, againſt the State
" eſtabliſhed in Matters of Religion; and againſt the Book, ſo Learnedly
" and Painfully Penned, and by ſo great Authority, from Time to Time
" confirmed? And then ſuggeſted, how by allowing theſe Practices, his
own Power and Place in the Church was infringed and weakned: Saying,
" That it was not for him to ſit in that Place, if every Curate within
" his Dioceſe ſhould be permitted ſo to uſe him: Neither were it poſ-
" ſible for him to perform that Duty which her Majeſty looked for
" at his Hands; if he might not without Interruption proceed in Execu-
" tion of what her Highneſs had eſpecially committed unto him.

" That

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" That the Goſpel could take no Succeſs; neither the Number of *Papiſts* " be diminiſhed, if Unity were not procured. Which he ſaid, he was not " of doubt in ſhort to bring to paſs without any great Ado, or Inconveni- " ence at all, if it were not hindred: And further, That the Number of thoſe " which refuſed to ſubſcribe was not great: In moſt Parts of his Province, " not one; in ſome, very few; and in ſome none. Whereof many alſo, and " the greater Part, were unlearned and unworthy the Miniſtry. That in his " own little Dioceſe of *Canterbury*, Threeſcore Preachers and above, had ſub- " ſcribed; where there were not Ten, worthy the Name of Preachers, which " had as yet refuſed; and moſt of them alſo not allowed Preachers by any " lawful Authority. And ſo, he ſaid, he knew it to be in all other Dio- " ceſes within his Province; the Dioceſe of *Norwich* only excepted. Wherein " nevertheleſs the Number of the Diſordered was far leſs than the Number " of ſuch as were obedient, and quietly diſpoſed". And then ſhewing the Lords the ill Event, " If theſe few, which the Church might, he ſaid, well " ſpare, having meeter Men to place in their Rooms, ſhould be countenanced " againſt the beſt, the wiſeſt in all Reſpects, the worthieſt, and in Effect, the " whole State of the Clergy; it would not only diſcourage the dutiful and " obedient Perſons, but ſo increaſe the Schiſm, that there would after be no " hope of appeaſing the ſame.

" He interpreted the diſorderly flocking together of them at this Time, " to argue a Conſpiracy among them, and ſome Hope of Encouragement, and " of prevailing, which he was perſuaded was not meant, nor ſhould ever be " by him conſented unto. He could not but take notice of ſomething con- " cerning himſelf, which might reflect upon him, How ſome of them had " bruited abroad, (as he was informed) that their Lordſhips had ſent for him, " to anſwer their Complaints; and that they hoped to be delivered: Wherein " he ſaid, he knew they reported untruly, as their Manner was. For he " could not be perſuaded, as he added, that their Lordſhips had any ſuch In- " tent, as to make him a Party, or to call his Doings into queſtion; which " from her Majeſty were immediately committed unto him, and wherein he " ſuppoſed, he had no other Judge, but herſelf. And foraſmuch as he had " been by God and her Majeſty lawfully, without any extraordinary or un- " lawful Means, called to that Place and Function, and appointed to be their " Paſtor, and to have the greateſt Charge over them in Matters pertaining to " the Soul, he was (as he ſaid reſolutely) the more bold to move and deſire " them to aid and help him in Matters belonging to his Office, namely, ſuch " as pertained to the Quietneſs of the Church, the Credit of Religion eſta- " bliſhed, and the Maintenance of the Laws made for the ſame. And in the Conclu- ſion of this his excellent Letter, fully to ſatisfy them, he uſed theſe peremptory

His Challenge.

" Words; *And here I do proteſt, and teſtify unto your Lordſhips, that the three Arti-* " *cles, whereunto they are moved to ſubſcribe, are ſuch as I am ready by* " *Learning to defend, in Manner and Form as they are ſet down, againſt all* " *Miſlikers thereof in* England, *or elſewhere.* And ſo deſiring their Lordſhips " to take this his Anſwer in good Part, and to forbear his coming thither, " in reſpect of this Advantage that might be taken thereof by theſe way- " ward Perſons, he beſeeched Almighty God long to proſper them. From *Lambeth, February* 4. 1583. Subſcribing himſelf.

Your Lordſhip's in Chriſt,

JO. CANTUAR.

Miniſters in *Suſſex* refuſing Subſcription, Suſpended. Regiſt. *Whitgift. fol.* 348.

I find yet again another Company of theſe Fault-finders with the Book of Common Prayer, in another Dioceſe, namely, that of *Chicheſter*; whoſe Names and Livings were theſe: *William Hopkinſon*, Vicar of *Salehurſt*; *Samuel Norden*, Parſon of *Hamſey*; *Anthony Hobſon*, Vicar of *Leominſter*; *Thomas Underdown*, Parſon of St. *Maries* in *Lewes*; *John German*, Vicar of *Burienam*; *Richard Wheataker*, Vicar of *Ambreley*; *John Bingham*, Preacher of *Hodeleigh*; and *Thomas*

Thomas Heley, Preacher of *Warbleton*: All theſe with ſome others had been ſuſpended by Dr. *Langworth*, Canon of *Chriſt-Church Canterbury*, and Dr. *Worley*, Commiſſary of the Archbiſhop, for refuſing Subſcription. Soon after this, they came up, and appeared before the Archbiſhop, and ſome Biſhops and other Eccleſiaſtical Commiſſioners. But the Archbiſhop found better Succeſs with theſe Miniſters than with thoſe of *Kent* and *Suffolk*. For they modeſtly propounding their Objections and Doubts, which had ſtayed them from ſubſcribing, and giving Ear without Prejudice to the Archbiſhop's Diſcourſe to them for their Satisfaction, were all well ſatisfied; and before they departed, ſubſcribed the Articles. *ANNO* 1583.

What their Scruples concerning the Book, and the Archbiſhop's Reſolutions thereof, were, do appear by a Schedule, ſent unto the ſaid *Langworth* and *Worley*, from the Eccleſiaſtical Commiſſion, with Order to take off their Suſpenſions, and to reſtore them to the Execution of their Miniſtry again. Which Schedule was as followeth. Their Scruples and Objections, with the Archbiſhop's Anſwers.

" At which Day and Place [*i. e. London, December 6.*] the Perſons under- *Regiſt.* Whitg. *ubi ſupra.*
" written, appeared before the moſt Reverend Father in God, *John*, by the
" Providence of God, Lord Archbiſhop of *Canterbury*, *John* Biſhop of *London*,
" *John* Biſhop of *Sarum*, and *John* Biſhop of *Rocheſter*, and *Gabriel Goodman*,
" Dean of *Weſtminſter*; and being required to ſubſcribe to the Book of Com-
" mon Prayer, ſet forth and allowed by the Laws and Statutes of this Realm;
" they alledged, that there were certain Rubricks in the ſaid Book, wherein
" there was contained ſome Ambiguity or Doubt; which moved them to en-
" quire of the ſaid moſt Reverend Father, and the reſt afore-named, the In-
" terpretation of the ſaid Rubrick. Which being made and given, according
" to the ſaid moſt Reverend Father, and the reſt; and ſignified unto them,
" that touching the Rubricks, (which they thought doubtful, and named unto
" the ſaid moſt Reverend Father) their Subſcription was not required unto [in]
" any other Senſe, than ſuch as was not againſt the Word of God, and agree-
" able unto the Subſtance of Religion, now profeſſed in this Church of *Eng-*
" *land*, and by Law eſtabliſhed, and according to the Analogy of Faith. And
" that their Subſcription is not to be extended to any Thing, not expreſſed
" in the ſaid Book. And hereupon they did voluntarily ſubſcribe. 1. *William*
" *Hopkinſon*, Vicar of *Saleburſt*. 2. *Samuel Norden*, Parſon of *Hamſey*, &c.
" [and the reſt before ſpecified.]

" The Rubricks in the former Act ſpecified, and which they named unto The Rubricks whence their Doubts aroſe.
" us, and made their Doubts of, were, That in the latter End of the Preface,
" ſet before the Catechiſm in the Communion Book, in theſe Words, *And*
" *that no Man ſhall think, that any Detriment ſhall come to Children, by de-*
" *ferring of their Confirmation, he ſhall know for Truth, that it is certain by*
" *God's Word, that Children being Baptized, have all Things neceſſary to their*
" *Salvation, and be undoubtedly ſaved.* Upon which Words they moved this
" Doubt, Whether by theſe Words the Book confirmed this Opinion, that the
" Sacrament did of it ſelf confer Grace, *tanquam ex opere operato*, that is, that
" whoſoever is Baptized muſt of neceſſity be ſaved *ex opere operato*,
" tho' otherwiſe a Hypocrite or Infidel. Whereunto it was anſwered, that
" the Book had not ſuch meaning; and that by theſe Words it only diſ-
" ſuaded from the Opinion which the Papiſts had of their Confirmation, cal-
" led *Biſhoping*; which they believe to be neceſſary to Salvation; and do
" think that Children are not perfectly baptized, till they be alſo Biſhoped.
" And therefore they make *Confirmation* a Sacrament; and bring their Children
" thereunto, being Infants. Whereas this Church of *England* hath no ſuch
" Opinion thereof, but doth uſe it to this End eſpecially, that Children may
" know what their Godfathers promiſed for them in their Baptiſm; and al-
" ſo learn to perform the ſame. And likewiſe that it may be known, whe-
" ther the Godfathers have performed their Promiſe, in ſeeing theſe Chil-
" dren inſtructed, as the Book requireth. And therefore that Rubrick to con-
" tain nothing in it contrary to God's Word, to the Subſtance of Religion, now

ANNO 1583. " profeſſed in this Church of *England*, and by Law eſtabliſhed, or to the " Analogy of Faith: With which Anſwer they were ſatisfied.

" The Second Doubt of this Rubrick was in the Form of Baptiſm: *Then "the Prieſt ſhall make a Croſs upon the Child's Forehead.* Whether thereby " the Croſſing of the Child were made an Addition to the Sacrament, as a " Part thereof, and as tho' Baptiſm were imperfect without it? Wherein it " was anſwered, that the Book had no ſuch Meaning; and the Croſſing of the " Child was only a Ceremony ſignificant, and a profitable Circumſtance, ac- " cording to the Words expreſſed in the Book. With which Anſwer they " were alſo contended.

" The Third Doubt was of theſe Words, in the Book of Ordering Dea- " cons and Prieſts, *Receive the Holy Ghoſt.* And whether thereby it is meant, " that the Buſhop had Authority to give the Holy Ghoſt. It was anſwered, " that the Buſhop did not thereby take upon him to give the Holy Ghoſt, " but only *Inſtrumentaliter*; Even as the Miniſter giveth Baptiſm, when he ſaith, " *I baptize thee in the Name of the Father*, &c. Whereby he doth not take " upon him to be the Author or Giver of Baptiſm, but the Miniſter " thereof only, as *John* the *Baptiſt* did. For Chriſt only is the Giver of the " Holy Ghoſt. And of Baptiſm, *John* and others are the Miniſters of the Sa- " crament, and of the Ceremony.

" The Words are Chriſt's Words, uſed in the admitting of the Apoſtles to " the Miniſtry. And therefore uſed by us in the like Action, to ſignify, that " God by our Miniſtry and Impoſition of Hands, as by the Inſtruments, " doth give his Holy Spirit to all ſuch as are rightfully called to the Mini- " ſtry. With which Anſwer they were likewiſe ſatisfied.

" The laſt Doubt was of *baptizing by Women.* Whereunto it was anſwered, " that the Book did not name Women, when it ſpake of private Baptiſm. " And that their Subſcription was not required to any Thing that was not " expreſſed in the Book. Upon theſe Anſwers given unto them by us, they " did voluntarily, and without any Proteſtation at all, ſubſcribe to the Three Ar- " ticles ſet down for all Preachers and Miniſters to ſubſcribe unto.

This being done by theſe *Suſſex* Miniſters, Dr. *Aubrey*, the Archbiſhop's Vicar General in Spirituals, had Orders the ſame Day to diſpatch his Letter to Dr. *Langworth* and Dr. *Worley*, of their Satisfaction and Subſcription, and to reſtore them to their reſpective Miniſtries. The Letter ran to this Tenor.

" After my harty Commendations. Where the Miniſters whoſe Names " are expreſſed in a Schedule here encloſed, being ſuſpended by you from " the Execution of their Functions, have appeared the 6th Day of this Month " [of *December*] before my Lord his Grace of *Canterbury*, accompanied with " the Buſhops of *London*, *Sarum*, and *Rocheſter*, and Maſter Dean of *Weſt- " minſter*, and have conformed themſelves to his Grace's Contentment, as may " appear unto you, by the Copy of the ſaid Schedule, here encloſed; to the " Original whereof every one of them hath ſubſcribed with his own Hand. " Theſe are to require you to releaſe your Suſpenſion, and to permit and ſuf- " fer them, and every of them, to execute their Places freely, as they did " before they were ſuſpended, as well in Preaching, and ſaying of Divine Ser- " vice, as in all other Things. And where other Miniſters remain ſuſpended by you " for other like Cauſes, his Grace's good Pleaſure is, that they ſhall be alſo " releaſed, ſubſcribing according to the Meaning, expreſſed in the ſaid Sche- " dule, as thoſe have done. And this my Letter ſhall be your ſufficient Diſ- " charge in that Behalf. Thus I bid you right hartily Farewel. From *Lon- don December* 6, 1583.

To the Right Worſhipful my loving Friends Mr. Dr. Langworth, *and Mr. Dr.* Worley, *and to either of them, Yeve theſe.*

Your loving Friend.

WIL. AUBREY.

The

The Controverſies moved by theſe diſſatisfied Perſons, and the Favour they obtained with ſome of the Great Men, were the Occaſion of divers other Letters, both from the Lords and the Archbiſhop; which we ſhall give a Relation of under the next Year. *ANNO* 1583.

CHAP. IV.

Commiſſions for the Dioceſes of Ely *and* Winton, *vacant. Other Commiſſions for* Chicheſter *and* Hereford. *The ill Condition of the Dioceſe of* Wincheſter, *by Reaſon of Recuſants. A Biſhop of* Winton *Confirmed by the Archbiſhop. His Commiſſion to the Suffragan of* Dover. *Unites Two Churches. Preaches at St.* Paul's *the* 17*th of* November. *The Contents of his Sermon. Obtains a Commiſſion for Eccleſiaſtical Cauſes. Shews Reaſons for the Neceſſity thereof. Draws up Articles and Interrogatories, for Miniſters.*

THE See of *Ely* was now vacant, ſince *Anno* 1581, upon the Death of Dr. *Richard Cox*, the laſt worthy Biſhop thereof. In this Vacancy the Archbiſhop granted a Commiſſion, *October* 22. 1583. to *execriſe Epiſcopal Juriſdiction* there, to *John Bell*, S. T. P. and *Richard Bridgwater*, LL. D. A Commiſſion alſo was granted to Viſit the City and Dioceſe of *Ely*, to *Andrew Perne*, S. T. D. Dean of the Church, and to the other Divine and Civilian, before-mentioned. And the ſeveral Seſſions appointed for this Viſitation, both for Times, Places, and Preachers thereat, *viz.* *March* the 18th, *Wedneſday*, at *Sauſton*; the Preacher to be Dr. *Bell.* *March* the 19th at *Fulmer*, the Preacher to be Dr. *Pern.* *March* the 21ſt at *Elſeworth*, the Preacher Mr. *Holbene*, if he will, or Mr. *Beſt.* *March* the 26th at *Landbeach* Church, the Preacher Mr. *Williams.* *March* the 30th, the Cathedral Church of *Ely*, in ſome decent Place within the Choir, for the Viſitation of that Church, the Preacher Dr. *Norgate.* *March* the 31ſt, the Church of the Holy *Trinity* in *Ely*; the Preacher Mr. *Barwel.* At this Viſitation ſeveral Articles were diſperſed, to be enquired into, in the Pariſhes to be Viſited. As Firſt, Whether the Church be void. And if it be, who gathereth the Fruits thereof. And if it be full, whether the Incumbent hath any Benefices more than one, *&c.*

Ely Dioceſe Vacant, Viſited. Regiſt. *Whitgift.*

Upon the Vacancy of the See of *Winton*, by the Death of *John Watſon*, the laſt Biſhop there, who died *January* the 23d, 1583, a Commiſſion was given forth by the Archbiſhop to exerciſe Epiſcopal Juriſdiction, during the Vacancy, to *Richard Coozin*, [Couſin] LL. D. *William Saye*, and *Hugh Lloyd*, LL. BB. Dated *January* 28. 1583.

Commiſſion to exerciſe Epiſcopal Juriſdiction in the Dioceſe of *Winton.*

The Condition of this Dioceſe was at preſent but ill, as to its Religion. For by Reaſon of the Vacation for Three or Four Months, upon the Death of *Horn*, the Predeceſſor of *Watſon*, and this Biſhop's Remiſneſs, the Non-reſidence of the Miniſters, and the Diligence of Seminary Prieſts, and want of an Eccleſiaſtical Commiſſion, Papiſtry had got much Ground in thoſe Parts in *Hampſhire.* Which therefore Dr. *Bennet*, a Learned and Good Man, in a Letter to the Lord Treaſurer, Dated from St. *Croſſes*, the Day next after the Biſhop's Death, acquainted him with, and earneſtly deſired, that by his Means ſome prudent, active and godly Man might be preferred to that See, and that with as much Expedition as could be. Whoſe careful Letter therefore, I eſteem worth recording, to

The Conditi-on of the Dioceſe of *Winton*, by Reaſon of *Recuſants.*

ANNO 1583.

ſhew the preſent State of that Dioceſe, and ſome other Matters relating thereto.

The Maſter of St. *Croſſes* Letter upon the Biſhop's Death.

" Right Honourable, my good Lord, may it like your Honour. It hath " pleaſed to call out of this Life, the 23d of this Month, our Biſhop. " Who was after your Lordſhip, the greateſt Stay I had for Procurement " of my Credit, and bettering my poor Eſtate. Whereof I had good Cauſe to " be in ſome Expectation, becauſe his former Bounty in this Houſe, [St. *Croſſes*,] " hath laid a further Burthen upon me, [namely, conſtant Preaching] than " I am well able to endure. But ſo it hath pleaſed God. For this Country, it " pitieth me. It hath been in ill Caſe long Time; partly by Occaſion of the " former Vacation: Which the *Seminariſts* took as an Opportunity to overrun " the whole Shire; partly, by this Man's too much Lenity. I do what lieth " in me, God is Witneſs; but the Word wanteth his Edge, [an Eccleſiaſtical Com- " miſſion] which is *Virga Diſciplinæ*, (which muſt proceed from your Honour's " Board) to give the Preacher Credit, and Puniſhment to the Contemner. " Which Juriſdiction, while it was here eſtabliſhed, there was no ſuch Recuſancy " heard of in this Country.

" The Conſideration whereof forceth me in Conſcience humbly to beſeech " your Lordſhip, in Zeal of the Furtherance of his Truth, and Regard of the " Peace of this Corner of the Land, to provide for Succeſſion of this Place, a " Man full of Wiſdom, Faithfulneſs, and Spirit in his Calling: That may " as in his Place, ſo in Gifts of Diligence, Zeal, Wiſdom, Government, and " Hoſpitality, ſhine before the reſt. And that the Vacation be not long; leſt " the Inſolency of Recuſants grow to too great an Height of Pride. In the " mean Time of Vacancy it were an happy Courſe, that the Dean might be " given in Charge to attend and keep Hoſpitality, with ſome Aſſiſtance for Execu- " tion of Laws. And that the Cuſtody of Spirituality be not committed unto " ſuch as will make a Gain of it.

" Laſtly, If it might ſtand with your good Lordſhip's Favour, (whereof I " have received a great Teſtimony, and for which I acknowledge my bounden " Duty and Readineſs in all Service) I am humbly to crave your Honour's " Favour, for the keeping of certain Meadows behind my Houſe belonging to the " Biſhop, for the Time of Vacancy; which I am informed are in your Lord- " ſhip's Diſpoſition, and may do me great Benefit. Thus humbly beſeeching " your Lordſhip to pardon my Boldneſs in this kind of Writing, I com- " mend your Honour to the Grace and Mercy of God. From St. *Croſſes*, the " 24th of *January*, 1583.

Your Honours moſt Humble and Bounden,

ROBERT BENNET.

Another Commiſſion for the Dioceſe of *Chicheſter*. Regiſt. *Whitgift*.

Another Commiſſion was granted by the Archbiſhop, *February* 7. 1583, to *John Longworth*, S. T. P. and *Henry Worley*, LL. D. *ad exercend. Juriſdictionem Epiſcopalem*, in the Dioceſe of *Chicheſter*; *Curtes*, the Biſhop of that Dioceſe, being now either Dead, or lying under ſome Suſpenſion or Diſability.

Another for that of *Hereford*.

Likewiſe there was a Commiſſion this Year made by the Archbiſhop to *Edmund Threſkil*, LL. D. to exerciſe Epiſcopal Juriſdiction in the Dioceſe of *Hereford*; *Scory*, the Biſhop, being, I ſuppoſe, either Dead, or Super-annuated.

Biſhop of *Lincoln* Tranſlated to *Winton*.

Thomas Cooper, the Biſhop of *Lincoln*, was by the Queen's Pleaſure, appointed to ſucceed in the See of *Winchester*, lately vacant: Her Letters Patent to the Archbiſhop, to Confirm the Election of him, bore Date the 20th of *March*, the 26th *Elizabeth*. Accordingly he was Confirmed on *Monday*, *March* the 23d, in the Archbiſhop's Chapel at *Lambeth*, to be Biſhop and Paſtor of the Church of the Holy and Undivided *Trinity*, *Winton*. The Inſtrument of the *Procuratorium* of the Dean and Chaper of *Winton*, bore Date *March* the 12th, 1583, granted unto *Laurence Humfrey*, Dean of *Winton*, *Michael Reniger*, D. D. *William Say*,

Say, LL. B. and Prebendaries of the ſaid Church, and *John Incent*, and *Edward Orwel*, Publick Notaries. ANNO 1583.

In the Month of *December*, the Archbiſhop by a Commiſſion, appointed *Richard Rogers*, (who had been Conſecrated Suffragan Biſhop of *Dover*, by Archbiſhop *Parker*, *Anno* 1568) to perform in his Place, and in his Stead, divers Things proper to his Office: As, to Catechize and Confirm the Children of his Dioceſe, and Province of *Canterbury*, according to the preſent Manner and Cuſtom of the Church of *England*: And to Ordain ſuch for Prieſts and Deacons, in the Dioceſe and Province of *Canterbury*, as ſhould be found Fit and Able, in reſpect of their Age, Behaviour and Learning. Which he laid ſolemnly to his Conſcience before God. And to do all and ſingular other Things, properly pertaining to the Office of a Biſhop. This Commiſſion ran, *Rev.* Richard. Rogers, *Confratri ſuo Suffragan. Sedis* Dover, *&c.* and bore Date the 11th of *December*, 1583. The Inſtrument whereof I have repoſited in the *Appendix*. *Numb.* II. Wherein the Difference may appear between the Commiſſions granted to Suffragans in former Times of Popery, (as bleſſing of Altars, Chalices and Veſtments, Conſecrating Holy Oil and Chriſm, Chriſtning of Bells, *&c.*) and thoſe that were granted by Reformed Biſhops.

The Archbiſhop's Commiſſion o the Suffragan of *Dover*. Regiſt. *Whitgift.*

In the Month of *November*, did the Archbiſhop unite the Churches of *Hurſt*, alias *Fawkes Hurſt*, and *Bonnington*, lying in the Dioceſe of *Canterbury*: By Occaſion of a Petition preferred to him from the Inhabitants of *Hurſt*; ſetting forth, that the Fruits and Revenues of the Church of *Hurſt*, amounting but to Four Pounds Eighteen Shillings and Four Pence *per Annum*, to the Incumbent; and beſides, the Parochial Church ruinous and broken; ſo that no Divine Offices could be ſaid in it, for Forty Years paſt; and that there were but Four Houſes in the Pariſh, and they not great neither: And that they were very near and contiguous to the Parochial Church of *Bonnington*, *viz.* not above an *Engliſh* Mile from the ſame: And that they made Uſe of the ſaid Church for Divine Offices and Sacraments. That the Fruits of *Bonnington* Living aroſe but to Ten Pounds Thirteen Shillings and Three Pence. And that this Union was with the Conſent and Aſſent of all Parties concerned; namely, of *James Hales*, Kt. Patron of the ſaid Pariſh of *Bonnington*, and *William Shelly*, Eſq; Patron of the Parochial Church of *Hurſt*, and of *William Wood*, Rector of the ſaid Church of *Hurſt*. On theſe Reaſons, the Archbiſhop united, annexed and incorporated the ſaid Two Churches. *Unimus, annectimus, incorporamus & conſolidamus*, &c. as the Inſtrument ran. Dated at *Lambeth*, the 16th of *November*, 1583.

The Archbiſhop united two Pariſhes. Regiſt. *Whitgift.*

The next Day, being the 17th Day of *November*, falling on a *Sunday*, being the Anniverſary Day of Queen *Elizabeth*'s Acceſſion to the Throne, (which was every Year obſerved with great Joy and Solemnity) the Archbiſhop was prevailed with by *Elmer*, Biſhop of *London*, to Preach at St. *Paul*'s Church. And after Sermon, all the great Lords preſent upon that Biſhop's Invitation, went to his Palace to Dinner. The Archbiſhop took his Text out of the Third Chapter of St. *Paul*'s Epiſtle to *Titus*, at the Beginning, *Put them in Remembrance to be ſubject unto Principalities and Powers, to obey Magiſtrates, and to be ready to every good Work*, &c. According to the Notes of this notable Sermon of the Archbiſhop, as I find them in ſome of my Papers, I might give here an Account of the chief Matters then ſpoken. In the beginning of his Sermon he propounded Three Things, for his Diſcourſe.

The Archbiſhop preaches at St. *Paul*'s the 17th of *November*. Life of Biſhop *Aylmer*, p. 104.

Firſt, It was to be anſwered, why the Apoſtle was ſo earneſt to charge *Titus*, that he warn and preach to the People, that they be obedient to Magiſtrates.

Secondly, That Obedience is of Neceſſity; and that all Chriſtians ought to obey.

Thirdly, That St. *Paul* did ſet down the Notes and Marks, how a Man ſhould know ſuch as were not obedient, *Verſe* 3. *For we our ſelves were ſometimes fooliſh, diſobedient, deceived, ſerving divers Luſts and Pleaſures, living in Malice and Envy, hateful and hating one another.* But the Notes of this Sermon being very large, I chuſe rather to recommend the Reading thereof to the Reader in the *Appendix*, where he ſhall find them. *Numb.* III.

The Eccleſiaſtical Commiſſion, that gave ſuch effectual Check to the Diſaffected in Religion, (eſpecially Archbiſhop *Whitgift* being now at the Head of it) was

The Eccleſiaſtical Commiſſion complained of.

" ſtruck

ANNO 1583. ſtruck at by many. And great Complaints were made of the Rigors and unjuſt Proceedings of it, eſpecially to the Miniſters and Preachers of the Goſpel. And they laboured now that the Queen might be prevailed withal to forbear the iſſuing out of ſuch Commiſſions, unleſs more ſeldom; and perhaps for ſuch Places only, where moſt Popiſh Prieſts were, and Seminaries buſieſt: And as being a Thing needleſs in Effect, ſince the Biſhops in their ſeveral Dioceſes, might preſs Conformity to the eſtabliſhed Religion, and had Power to puniſh other Miſdemeanors. Which Things, it may be, the Lord Treaſurer had mentioned to our Archbiſhop, as Diſcourſes at the Court, to ſtay the Commiſſion; or upon the Archbiſhop's Motion to the ſaid Treaſurer, that an Eccleſiaſtical Commiſſion might ſpeedily be iſſued out from the Queen to him, and other Biſhops and ſufficient Perſons; the better to curb the Inſolence of all the Enemies, comprized under each diſaffected Party, *Papiſt* and *Puritan*; the great Work that now lay upon him to do, upon his Entrance into this Charge in the Government, and Preſervation of the Church.

And for theſe Reaſons and Purpoſes, I find a Paper, conſiſting of divers Arguments drawn up ſhortly by the Archbiſhop for ſuch a Commiſſion, and ſent to the Lord Treaſurer. On the Back-Side of which Paper is written by the ſaid Lord's own Hand, *Reaſons for the Commiſſion Eccleſiaſtical*, Primo Novembris, 1583. The Title of the Paper was,

Reaſons for the Neceſſity of the Commiſſion for Cauſes Eccleſiaſtical.

The Biſhops Reaſons for an Eccleſiaſtical Commiſſion. *MSS. Whitgift.*

" I. *Firſt*, The Eccleſiaſtical Cenſures are too ſhort to meet with notorious " Adulteries and Inceſts; which were puniſhed only by a white Sheet. But by " the Commiſſion, they are puniſhed by Fine, which is very commodious to the " Queen; or by Impriſonment, *&c.*

" II. If any ſuch notorious Offender fly the Dioceſe of his Ordinary, he cannot " be gotten to be puniſhed, but by the ſaid Commiſſion.

" III. If any Man put away his Wife, *ſine alimonijs*, and fly into another " Dioceſe; and ſo from Dioceſe to Dioceſe, he cannot be called but by the " Commiſſion; nor ſhe relieved.

" IV. If any Wife, either Contracted or Married, flee from her Huſband into " another Dioceſe; and ſo from Dioceſe to Dioceſe; ſhe cannot be come by, but " by the Commiſſion.

" V. There is no Law to compel any Man or Woman to ſtay, *Lite pendente*, from Contracting and Marrying, but the Admonition of the " Judge; which they contemn. But the Commiſſion bindeth them not to " Contract.

" VI. The Commiſſion ſeeth, that Search be made for unlawful Books; and " examineth the Writers, Printers and Sellers, upon their Oaths. Which the " Ordinary cannot do.

" VII. Diſordered Perſons, (commonly called *Puritans*) contemn the Cenſures " Eccleſiaſtical. So that the Realm will ſwarm with them, if they be not met " withal by the Commiſſion.

" VIII. If a Benefice be litigious, the Church Door ſhall be ſhut up, Service " ſhall be unſayed, and great Quarrels ſhall grow about the Fruits, yf the " Commiſſion do not by Sequeſtration helpe it. For the Biſhopps Sequeſtration they will contemne, becauſe he can but Excommunicate. And by " that Time the Writt *De Excommunicatio capiendo* can be ſued out, the " Service of God ſhall be intermitted peradventure a Yere, or Two.

" IX. No notorious Fault in any Miniſtre can be notoriouſly poniſhed, but by " the Commiſſion.

" X. The whole Eccleſiaſtical Law is a Carcaſſe without a Soul; yf it be not, " in the Wantes, ſupplied by the Commiſſion.

" XI. The lack of the Commiſſion one half Yere, would breed great " Inconveniences; and more than would in long Time after, be well redreſſed.

The

The Danger of Popiſh Prieſts, who were very buſy about this Time, in perverting the Queen's Subjects, and ſowing Sedition, (and that even in *London*) haſtened this Commiſſion. For the Lord Treaſurer now ſends to the Biſhop of *London*, to make Search in his Regiſtry, and in the Regiſtries belonging to the Priſons, concerning Prieſts committed thither, and particularly, (for ſome ſpecial Reaſon) what Number of them had been taken up about *London* for the firſt Eight or Nine Years of her Majeſty's Reign. To whom the Biſhop anſwered, "That though he could not find any Thing to the Purpoſe, the Jaylors "being ſo oft changed, and that he could find nothing therefore in that Re- "giſtry, for thoſe Years certain. But that he found among them, and eſpecially "in the *Marſhalſea*, that thoſe wretched Prieſts, which by her Majeſty's Lenity "lived there, as it were in a College of *Caitiffs*, did commonly ſay Maſs within "the Priſon, and inticed the Youth of *London*, to his great Grief; and as far "as he could learn, did daily reconcile them. The Names of one of theſe officious Reconcilers was *Hartly*. Whom the Biſhop ſhut up, and laid Irons upon him, till he ſhould hear from their Lordſhips, what Courſe herein they ſhould take hereafter. "But the Commiſſion being renewed, he "doubted not, but my Lord of *Canterbury* would look to theſe dangerous "Perſons on that Side; namely, in the Borough of *Southwark*, ſo near to his "own Dwelling. And ſo taking his Leave of his good Lordſhip, he prayed God to defend him with the Shield of his Providence in thoſe Days, which he called *malicious* and *dangerous*. This was writ from *Fulham*, the 5th of *December*, 1583. And this undoubtedly haſtened the Commiſſion.

ANNO 1583.

A Commiſſion neceſſary againſt Popiſh Prieſts about *London*.

For in this Matter the Archbiſhop had Succeſs; and a Commiſſion was iſſued out ſoon after to him, the Biſhop of *London*, and divers others: As appears by what was related before concerning the Proceedings of that Archbiſhop, and the Commiſſion at *Lambeth*, with the *Kentiſh*, *Suffolk*, and *Suſſex* Miniſters; as well as with the Popiſh Prieſts.

Thus the good Archbiſhop, (to welcome him into his high Place and Dignity) had his Hands full, as you have been told in Part, by Means of the *Puritan* Controverſy. Which created him a great deal of Buſineſs, both before the Parliament Sat, and by Reaſon of their Bills and Petitions, during their Sitting this 26th of the Queen. And all, to preſerve the Conſtitution of the Church, as it was framed in the beginning of the happy Reformation of it; and then eſtabliſhed by Law: And in Obedience to the Queen, who had charged him, to Redreſs and Maintain the State of the Church, that ſhook by reaſon of this Faction.

ANNO 1584.

The Labour of the Archbiſhop in behalf of the Church, occaſioned by the *Puritans*.

And firſt, let me relate, how in this his Second Year, he, with other the Queen's Commiſſaries and Delegates for Eccleſiaſtical Cauſes, framed certain *Articles* or *Interrogatories*, 24th in *November*, to be objected to all Miniſters, whom they, by Virtue of their Commiſſion, were pleaſed to ſummon; for them to anſwer *ex officio mero*. Eſpecially, ſuch as they had Reaſon to ſuſpect, upon Information of their Non-obſervance of the Orders of the Book of *Common Prayer*; and for their Preaching, Teaching and Writing againſt the preſent Government of the Church, by Biſhops, Archdeacons, and their Courts and Officers. Theſe Articles were drawn up at *Lambeth*, in the Month of *May*. Whereby any Miniſters were to be examined concerning their Orders, and the Time and Manner of their Ordination; and whether it were by the Book allowed, for ordering Prieſts and Deacons; concerning their Admiſſion and Calling into the Miniſtry; whether they judged it to be not repugnant to the Word of God; of their Swearing, at that Time of their Ordination and Admiſſion, to the Queen's Majeſty, and Canonical Obedience to their Ordinary, and to the Metropolitan: And many other particular Matters did thoſe Articles conſiſt of. Which I will briefly ſet down with the reſt already mentioned: As, concerning the uſing of the Form of Morning and Evening Prayer, and Adminiſtration of each Sacrament, in ſuch Order and Form as is mentioned in the ſaid Book; and none other, or otherwiſe. Concerning their deeming and judging the ſame to be a Godly and Virtuous Book, and agreeable to the Word of God: Concerning the uſing their ordinary Apparel in their Miniſtration, and not the Surplice: Concerning their uſing, or refuſing

Articles or *Interrogatories* drawn up by the Archbiſhop, to be anſwered by Miniſters, *ex officio*.

to

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to uſe the Sign of the Croſs in Baptizing of Infants: Concerning the refuſing or neglecting to Baptize weak Infants, till they died without that Sacrament adminiſtred to them: Concerning the celebrating of Matrimony, otherwiſe than by the Book was preſcribed; and without a Ring, and the Words then to be uſed; and concerning not uſing thoſe Words, That *by Matrimony was ſignified and repreſented the Spiritual Marriage and Unity between Chriſt and his Church*: Concerning the uſing or refuſing to uſe the Form of Thankſgiving for Women after Childbirth, according to the Book: Concerning the Baptizing Infants otherwiſe, and in other Manner, than the Book preſcribed; and about not uſing the Interrogatories to the Godfathers and Godmothers, in the Name of the Infant: Concerning the uſing of any other Form of *Litany* in divers, or ſome Points, from the ſaid Book: And concerning Refuſal to uſe the *Litany* at all: Concerning the omitting of Reading divers Leſſons preſcribed by the Book, and concerning Reading of others in their Places: Concerning the uſing either not at all, or another Manner of *Common Prayer*, or Service at Burial, from that which the Book preſcribed; and the refuſing to uſe theſe Words, *We commit*, &c. *Earth to Earth; in ſure and certain Hope of the Reſurrection to eternal Life*: Concerning the neglecting or refuſing of other Parts of the *Common Prayer Book*, as being perſuaded, that in ſuch Points it is repugnant unto the Word of God: Concerning adding unto, or diminiſhing, altering and tranſpoſing, according to their own Pleaſure, at the Communion, and other Parts of their Miniſtration: Concerning Preaching, Teaching, Declaring, ſetting Forth, or Publiſhing, Publickly or Privately, Matters againſt the ſaid Book, or ſome Things therein, as repugnant to the Word of God, or not convenient to be uſed in the Church: And concerning Writing or Uttering ſome Things, to the depraving, deſpiſing or defacing any Things contained in the ſaid Book. Further Interrogatories were, concerning continuing in their former Opinions againſt the ſaid Book; and concerning their ſettled Purpoſe to continue ſuch Additions, Diminutions or Alterations, as heretofore unlawfully they had done, in their Publick Miniſtration: Concerning their private Conferences and Aſſemblies; or being preſent at Conventicles, for the Maintenance of their Doings herein; and for the animating and encouraging of others, to continue in the like Diſpoſition; concerning their having before been defamed, preſented or detected publickly, for being Faulty in all and ſingular the Premiſſes, or ſome of them, and having been oft admoniſhed by the Ordinary and other Eccleſiaſtical Magiſtrates to reform, yet had refuſed, or deferred the ſame: Concerning their being required abſolutely, for the Teſtimony of their future Unity with the Church of *England*, and Conformity to the Laws eſtabliſhed, to ſubſcribe with their Hands; that her Majeſty, under God, hath and ought to have, the Sovereignty and Rule over all Manner of Perſons within her own Realms, of whatſoever State, Eccleſiaſtical or Temporal, they be: And that the Book of Common Prayer, and of Ordering of Biſhops, *&c.* contained nothing contrary to the Word of God; and that they allowed the Book of Articles of Religion to be agreeable to the Word of God: And concerning their taking upon them to preach or expound the Scriptures, in publick Places, and in private Houſes, not being licenſed by their Ordinary. Of theſe Articles and Interrogatories an authentick Copy at full Length, which the Archbiſhop ſent to the Lord Treaſurer, is repoſited in the *Appendix*.

Numb. IV.

CHAP.

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CHAP. V.

Some Kentiſh *Gentlemen intercede with the Archbiſhop for their Miniſters. The Communication between them and the Archbiſhop. Some Account of theſe Miniſters: And particularly of* Nicolls, *Parſon of* Eaſtwell: *And* Elye *another. The Archbiſhop procures their Places to be ſupplied, during their Suſpenſions. Mr.* Beal's *Book in Behalf of the Puritans. He affronts the Archbiſhop; who ſends the Sum of it to the Lord Treaſurer: And his own Collections and Animadverſions thereupon.*

Application to the Archbiſhop in behalf of the *Kentiſh* Miniſters.

THE *Kentiſh* Miniſters we ſpake of under the laſt Year, notwithſtanding all the Intereſt they uſed with their great Friends, and their Applications to the Privy Council, yet ſtill remained under Suſpenſion. But now in the Month of *May*, divers Gentlemen of that County repaired unto the Archbiſhop in their Behalf; making their Requeſts to him, that thoſe Miniſters might be reſtored; urging, that they uſed the Book of Common Prayer in their Miniſtry; and what need there was of Preaching in thoſe Parts, ſince theſe were put to ſilence, being cheif Preachers there. And ſuch like Arguments were uſed by them to obtain the Archbiſhop's Favour towards theſe Perſons.

The Communication between the Gentlemen of *Kent*, and the Archbiſhop, concerning theſe Miniſters. MSS. *Whitg. penes me.*

But to take the whole of the Communication between them and our Archbiſhop, I offer it from an authentick Paper, giving an Account thereof; drawn up by the Archbiſhop himſelf, to ſatisfy the Lord Treaſurer *Burghley*, as it ſeems, to whom great Addreſſes were made in their Behalf. Which Paper is entituled *The Summ of the Talk betwixt the* Kentiſh *Gentlemen, and the Archbiſhop of* Canterbury, *May* 8, 1584.

" Firſt, they made their Requeſt in the behalf of their Miniſters, now ſuſ-
" pended.

" It was aunſwered, that if thoſe Miniſters wowld be content to yelde and
" ſubmitt them ſelves to that Order which was taken for the procuring of
" true unitie and peace of the Churche, and mayntenance of orders, *&c.* by
" Law eſtabliſhed, they might be reſtored, otherwiſe not. It was further de-
" clared unto them, how pernicious a thing Diſcorde and Variaunce in the
" Churche was, and what an offence this Diviſion wrought in the myndes of
" manye: How it was the principal cauſe that ſome altogeather revolted from
" the Goſpel, and others made a ſmall accompt of Religion: Beſides that how
" intollerable it was, that a few Men for the moſt part Younge in Years, and
" of very ſmall readinge and ſtudie, and ſome of them utterlie unlearned,
" ſhould oppoſe them ſelves to that, which by the moſt notable and famous
" men in Learninge, and otherwiſe, hath bene and is allowed and confirmed
" from the firſt renewing of the Goſpell in the Realme of *England* in this
" Age, even to this verie Daye, the ſame alſo beinge by Law eſtabliſhed:
" In the uſe whereof God hath hitherto ſo wonderfullye bleſſed this King-
" dome.

" It was likewiſe ſaid unto them, that the effect of theire contention, ſhawed
" the inconvenience thereof: For in Kynge *Edward*'s Tyme, and for the Space
" of VII or VIII Yeres in the begynnynge of her Majeſties Reigne, when
" this ſelf ſame Book was uniformly without quarrellinge thereat uſed, the
" worde of God mighteley encreaſed, tho' it immediatelie ſucceeded Poperie,
" and bredde the moſt famous Profeſſors that eyther then were, or now are; as

ANNO 1584. " the number of Martyrs, and of ſuch as fled beyond Sea in Queen *Maries* " tyme: and alſo the number of Profeſſors in theſe Days ſufficiently declareth; " neither was there anye revoltinge then, or abſenting from the Church, but " daily converting and bringing thereunto: The contrarie whereof hath alto- " geather followed, ſynce the ſaid Book, *&c.* began to be impugned, as it " manifeſtlie appeareth at this Daie.

" It was by them aunſwered, that theſe men, for (to ſome they ſpake) had " not at any tyme ſpoken againſt the ſaid Book in their Sermons, and " that they uſed it in theire Miniſtrie.

" To this it was ſaid that if it were ſo, then was there no cauſe why they " ſhould refuſe to ſubſcribe; ſeeing it is leſſe to ſubſcribe then to doe: And " that it was to be thought, that they would not doe anye thing, which they " ſuppoſed to be contrarie to the Word of God, and that theire Subſcription " to the Communion Booke was no otherwiſe required, then that there is nothinge " therein contrarie to the Word. But (ſaid I) theſe men aunſwere deceiptfullie " for when they ſaye they obſerve the Booke, they meane not that they ob- " ſerve it wholly, as they ought to doe, but in parte, as it pleaſeth them: " Elſe it ſhould manifeſtlie appeare, that they do contrarie to their owne Con- " ſciences; foraſmuch as they have made objections againſt the Booke which " they take to be of greate importaunce, and wherein they pretend not to be as " yet ſatisfied: And whether they have preached againſt the ſaid Booke or " no, I canne not tell: But ſure I am, they have exhibited Articles, not " onely againſt it, but alſo againſt the whole Order, State and Government " of this Churche of *England*, and in effect they condemne all.

" It was agayne by them aunſwered, that theſe were but their objections " exhibited to my ſelf, wherein they were deſirous to be reſolved.

" I told them, that though they were termed by the Name of *Objections*, " yet in Deed they were *Aſſertions*; and that although I had beſtowed much " tyme in reaſoninge with them, and aunſwering the ſame, and that they " ſignified unto me, them ſelves to be ſatisfied in divers of the ſaid objecti- " ons, yet nevertheles doe they ſtill perſiſt in theire wilfulnes: Neither can " I gett them to ſett downe wherein they are ſatisfied, and wherein they are " not. I added further, that they did not onely deliver their Objections " to me, which had bene tollerable; but they alſo gave out diverſe and " ſundrie coppies abroade to others contrarie to their Dutie, to the ma- " nifeſt breache of the Law, by Act of Parliament eſtabliſhed, to the advance- " ment of their own glorie, and to the encreaſe of the contention and Schiſme by " them and others maynteyned.

" The Gentlemen again ſaid, that it were verye harde to deale in this man- " ner againſt Preachers, as did in all points of Doctrine and Subſtaunce " agree with us, differing onelye in Rites and Ceremonies.

" I aunſwered, that they differed from us in ſome Poynts of Subſtance: And " if they did not, that yet they were not to be ſuffered, unleſſe they could be " content to conforme themſelves to obey the Orders and Rites of the Churche: " And that no Churche in Chriſtendome, being under one and the ſame Go- " vernment and Governors (one onelye to my Remembrance excepted) did " tollerate any Man to breake theire Lawes and Orders, or to varie there- " from: No, not the Churche of *Geneva*, which in that Poynte is moſt ſtreight: " And that they may not thinke ſo baſely of this Realme of *England*, that therein " Schiſms and Sectaries ſhould be tollerated, and everie Man doe what he " liſt, contrary to the Example of all other well governed Churches and Common- " wealthes.

" They

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" They ſaid that theſe Men were no *Hereticks* nor *Schiſmaticks*.

" I aunſwered, that howſoever they avoyded the Name of *Hereſie*, yet they " could not avoid the Name of *Schiſm:* For he is an *Heretick* that erreth in " Principal Points of Religion, and Matters of Subſtaunce, if he therein perſevere: " And he is a *Schiſmaticke*, which conſentinge with the Churche in all Articles " of Salvation and of Subſtannce, yet nevertheleſs varieth therefrom in Orders " and Ceremonies, and for the ſame contendeth in the Churche: Which Di- " ſtinction, I told them was St. *Auguſtynes*, as indeed it is: Who further " addeth, that ſuche Men are not of the Churche. And *Chryſoſtome* ſaith, that " it is, *Non minus malum eccleſiam ſcindere, quam in hæreſim incidere.*

" They ſaid agayne, that they lacked Preachinge, by reaſon that theſe men " were put to ſilence.

" I aunſwered, that that could not be, for there were in my Dioceſe foure- " ſcore Preachers, I might have ſaid, one hundreth and more, as in truthe there " is: All which have ſubſcribed and doe preache, five, or ſeven, or ten at the " moſt onelye excepted; whereof eight of the ſaied tenne are not, nor ever were " licenſed to preache by anye Biſhop, or other ordinance or lawful authoritie: " And that ſome of them were ſo unlearned, that I for my part would be lothe " to give them licence to preache, though they ſhould ſubſcribe: And likewiſe, " I made this offer unto them, that whereſoever I diſplaced any Preacher " or Miniſter, I would place as good or better in his roome, if I might have the " diſpoſition thereof: So that in that reſpect they ſhould have no cauſe to com- " playne, unleſſe they had the word of God in reſpect of perſons, and thought " that no man would preache it but theire Miniſters, which opinion I hoped " was farre from them. I told them moreover, that moſt of them which then " came to me, had no cauſe themſelves to fynde fault for lacke of preachinge, " manye of them beinge reſident in the Innes of the Courte, and ſome of them " dwellinge in other parts of my Dioceſſe, where preachinge is plentiful. I fur- " ther added, that the proffit of preachinge did not conſiſt in many Sermons, or " muche talkinge, but in learned, material and effectual Sermons: Alledging " further, that the chiefe and principall frute which theſe men work by their " preachinge, is diviſion and contention. Which appeareth in this, that their " Pariſhes are all, or for the moſt part, divided, and at debate amongſt them- " ſelves, ſynce theire comynge thither, which maketh them odious to the ſaid " pariſhoners, and to the common people, (as I am crediblie enformed.)

" To the which Mr. *Haymond* aunſwered, that that was an eſpecial token of " the ſpiritt of God; becauſe Chriſt ſaid, that he came not into the world " to ſend Peace, but the Sworde.

" I aunſwered, that he was deceived in the Meaning of that Place, and that " Chriſte ment thereby onelye that he came to divide Chriſtians from Infidells, " and not to divide Chriſtians one from another amongſt themſelves. Indeed " the *Anabaptiſts* (whoſe Names for ſome Cauſe I then concealed) proceedinge " in the Begynnyng, in the ſelf ſame order and manner that theſe men now " doe, alledged that very text for the mayntenance of their contentions, " which they ſtirred up in like manner amonge the people, and they were aun- " ſwered, even as I have aunſwered now.

Account of theſe Miniſters, ſent the Archbiſhop, by Dr. *Lakes*, Commiſſary of the Court of *Canterbury*.

But notwithſtanding the fair Characters theſe Gentlemen gave of their Miniſters, *Stephen Lakes*, the Archbiſhop's Commiſſary in thoſe Parts, an active Man, in his Letter to his Grace, Dated *June* 28. 1584, from St. *Stephens* near *Canterbury*, (who well knew them) gave another Account of them.

This *Lakes* was Doctor of Laws, Canon of *Chriſt*'s Church, *Canterbury*, and made by our Archbiſhop's Predeceſſor *Grindal*, his Commiſſary, (together with one *John Gibſon*, LL. D.) of his Court at *Canterbury*. Whoſe Grant bore Date

Cæteraq; omnia & ſingula, quæ ad Officium Commiſſarii Conſ. noſtri ibm. de jure vel conſuetudine ab antiquo ſpectare dinoſcuntur, faciend. exercend. atque expedienda, &c. Regiſt. *Grind.*

Jan. 30. 1581. "To take Cognizance of, and proceed "in all Cauſes and Buſineſſes, Suits, and Complaints "within the City and Dioceſe of *Canterbury*. And to "do, exerciſe and diſpatch all Things whatſoever, that "by Right or Cuſtom were known to belong of old to "the Office of his Conſiſtory there. This Perſon ſtill

ANNO 1584. continued Commiſſary of the Conſiſtory Court to this Archbiſhop. And now (according to his Duty) acquainted him with his Proceedings, and particularly with the Qualities and Behaviours of theſe *Puritans*. "That concerning one "of them, Mr. *Nicolls* by Name, being the Chief or Ringleader of the reſt "out of Order; (yet in that Supplication by the Gentlemen of *Kent*, by that "often repeated Verſe, the Tenor Verſe of their Supplication, *viz. None can "tell better than we: None can tell better than we*;) it was verified, [certified] "and pretended, that theſe Men, (whereof he was ſure they meant Mr. *Nicolls* "to be one, one on whom they moſt relied) were Men of good Order, and "peaceable Behaviour in the Church, no way derogating, neither in any Word "digreſſing, or varying from the Book of *Common Prayer*, but executing the "Divine Service, and Adminiſtration of the Sacraments, according to the ſaid "Book. That his Grace ſeeing now a Bedroll (which *Lakes* had ſent up) of

Mr. *Nicolls*. "Diſorders committed by Mr. *Nicolls*, (one of the reſt whom they would moſt "juſtify) would now rather muſe and enquire, what one Point there is in all "the whole Book, not tranſgreſſed by him. And ſo withall perceive, what "little Credit was to be given to thoſe Gentlemen in ſo raſh and boldly "juſtifying ſo many Perſons, and ſo many Diſorders in one of them, but by that "arrogant and preſumptuous Verſe, *None can better tell than we*. And that by "this Note of *Nicolls*, one of them, his Grace, he ſaid, might conjecture of the "Miſrule of the reſt. And he left his Cenſure of the Man to his Grace's Wiſdom "and Diſcretion.

Which Information of *Lakes* againſt this Man, was as follows:

Miſorders committed againſt the Book of Common Prayer, *by the* Perſon *of* Eaſtwel, May ---- 1584.

Miſorders by the Parſon of *Eaſtwel*.

Firſt, The Order of Prayer was not uſed according to the Order of the Book of *Common Prayer*, appointed to be uſed in the Churches. For divers Things were pretermitted: As, the Exhortation in the Abſolution, the Ninety Fifth *Pſalm*, called *Venite, exultemus, Te Deum Laudamus*, the Creed, the Three Collects, the Creed called *Athanaſius* his Creed, the Litany.

For the *Parſon* of *Eaſtwel* began ſometimes with the General Confeſſion, or the *Lord*'s *Prayer*, and the *Pſalms* and *Leſſons*, and the Sermon, continuing one Hour and an Half; and Singing a *Pſalm* before and after the Sermon, ended their Prayer.

If there were a Communion, the Table being ſet in the Body of the Church, he uſed the *Lord*'s *Prayer*, the Collect *Almighty God, unto whom*, &c. the Epiſtle and Goſpel, the General Confeſſion of the Communicants: And then uſed theſe Words, *The Body of our Lord Jeſus Chriſt which was given for us, preſerve our Bodies and Souls into Life Everlaſting*. And delivering the Sacramental Bread to the Communicants, ſitting in the Pews in the Body of the Church, ſaith to them, *Take and eat this in Remembrance that Chriſt died for thee*, &c. And taking the Cup, ſaid, *The Blood of our Lord Jeſus Chriſt, which was ſhed for us, preſerve our Bodies and Souls into Life Everlaſting. And we drink this in Remembrance, that Chriſt his Blood was ſhed for us*, &c. And the Clark delivereth the Cup to the firſt Communicant. And one taking the Cup of another, they drink all of it, Singing the *Pſalm* of Thankſgiving; and depart. [Which *Pſalm* is that ſet after our *Pſalms* in *Meetre*, Intituled, *A Thankſgiving after the receiving of the Lord's Supper*; beginning, *The Lord be thanked for his Gifts*, &c.]

Alſo, at the Miniſtring of Baptiſm, the Father is commanded to be preſent, and to anſwer to the Queſtions with the Godfathers, and Godmothers: And omitteth the Signing of the Infants with the Sign of the Croſs, with other Things there appointed to be uſed.

Item, The

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Item, The Chancel is unpaved in divers Places; and the paving Tiles carried home to the *Parſon*'s Houſe. The Stools which were in the Chancel were ſet in the Body of the Church. The Choir Doors are pulled down, and ſet in the Church-Yard. And neither Chancel, nor the Body of the Church have the Ten Commandments ſet up in them: But lieth very undecently and unorderly, contrary to her Majeſty's Injunctions.

Alſo, whereas by Order the Woman that cometh to Church to give her Thanks after Child-Birth, by Order of the Book, ſhould ſit nigh to the Communion Table, and the Miniſter to ſtand by her, to uſe the Form of Prayer there ſet down; he hath appointed them to keep their own Seats; and contrary to the Order appointed, uſeth ſome part of the Prayer, ſtanding in his Seat, appointed for Publick Prayer.

And at Marriages, uſeth ſuch Order as ſeemeth beſt to himſelf, omitting the Order of the Book.

One *Wood*; his Character, and Deprivation.

Another of theſe Refuſers was one *Leaver Wood*; Commiſſary *Lakes* called *Cor fatuum ac puerile*. Him the Archbiſhop had, it ſeems, for his Obſtinacy Deprived. He told the Archbiſhop in the ſame Letter, "That his Grace had "taken the beſt Courſe with him; perceiving that Folly and Ignorance had left "no Place in him for wholſome Nourture, and Underſtanding, though his "Grace had given him never ſo long Time to be reformed. Adding, "That "ſuch Examples ſometimes were good and profitable for the Church; that ſuch "as could not be cured, might be cut off from it. And what Want, ſaid he, "could the Church find of ſuch Members, which being incurable, and ſo "corrupt through their Fooliſhneſs, were not once felt, when they were cut "off. Whether it were that thoſe Members were ſo unprofitable to the Church; "or for that new Members, by his Graces godly Care and Proviſion, did ſo "ſhortly ſuccreaſe inſtead of thoſe. Thus he thought fit to open his Judgment to the Archbiſhop concerning theſe Men, and the Puniſhment inflicted on them.

Elye complies.

Another of this Sort was Mr. *Elye*; who upon the Archbiſhop's Patience, and allowing him Time, did at laſt comply. Of this Man, thus did Mr. *Lakes*, aforeſaid, inform the Archbiſhop. "That he, though ſomewhat late, for his "own Diſcharge of his Cure, and for the Benefit of the Church, yet in good "Time for his own Safety, had ſubmitted himſelf to Obedience to his Grace's "Proceedings: And that he had good Cauſe to be thankful to his Grace for "his Forbearance in his ſo long Reſiſtance of his Grace's lawful Commandment. "But that the laſt *Sunday*, as he heard, he executed very orderly, and preached "the ſame Day; ſaving, that ſome could have wiſhed him to have uſed a "Word or Two of his Reconciliation to the Peace and Unity of the Church; "from whence he had ſo long, ſo far withdrawn himſelf. And laſtly, he ac-"quainted the Archbiſhop with the Occaſion of his Submiſſion. That having ſent for the Churchwardens there, his partial Friends, (as he called them) who, as he had, he ſaid, Experience thereof, accounted it more Service to God, againſt their Oath, to exempt their Vicar from Preſentments, than by preſenting a Truth, to perform a good Conſcience: Them he called to anſwer certain Articles: Whereby to find out the Defects of their Miniſter; and to deal with them for concealing of the ſame. They were very loth to be ſo ſifted. And their Vicar, the ſaid Mr. *Elye*, had much ſought that they might be ſpared. And this very Thing he took to be, not the leaſt Reaſon to induce *Elye* to Conformity. Whereunto he now being come, the Commiſſary added, that he ſhould want no Exhortations to ſtand therein; and that he ſhould be more looked unto than heretofore; [ſince the want of regarding him, and ſuch as he, gave Encouragement to their breaking of the Laws in their diſorderly Miniſtration.]

All this Account of theſe Men, and the particular Circumſtances of theſe his Proceedings with them, did this Officer of the Archbiſhop relate to him. And his Letter wherein theſe Matters are ſet down, the Archbiſhop thought fit to communicate to the Lord Treaſurer; whereby he might himſelf the better judge of the Temper of theſe Miniſters, (notwithſtanding the Interceſſion made for them)

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them) their ſmall Learning, their Labour to create Diſquiet and Diſturbance in the Places where they dwelt; and to do what in them lay, to hinder the Supply of thoſe Cures they were ſuſpended from; the better to make their Slanders believed, *viz.* that the Churches ſince their Suſpenſions, were unſerved.

The Archbiſhop ſupplies the Places of theSuſpended, and by whom.

Which was not true. For the Archbiſhop, as he ſuſpended theſe Miniſters, or ordered them to be ſuſpended or ſequeſtred from officiating in their Places and Pariſhes, ſo he took Care to have them well ſupplied; eſpecially being in his own Dioceſe. Theſe Pariſhes were *Horton*, *Eſtwel*, *Weſtwel*, *Selling*, *Aldington*, *Egerton*, *Hawkherſt*, *Chart Magna*, *Boughton*, *Mountchenſey*, and *Aſhford*. For the ſufficient Supply of which Cures, he ſent Order to the Archdeacon, and his beforeſaid Officer there at *Canterbury*. And what was done therein, together with ſome Account of theſe Refuſers, the ſame Officer, by his Letter mentioned before, ſignified to the Archbiſhop. Namely, That the Cure of *Horton* was diſcharged by the Vicar of *Stowting*, diſtant about a Mile from *Horton*. *Eſtwel* and *Weſtwel*, as not diſtant a Mile aſunder, were diſcharged by one Mr. *Coxon*, a ſufficient Man, licenſed by Authority to ſerve them both: And did accordingly diſcharge the ſame; though the Vicars of each Place did much repine at him, to weary him away, as the Manner, he ſaid, of thoſe Men was. *Selling* was ſupplied by the Vicar of *Brabourne*. But Complaint having been made unto his Grace of the want of Divine Service there, the ſaid Officer had charged therewith Mr. *Halden*, the Vicar there, and alſo Mr. *Wreak*, Vicar of *Brabourne*; which Two undertook before him, to diſcharge the ſame. But they both avouched (notwithſtanding the falſe Reports) that the ſame had been well and orderly ſerved, ever ſince he took that Order; ſaving One or Two Days only in the Forenoon, when the Vicar of *Brabourne* Miniſtred the Communion to his own Pariſhioners. And the ſaid Commiſſary *Lakes*, further made Enquiry thereof by the Churchwardens there: Who likewiſe under their Hands, with others of the ſame Pariſh, avowed the ſame to be ſo, and not otherwiſe.

Aldington was ſerved by Mr. *Merick*, a ſufficient Man, a Graduate, and Licenſed Curate there. *Egerton* was furniſhed of a Curate lately placed there by the Archbiſhop's Commiſſary, aforeſaid: His Name was *Hynde*, whom his Grace lately had inſtituted to the Parſonage of *Pevington*, little above half a Mile from *Egerton*. *Hawkherſt* indeed had been very ill ſerved, and had been ſo ever ſince the Curate's Departure. But this (not by the Commiſſaries Fault, but) was wholly to be imputed to Mr. *Grene*, the ſuſpended Miniſter himſelf; who neither could quietly permit a Curate there, but never reſted till he was gone; nor at any Time ſince would take a Courſe for the Service of the ſame Cure; though he had often received Admonition thereof. For which *Lakes* would (as he told the Archbiſhop) have dealt with him before, but that his Grace had [in Kindneſs] forbad him to proceed with him any further; and that he himſelf meant to take Order with him otherwiſe.

Great Chart was alſo badly ſerved; whereof Mr. *Carſlake* could not be excuſed; who therefore had been ſequeſtred long before this Time, by the Commiſſary, but that Mr. Archdeacon told him, that my Lord of *Dover* [Suffragan *Rogers*] intreated his Grace for his Son-in-Law, that the Service of the Cure might be at his Proviſion; and that it ſhould be well and ſufficiently diſcharged. Howbeit, that Promiſe was not performed. For neither did the Suffragan of *Dover* remain there; whereby ſome part of that Charge might have been fulfilled, as was promiſed; neither was there any ſpecial Curate commended to the Commiſſary to ſerve there. Neither had he made any reaſonable Supply by the next adjoining Neighbours; but let it lie deſtitute. The Commiſſary therefore ſent for Mr. *Grene* and Mr. *Carſlake*, to be with him at a Day, and to bring ſuch Curates with them as might ſupply for them, or elſe to ſhew Cauſe, why he ſhould not ſequeſter their Benefices.

Curates difficult to be procured, and why.

As for *Boughton Mountchenſy*, he ſent word to the Archbiſhop, that it ſhould be provided with all convenient Speed: But he ſaid, that indeed there was ſuch Scarcity of ſufficient Curates; and that ſuch as had been ſent to thoſe ſuſpended Places had been ſo badly intreated, that hardly any might be gotten for thoſe Churches.

Churches. For thoſe wayward Miniſters, (as he wrote to the Archbiſhop) ſuch was their Vainglory, that this was all their Practice, to work all ways they could, that there ſhould be no Supplies in their Rooms. That the Magiſtrates might be murmured at thereby, and the Populary deſired again. Or if any Supply were made by any other, then ſo to traduce them by ſlanderous Reports, that they might appear vile and contemptible, in Compariſon of themſelves. Of this conceited and haughty Behaviour Mr. *Lakes* told ſome of them enough to their Faces, as Occaſion had been offered. ANNO 1584.

Aſhford alſo had reaſonable Proviſion for their Service; as alſo for the Continuance of their *Saturdays* Exerciſe; for as the Archbiſhop had aſſigned ſome thither for that Purpoſe; unto them were others adjoined to take their Turns with them, for the more certain and eaſy Performance of that Duty. And they were Mr. *Walſal*, Parſon of *Eſtlinge*, Mr. *Lynſey*, Parſon of *Little Charte*, Mr. *Graunge*, Parſon of *Frittendon*, and Mr. *Bourne*, Parſon of *Hinxhil*; and if need were, Mr. *Walter*, Vicar of *Charing*.

The Archbiſhop affronted by Mr. *Beal*. His Book.

This Diligence in the good Archbiſhop, of reducing the Miniſters of the Church to an uniform Obſervance of Rules, created about this Time a great deal of Diſturbance, by Means of a zealous Taker of their Parts, and ſo a great Friend to theſe incompliant Miniſters. This was *Robert Beal*, a Clark of the Queen's Council, and a Man of Parts and ſome Learning: Who now thought fit more openly to ſhew his good Will towards them, partly by a Book of his own Writing in their Behalf; and partly by his intemperate Language and rude Behaivour, uſed towards the Archbiſhop, and that in his own Houſe at *Lambeth*. Where in the Month of *April*, he came and preſented his Book to him, which did ſo much reflect upon the Conſtitution of the Church, upon the Archbiſhop, and upon the Queen herſelf; that he took the Pains to draw up a Summary of it, to communicate it to the Lord Treaſurer. Whom as he bore the Archbiſhop a ſpecial Kindneſs, and was ready to countenance and aſſiſt in his Affairs for the Service of the Church, the Archbiſhop acquainted with all his Proceedings and Occurrences. Which Sum or Contents of the ſaid Book ſo by him drawn up, was as followeth.

The Archbiſhop draws up a Summary of it.

Lett. and Pap. of *Whitg.* penes me.

" Whereas it is a moſt glorious part of her Highneſs Style to be *Fidei* " *Defenſor*, and ſo of Preaching and all other Things, *Conducentium ad Fidem*, " I do not take away, alter and abaſe that high Style ſo much as others " doe, principally to extend that authoritie in ſteed of Faith, to be a de- " fendreſs of beggerlye, *Popiſh*, Antichriſtian rites, and ceremonies, *quæ fidem* " *impediunt & deſtruunt*.

" Her Majeſties *Authoritie* is uſed, yea abuſed, as a cloak, by the ſuppreſ- " ſion of ſuch as miſlike ſome rites and ceremonies *obliquè*, to cover and " maynteyne ſuch foul Abuſes and Enormities, which the Prelacie is deſirous " (as Experience hath taught) not to have touched nor reformed, and yet her " Majeſtie hath promiſed and commanded it ſhould be redreſſed.

" The name of *Obedience* is verie plauſible, and therefore ſubtellye wreſted " and turned from her Majeſties true meaninge, to ſerve private Turns: And " manye tymes upon ſurmiſes, ſuggeſtions, and wronge informations, both " Prynces and theire Lawes are drawne from their true uſe and intention, to " be made and applied for other particular Purpoſes. As was the Law againſt " *Daniell*, craftily deviſed, under a fair ſhew of the King's authoritie, and yet " proceedinge of his Enemyes malice, and compaſſed and executed by impor- " tunitie againſt the Prynces Will.

" The Biſhops have no Authoritie by the Law of God, or poſitive Law of " this Realme, to impoſe ceremonies as they have done.

" Sundrie points in the Book of Common Prayer are not authoriſed by " Law; and ſo enforced without Law, and contrarie to the meaning of the " Parliament, *viz.* The Kalender, certain Leſſons, Faſte uppon Saynts Evens, a " moſt godlie prayer for her Majeſty, and the Biſhops, wafer Cakes in the " Communion, *&c.*

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" Seinge the Statute made 1°. of her Majeſties Reigne, is penall, and there-
" fore to be literally and ſtrictly underſtood, (and it alloweth but of a Book
" with three additions, and not otherwiſe:) If there be no firſt Book, nor
" ever was with ſuche three additions, and not otherwiſe, then there is no
" allowance or confirmation of any Law: And foraſmuch as this Booke which
" we have, hath more additions, it is another Book, and diverſe from that
" which the Law requireth and confirmed. And ſo hitherto there hath bene
" no Booke publiſhed according to Law at all.

" It maye appeare that many thinges bear the cloke and colour of the Law
" which are not Law, and have bene and are obtruded as law; whereupon I
" thinke manye good and ſimple men have been condemned and puniſhed con-
" trary to Law.

" He ſaith, that the corner'd cap, tippett, ſquare gowne or cloke, are not
" mencioned in the Law, and therefore have no force of law, *&c.*

" He goeth about to prove, that diverſe ceremonies which were uſed in the
" ſecond and third year of kinge *Edwarde* the ſixt, which he termeth *ſuperſtitious*
" and *abſurde*, and not meete to be obſerved, are by Law in Force, and yet now
" omitted contrarie to Law.

" He playnelie denieth, and goeth about by ſundrie reaſons to prove, that
" Prynces and Magiſtrates have no authority to make Lawes in things indifferent,
" to bynde men to the obſervation thereof.

" He ſaith, that to geve that authority unto Prynces Lawes, and decrees of
" Magiſtrates, that all theire Preſcriptions in indifferent thinges, ought to rule
" mens conſciences, and make them abſolutely good, he holdeth for no Chriſtian,
" but for a doctrrne fit for Antichriſte, who muſt in ſuch ſorte ſitt, *in Templo*
" *Dei.*

" No Prynce, yea, not all the Prynces in the World, have authority
" to ordeyne, but that indifferent Things are indifferent Things; and
" ſo muſt contynew ſtill without any alteration, or changing of their own
" Nature, *&c.*

" In indifferent things (ſaith he) *Multa ſæpe non facienda, quæ lex imperat.*

" No Law poſitive whatſoever, can have more authoritie than the Law of
" *Moſes* had, concerninge the obſervance of the Sabboth and Circumciſion;
" which nevertheles was to be kept or not kept, as the rule of charity did
" require.

" But the troth is, (ſaith he) whenſoever indifferent things are abuſed, con-
" trarie to the rule of charity, and the cauſe of the firſt eſtabliſhment, they ought
" to be abrogated.

" Wherefore it is firſt to be proved (ſaith he) that God hath geven autho-
" ritie unto Prynces touching indifferent thinges, to make them abſolutelie good
" and lawful by commandment, and of neceſſitie to be obſerved by the inferiours.
" And untill then, becauſe I fynde no ſuche Doctrine in God's booke, your L.
" muſt pardon me, if I canne not be of your L. opinion, but think it to be verie
" impertinent and dangerous.

" The Yoke of Papiſticall ceremonies ought not to be layed upon any againſt
" their willes.

" The Ordinances made by the Apoſtles, *Acts* xv. proceeded from the holie
" Ghoſt, and perſons of greater authoritie than anye Councell, Parliament, Prince,
" or Prelate ever ſynce had, and yet was without anye ſpecial revocation abrogated
" by the rule of charitie.

" Yea, where *teſtimonium ſpiritus ſancti* is, Rites are not to be exacted, but left
" to the libertie, *ſpiritum habentis.*

" Surely a magiſtrates office (ſaith he) extendeth ſo farr as God hath ap-
" pointed it, which is Lorde unto bothe, and is not to be drawn further.
" But the Lord hath reſerved the conſcience of man to be ſettled by hym ſelf in
" his good Tyme, as he thinketh meete in theſe indifferent thinges of Dayes
" and Meates, (as the Apoſtle ſaith;) and therefore the Magiſtrate ought not
" to entermeddle with that caſe, which the Lord hath reſerved to hym ſelf: And
" as the Lord hath not left the judgment of Chriſtian Doctrine unto the Com-
" mandment of any Magiſtrate whatſoever, either ſpiritual or temporal, but

" unto

" unto the particular conſcience of everie one of his Sheepe, which *vocem ejus* ANNO
" *audiunt, & alienum non recipiunt*; ſo hath he done for this parcell of 1584.
" doctrine, touchinge the true uſe of indifferent things: And ſo as well
" for the one as the other, the rules are to be obſerved; *Cavete a pſeudo-*
" *prophetis*, &c.

" He goeth about to prove, that they extend the authoritie of the magiſtrate
" farther than by the Word of God it ſhould be, which ſay, that the judgement
" of the rule of charitie, touchinge the uſinge of indifferent thinges, dothe con-
" ſiſt in the magiſtrates, and ſhould not be left to the particular conſcience of
" everie man.

" He ſaith, that a magiſtrate may reſtrain exceſſe and vanitie in apparell;
" but if he ſhould goe about to bringe it unto a certein forme, the uſe whereof
" might be offenſive to a Chriſtian mans conſcience, then ſhould he exceede his
" authoritie.

" Becauſe the Apoſtle will have obedience for conſcience ſake, he concludeth,
" that therefore no Things indifferent muſt be commanded that is againſt the
" conſcience of anye, for then no true obedience is ſought.

" He is perſuaded, that the ordinances of ſuch ceremonies, which are pre-
" ſcribed to be neceſſarilie obſerved in this Churche, have not been made ac-
" cordinge to the rule of charitie and edifyinge; and therefore he think-
" eth them unlawfull, and that the partie which with a good conſcience
" refuſeth to obſerve them, committeth no diſobedience, nor offendeth anye
" Law.

" In the Communion Booke he miſliketh the readinge of the *Apocrypha*
" in the Churche; private Baptiſme; the Croſſe in Baptiſme: Interrogatories
" miniſtred unto Infants; the Ringe in marriage, theiſe names *Mattyns*, *Evenſonge*,
" *Collects*, *Anthems*, *Offertorie*, *Letanye*, *Rogations*, *Advent*, *Epiphany*, *Septuage-*
" *ſima*, *Wafer Cakes*, *kneelinge at the Communion*, &c.

This Paper was thus endorſed by the Lord Treaſurer's own Hand, *April* ---- 1584. *A Summary of a Book writteu and preſented unto the Archbiſhop of* Canterbury *by Mr.* Robert Beal.

There is another Sheet of the Archbiſhop's Secretaries Writing, being the Archbiſhop's Collections, and Animadverſions upon the foreſaid Book, and Arguments of *Beal* againſt the Biſhops and Book of *Common Prayer*, and the Uſages of Divine Service; alſo bitterly by him inveighed againſt: Which Sheet bears this Title, *Some Points in Mr.* Beal's *Book, exhibited to the Archbiſhop of* Canterbury; *and the Abſurdity and Inconveniencies which follow thereof.* Which Writing the Archbiſhop ſent alſo, together with *Beal*'s Book, to the Lord Treaſurer; that he might have a fair Sight of the Merits of the Cauſe, and the Matters controverted between them. This Paper had alſo an Endorſing of the Treaſurer's Hand; *viz. April* ---- 1584. *Certain Notes out of Mr.* Beal's *Book, ſent to the Archbiſhop of* Canterbury; *with Inconveniences enſuing thereupon.* This excellent Paper being ſomewhat long, (that it may not interrupt our Hiſtory) I have laid in the *Appendix*, as worthy the Reading. *Numb.* V.

The Archbiſhop's Anſwer to *Beal*'s Book

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CHAP. VI.

Beal's *rude Carriage and Speeches to the Archbiſhop at* Lambeth. *He acquaints the Lord Treaſurer therewith: And asketh his Advice.* Beal's *inſulting Letter to the Archbiſhop. The Contents thereof. The Archbiſhop clears himſelf of* Beal's *Imputations, in a Letter to the Lord Treaſurer.* Beal *ſtill abuſive of the Archbiſhop. Advice to the Lord Treaſurer about a Printing Preſs at* Cambridge.

Beal falls into a great Paſſion with the Archbiſhop. *Epiſt. Whitg. penes me.*

BUT this Matter of the Book ended not ſo, but proved the Occaſion of much Diſturbance to the Archbiſhop, by reaſon of the uncivil and inſolent Uſage that *Beal* gave him a while after: It was on the 5th of *May* that he comes to *Lambeth*, and demands his Book of the Archbiſhop. Who refuſed to give it him; becauſe, as he told *Beal*, it was written to him, and therefore no reaſon he ſhould require it again. And that he had, he made no doubt, a Copy of it: Which if he had not, he would cauſe it to be tranſcribed for him. But *Beal* fell immediately into a great Paſſion with the Archbiſhop, for proceeding in the Execution of the Articles, *&c.* and told him in Effect, that he would be the Overthrow of this Church, and a Cauſe of Tumult; with many other bitter and hard Speeches, (which the Archbiſhop thought was the true End of his Coming.) All this he bore patiently, and wiſhed *Beal* to conſider, with what Spirit he was moved to ſay as he did. For, ſaid the Archbiſhop, it cannot be the Spirit of God. Becauſe the Spirit of God worketh in Man Humility, Patience and Love: And your Words, ſaid he, declare you to be very arrogant, proud, impatient and uncharitable.

Beal's irreverent Behaviour towards the Preachers before the Queen.

This Man was obſerved to have carried himſelf very irreverently at the *Lenten* Sermons lately preached before the Queen; gybing and jeſting openly thereat, even in the Sermon Time, to the Offence of many. And eſpecially of ſuch Sermons as did moſt commend her Majeſty, and the State, and moved the Auditory to Obedience. For which Miſbehaviour the Archbiſhop took this Occaſion to reprove him, telling him, how the Spirit of God moved Men to hear the Word of God with Meekneſs, *&c.* but that he had heard with Diſdain almoſt every Sermon preached before her Majeſty that *Lent*. Which notwithſtanding *Beal* confeſſed, and juſtified: Accuſing ſome of the Preachers of falſe Doctrines, and wrong Allegations of Doctors, *&c.*

The Archbiſhop tells him what he thought of his Book.

And again, he began to extol his Book, and to ſay, that they [the Biſhops] were never able to anſwer it, neither for Matter of Divinity, nor yet of Law. But the Archbiſhop told him, as the Truth was, that there was no great Subſtance in the Book; that it might be very ſoon anſwered; and that it did appear, that neither his Divinity nor Law was great. He further wiſhed him to be better adviſed in his Doings; and told him, that indeed he was one of the principal Cauſes of the Waywardneſs of divers, becauſe he gave Encouragement unto them to ſtand in the Matter; telling them, that the Articles ſhould be revoked ſhortly by the Council, and that his Hands ſhould be ſtopt, and ſuch like. Which, ſaid the Archbiſhop to him, was ſpread abroad in every Place; and was the only Cauſe that ſo many forbore to Subſcribe. Which, (as the Archbiſhop told the Lord Treaſurer, to whom he gave all this Relation) was true, and he could not deny it.

All this while the Archbiſhop talked with him privately in the upper Part of his Gallery, the Biſhop of *Wincheſter*, and divers Strangers, being in the other Part thereof. But Mr. *Beal* beginning to extend his Voice that all might hear,

the Archbiſhop began to break off. Then he being more and more kindled, uttered very proud and contemptuous Speeches in the juſtifying of his Book, and contemning the Order eſtabliſhed, to the Offence of all the Hearers. Whereunto, being deſirous to be rid of him, the Archbiſhop made but ſmall Anſwer; but told him, that his Speeches were intolerable, that he forgat himſelf; and that he would complain of him to her Majeſty: Whereof he ſeemed to make ſmall Account; and ſo he departed in great Heat. *ANNO* 1584. Threatens to complain of him to the Queen.

But before the Archbiſhop would do this, he by a Letter dated *May* 6, (being the next Day after) acquainted the Lord Treaſurer, his Friend, with all this Diſcourſe, and required his Advice therein. He told the ſaid Lord, " How much he had born with *Beal*'s intemperate Speeches; unſeemly to " him to uſe, tho' not in reſpect of himſelf, yet in reſpect of her Majeſty " whom he ſerved, and of the Laws eſtabliſhed, whereunto he ought to owe " ſome Duty. ------ And then having related his ill Behaviour, and Speeches, he ſubjoined, " That he was loth to hurt him, or to be an Accuſer; neither " would he proceed therein further than his Lordſhip ſhould think it conve- " nient. But that he was never more abuſed by any Man at any Time in " all his Life, than he had been by him ſince his coming to that Place, in " Hardneſs of Speech, for doing his Duty, and for Things belonging to his " Charge. Aſſuring his Lordſhip that *Beal*'s Talk tended wholly to the in- " creaſing of the Contention, and to the animating of the Wayward in their " Waywardneſs: Caſting out dangerous Speeches: As tho' there were Likeli- " hood of ſome Tumult in the reſpect thereof. Whereas indeed, (for which " the Archbiſhop thanked God) the Matter grew to greater Quietneſs than, he " thought, the other wiſhed; and would be ſoon quieted, if they, the Biſhops, " were let alone, and thoſe diſcontented Perſons not otherwiſe encouraged. " That it ſeemed that *Beal* was ſome way diſcontented, and would wreak his Anger " upon me, ſaid the Archbiſhop. The Tongues of theſe Men, added he, taſte " not of the Spirit of God. And then he applied to his Lordſhip in theſe Words, " Your Lordſhip ſeeth, how bold I am to impart unto you my pri- " vate Cauſes. Truly, if it were not that my Conſcience is ſettled in theſe " Matters, and that I am fully perſuaded of the Neceſſity of theſe Proceed- " ings, in reſpect of the Peace of the Church, and due Obſervation of good " Laws; and that I received great Comfort at her Majeſty's Hands, (as I " did moſt effectually at my laſt being at the Court) and that I were aſſu- " red of your Lordſhip's Conſtancy in the Cauſe, and of your unmoveable " Good-will towards me; I ſhould hardly be able to endure ſo great a Bur- " then: Which now, I thank God, in reſpect of the Premiſſes ſeems eaſy " unto me. Neither do I doubt, but that God will therein proſper me. Thus " being deſirous (as he concluded his Letter) to impart this Matter to your " Lordſhip, to whoſe Conſideration I leave it, I commit you to the Tuition " of Almighty God. From my Houſe at *Lambehith*, *May* 6, 1584.

To your Lordſhip's moſt bound,

JO. CANTUAR.

Acquaints the Lord Treaſurer with *Beal*'s Behaviour towards him, and conſults with him. *Epiſt. MSS.* Whitg. *penes me.*

I have tranſcribed theſe Things out of the very original Letter of the Archbiſhop. A Copy whereof Mr. *Fuller* in his *Eccleſiaſtical Hiſtory* hath given us, but very faultily and defectively tranſcribed; and without the Date of the Month and Year. Book IX. *p.* 149.

When Mr. *Beal*, who departed from the Archbiſhop in great Heat, came home, his Ferment was not yet over: But the very next Day writ an angry Letter to the Archbiſhop; wherein he let him know, " How cauſeleſly " he had the Day before charged him to be Malapert, a Maintainer of Diſorders, " and a Mocker of Preachers. Which Charge though he would gladly have " paſt over, yet conſidering how theſe Things touched his Credit, he could " not leave them unanſwered, that ſo his Lordſhip at leiſure might conſider

Beal writes an angry Letter to the Archbiſhop.

ANNO 1584. " of the ſame. That for Malapertneſs and Pride, he dared boldly to avouch " that his Behaviour both at home and abroad, with all Sorts of Perſons, " was ſuch, as no Man could juſtly charge him with thoſe Faults. And that, " he dared ſo boldly ſtand upon the Honeſty and Credit of his Behaviour, " as any Clergyman in *England*. And that he was as little an Entermedler " as any of his Calling. That he did the leſs weigh his Lordſhip's Words, " becauſe he remembred the laſt Seſſions of Parliament, when the lower " Houſe preſſed a Reformation of ſundry Diſorders in the Church, he [the " Archbiſhop] did in like Sort charge the whole Houſe in general with ſuch " Malapertneſs, as not becoming them to deal with their Betters. That when " Things could not be anſwered in Learning, nor juſtified by Law, then it " was the common Wont, to charge Men with Malapertneſs; as tho' the Spi- " rit of God, and all Learning conſiſted only in ſome few Men, and ap- " pertained nothing unto any other: Which muſt be led as Buffels, by reſpect " of Perſons, and not by the Verity of God's Word; as was the Cuſtom in " Popery. Which grieved him to ſee, as he wrote, to encroach ſo much; " and would do ſtill, if better Order were not taken, &c. And then after- wards, touching the Favourite Cauſe, he tells the Archbiſhop, " that he dared " boldly ſay, that he had ſtudied, and was able to ſay as much as his Lord- " ſhip or any other could,------ That he had read his Lordſhips great Book, " and divers other unlearned and fooliſh Pamphlets, for the Defence of that " Cauſe: Wherein he offered upon the Hazzard of his Life, to diſcover ma- " nifeſt groſs Abſurdities, Falſhoods, Miſconſtruing of Scriptures, and imperti- " nent Allegations of the Fathers, after the Popiſh Manner, *&c.* This is enough to ſhew the Strain of this Letter, and the Conceitedneſs of the Man, and the Freedom of his Language. But the Letter being very long, thoſe that are minded to ſee more of it, may have it exactly exemplified, from the very Original. Brief Notes, taken out of it by the Archbiſhop, he ſent to the Lord Treaſurer, (as he did the whole Letter) which were as follows.

Numb. VI.

The Contents of Mr. Beal's *Letter, written to mee the Archbiſhop of* Canterbury, May 7, 1584.

The Contents of it; ſent to the Lord Treaſurer.

" *Firſt*, He doth moſt arrogantlie commend himſelf, for his integritee, " learning and policie; and maketh verie odiouſe compariſons: As,

" That he dare as boldlie ſtand upon the honeſtee and integritee of his " behaivour, as any Clergie-man in *England* whatſoever.

" That he hath ſerved without blame or ſpott this twelve Yeres: Wiſhing, " that all *Biſhopps* in *England* could ſay the lyke:

" That he is hable to ſerve in his calling, aſwell as moſt of the Clergie- " men are in theirs:

" That he knoweth the ſtate of the Churches abrode and at home, as well " as any of them:

" That in this cauſe he dare boldly ſay, he is hable to ſay aſmuch as my " ſelf, or any other:

" That he hath readd my great book, and diverſe other unlearned and " fooliſh pamphlettes, made for the defenſe of this cauſe: upon which he " offereth, upon hazard of his lyfe, to ſhewe manifeſt groſſe abſurdities, " falſehoodes, myſconſtruing of Scriptures, and impertinent Allegations of the " Fathers, after the Popiſh maner, *&c.*

" That in knowledge of the State, he thinketh himſelf inferiour to never " a Prelate in this Realme, and that his knowledge in this Matter is equal " with any others:

" That his Knowledge of the State of the Churches abrode, *&c.* is not in- " ferior to any Biſhopps, or Clergie-mans in *England:*

" That he hath ſtudied the Civil Laws XXVI Years, and would be loth, " that the greateſt Doctor, that is about mee, could ſo teach him what Law " is, but that with a little Studie hee could diſcerne, whither he ſay truely or no:

" That in Divinitee he hath readd aſmuch as any Chaplen I have:

" That

" That neither I, nor all my Chaplens are hable to aunſwer his Booke *ANNO*
" particularlie, and yet the larger and moſt forcible parte thereof remayneth 1584.
" behinde, *&c.*

" *Secondlie*, He bitterlie inveigheth againſt the proceedinges nowe in hand for
" Uniformitee in Matters of Religion, ſaying,
" That he feareth the relapſe of this Realme into Poperie, whereof his
" Conſcience perſuadeth him, that theis Actions are fore-runners:
" That ſuche is the State nowe, that if theſe proceedinges go ſo forward as
" they have begunne, both the Church and State of the whole Realme will
" receave great prejudice and hurt thereby:
" That the Gentlemen knowen to be beſt affected to God and her Majeſty,
" are therewith greeved, the Adverſarie to them both comforted, Poperie and
" Atheiſme increaſed:
" That our Enemies abrode, which doo attend any opportunitee to annoy
" us, are lykely to lay hold on this opportunitee to worke their Miſchief:
" That theſe proceedinges are derogatorie to the Glory of God, and ad-
" vancement of his Worde, and lyke to bring great inconvenience both abrode
" and at home.
" That he will not be guiltie of the Ruines to come, howſoever by ſer-
" vice his danger may be ſooner, than of thoſe, that are, and will be the
" chieffeſt cauſes and inſtruments of it:
" That the *Scottiſh* Queene lyketh well of their proceedinges, and alloweth
" better of the Order, that is meant to be eſtabliſhed by mee in this Churche,
" then ſhee doeth of the Churches in *France* or *Scotland*: for that here lack-
" eth nothing, but onely the ſetting up of the *Maſſe* agayne:
" That it is vehementlie ſuſpected, that the Archebiſhopp of St. *Andrewes*
" is lately departed hence, with ſuche an approbation of our rites here, as
" carieth with it a condemnation of the forme uſed there. Whereon it is
" not unlike, but at the firſt ſome hold will be taken, to the great diſad-
" vantage of the Churche. And if that happen (as he verilie thinketh it will
" be attempted) what accompt of fidelitee or friendſhipp towardes her Ma-
" jeſty and this State can be repoſited in others?

" *Thirdly*, He toucheth my ſelf, and ſpeaketh of mee his Pleaſure, namely,
" That I ſhould the laſt Parlament charge in generall the Lower houſe of
" Parliament with Malapartneſſe, which is moſt untrue.
" That when things cannot bee aunſwered in learning nor juſtified by lawe,
" then it is the common Wont to charge men with Malapertneſſe.
" That *Calvin*, *Beza*, *Junius*, and the Miniſtres of *Scotland*, Men nothing
" inferior in learning to mee, have hadd as ill, or worſe wordes.
" That hee can ſee no aunſwere to his booke, more then *Ipſe dixit*: And
" that I muſt pardon him, if he bee not ledd by the Noſe with any *Py-*
" *thagoricall* or *Papall Ipſe dixit*.
" That *Poperie* is leaſt untouched, and findeth more favour: and that thoſe
" which inſtruct the people to beware of it, are put to ſilence, *&c.*
" That his Conſcience forceth him to tell mee playnely *in libertate Spiritus*
" *Domini* Jeſu, *me non incedere recto pede, prout convenit Veritati Evangelij & Saluti*
" *hujus Regni*.
" That the Sheepe, beeing bereafte of their good Shepwardes, doo want
" foode, and are lyke to die, both bodie and ſoule. The penaltee whereof *ir-*
" *remiſſibiliter* will be exacted at my handes.
" That the Traitor *Throgmorton*, ſince his commitment, recommended mee
" to bee the onely meeteſt Biſhopp of this Realme: and added, That both
" his Father and hee were muche beholding to me: and that the reſt of that
" Crue have conceaved the ſame opinion and courage; not without cauſe.

" *Laſt of all*, Speaking of ſome one Biſhops Sermon before her Majeſty, he
" ſaith, it was ſuche, as Prince, Counſellors, and all the Auditorie departed
" with very ill ſatisfaction, yea, deriſion of his Dooinges; adding, that he
" may

ANNO 1584. " may ſay the lyke of others: Concluding thus, yf falſely and impudently they " alleage and ſurmyſe thinges which are not found ſo, may they not be myſlyked " and tolde of it? With other unſeemly ſpeeches.

The Archbiſhop hereupon writes to the Lord Treaſurer, vindicating himſelf. *MSS. Epiſt.* Whitg. *penes me.*

This Letter then ſo extravagantly applauding himſelf, and his own Knowledge and Reading, ſo terribly reflecting upon the Church and State, and ſo inſufferably abuſive and ſlanderous of the Archbiſhop, he ſent the next Day to the Lord Treaſurer, encloſed in a ſecret Letter, Dated *May* the 8th, all of his own Writing, to the ſame. Wherein, beſides his Obſervations on this Man, he careſully vindicated himſelf from ſeveral malicious Hints, as though he, the Archbiſhop, were not true to the Religion, nor the Queen. In that Letter to the ſaid Lord, he obſerved to him, " How *Beal*'s Stomach, great Vanity, and exceeding Malice " appeared in his Letter: That he ſeemed by ſeveral Paſſages in it, as though " he would charge him with great Matters, if he could: As valuing himſelf above " the Parliament, and ſpeaking rudely of the Lower Houſe, and charging them " with Malapertneſs. That he held dangerous Conferences with a *Scotch* Biſhop, " *viz.* the Archbiſhop of St. *Andrews*, lately gone Home, in order to overthrow " the Religion ſettled in *Scotland*. That the Popiſh *Mary*, Queen of *Scots*, " much approved of his Doings againſt the *Puritans*: How favourably *Throg-* " *morton*, a Papiſt, then in Priſon for High-Treaſon, ſpake of the Archbiſhop; " and that there was a good Acquaintance between them. And finally, how " diſreſpectfully he ſpake of *Beza*, and *Calvin*, and *Junius*, and the Miniſters " of *Scotland*. Of theſe Accuſations the Archbiſhop vindicates himſelf to the ſaid Lord Treaſurer, and declared the Truth of what he ſaid, and of what he had done in thoſe Matters; *viz.* " That of his Words towards *Beal*, and *Beal*'s " Words to him, there were ſufficient Witneſſes, namely, the Biſhop of *Winchester*, " Dr. *Byng*, and divers others then preſent. That of *Beza* and *Calvin*, he had no " otherwiſe ſpoken than became him. That *Junius* deſerved whatſoever he had ſaid " of him. And that his [*Beal*'s] hard Terms upon the *Apocrypha*, were intolerable, " offenſive and unjuſt. That he [the Archbiſhop] ſo termed the Nether Houſe " of Parliament was moſt untrue; though perhaps he might ſpeak ſome Words " of ſome in that Houſe, deſerving what he ſaid. It might be alſo, that he " had ſpoken in the Miſlike of the Churches in *Scotland*, but not of late; nor " upon any Conference with the Biſhop of St. *Andrews*. For whatſoever his " Opinion was, as he added, of that Platform, yet he had learned not to be " curious, *in re alienâ*. That all the Conference that ever he had with that " Biſhop, he had made known to his Lordſhip; ſithence which Time he had not " ſeen him; neither had he his Hand to any Thing. What the Queen of *Scots* " thought, he knew not, neither was it any Thing material to him. But he " beſeeched God, that he never ſhould ſee that Day, wherein ſhe might do him " either Good or Harm. That he loved Sir *John Throgmorton*, whilſt he lived " with him, [being then Biſhop of *Worceſter*] neither had he any other Oc- " caſion. For that he ſerved her Majeſty painfully in that Place [of the Council, I ſuppoſe, for the *Marches* of *Wales*, or in the Commiſſion of the Peace in thoſe Parts:] " And he wiſhed there were in that Reſpect, the like now. But that " as for his Son *Francis*, he was never in his Company, to his Remembrance, " but once: and that in his Father's Time, when he, [then Biſhop of *Worceſter*] " ſent for him by Proceſs, to Anſwer to certain Matters, wherewith he was then " to be charged. Sithence which Time, the ſaid Criminal, *Throgmorton*, had " not, to his Knowledge, much remained within his Juriſdiction. And then the Archbiſhop, having thus declared the Truth of theſe Matters objected to him, aſketh this Queſtion; " But what would Mr. *Beal*'s Malice [as it ap- " peareth] work againſt me, if it could? Or when was it ever ſeen, that one " in his Place, durſt in this manner write to an Archbiſhop, for doing his " Duty towards God, his Prince, the Laws, and the Church? Well, it is a " Fruit, ſaid he, of that Spirit; and it cauſeth me to feel, that *Qui Epiſcopatum* " *deſiderat, bonum opus deſiderat*; and that indeed there is in it, *Plus oneris* " *quàm Honoris*. And as for *Beal*'s Book, wherein he ſo much gloried, and ſaid, it could not be anſwered by the Archbiſhop, or any Clergyman of them all, the Archbiſhop told the Treaſurer, " That it was without Method, and very

" frivolous, and eaſily anſwered, both in Divinity, Law and Policy. And ſo, ANNO
" he beſeeched God to give unto his Lordſhip Health. From *Lambeth*, the 8th 1584.
" of *May*, 1584. [Subſcribing,]

To your Lordſhip moſt bound,

JO. CANTUAR.

What Satisfaction *Beal* gave to the Archbiſhop, I do not find; but I find ſome Weeks paſſed, and *Beal* remaining in the ſame Temper and Spirit, and as abuſive of the Archbiſhop, as before. Which he was ſo ſenſible of, that he could not forbear reminding the Lord Treaſurer of it, in a Letter of the 26th of *May*, " Beſeeching him to remember Mr. *Beal*'s Letters written unto him, and " to give to him [the Archbiſhop] his good Advice therein, [as he had before " deſired.] That they touched him ſo near in Credit, that he could not lay " them up. That the Man alſo was ſo inſolent, that he gloried in them, even " as he did in his intemperate Speeches, which he had uſed to him in the " Council Chamber at the Court, and in his [the Archbiſhop's] own Houſe. " And that bearing with him did but puff him up. We ſhall hear more of him " and his Books (which he cauſed to be Printed, giving thereby further Offence " to the Archbiſhop) before this Year be expired.

Beal ſtill inſolent.

For theſe Principles againſt the Church, and the Eccleſiaſtical Government of it, were not a little promoted by diſperſing them abroad in Printed Books. And here I muſt inſert another Care of our Archbiſhop; and that was, for the laying Reſtraint upon the Preſs. That which gave Occaſion to have a more ſpecial Regard to this at this Time, was a Book newly Printed at *Cambridge*, (that Univerſity having a Privilege of keeping a Printing Preſs) deſcribing the New Platform, in Derogation of the preſent Epiſcopal Government. But the Impreſſion, or the moſt Part thereof was Seized. And the Vicechancellor acquainted the Lord Treaſurer, their Chancellor, with it; and he, the ſaid Lord, deſiring to adviſe with the Archbiſhop for remedying ſuch Inconveniencies of that Preſs for the future, the Archbiſhop gave him his Opinion in a Letter, Dated the laſt Day of *June*, to this Purpoſe: " *Firſt*, He thanked him heartily for his great Care in " theſe Matters of the Church, and for his unfeigned and moſt conſtant Friend- " ſhip towards him. And then he proceeded, that he thought it very convenient, " that the Books ſhould be burnt, being very factious, as he ſaid, and full of " Untruth. He further informed the ſaid Lord, what this Book was, namely, the ſame with that which *Travers* was ſuppoſed to have ſet forth in *Latin* before, without any Addition or Detraction; only now, as it ſeems, put into *Engliſh*. And which, I ſuppoſe, was the Book of the new Platform propoſed to the Parliament the latter end of this Year, to take Place in the Room of Epiſcopacy by all means; and that afterwards, being found among themſelves to have ſomething amiſs in it, was referred to *Travers* to Reviſe; and came out again in the Year 1586, in the Parliament Time.

The Archbiſhop *Survey* of Diſcipl. p. 66.

The Archbiſhop jealous of having a Printing Preſs in *Cambridge*.

The Archbiſhop further told the Lord Treaſurer, " That ever ſince they had " a Printing Preſs in *Cambridge*, he greatly feared that this, and ſuch Incon- " veniencies would follow. And that he thought it would not ſo ſtay. For " although, as he added, Mr. *Vicechancellor* that then was, were a very careful " Man, and in all Reſpects greatly to be commended, yet it might fall out " hereafter, that ſome ſuch as ſhould ſucceed him, would not be ſo well " affected, nor have ſuch Care for the Publick Peace of the Church, and of the " State. But that whatſoever his Lordſhip ſhould think fit to be done in that " Matter, or would have him to ſignify to his Vicechancellor there, either in " his [the Chancellor's] Name, or in his own, he prayed him to ſignify the " ſame to the Dean of *Weſtminſter*, or otherwiſe; and he would perform it ac- " cordingly: Adviſing nevertheleſs, that if Printing did there continue, ſufficient " Bonds, with Sureties, ſhould be taken of the Printer, not to Print any Books, " unleſs they were firſt allowed by lawful Authority. For if Reſtraint, ſaid the " Arch-

Shews his Advice about it to the Chancellor of that Univerſity.

ANNO 1584. " Archbiſhop, be made here, and Liberty granted there, What Good can be " done? This Care of the Preſs will further appear by the Articles drawn up by " the Archbiſhop and the Eccleſiaſtical Commiſſioners the next Year, for rectify- " ing Abuſes in Printing.

CHAP. VII.

Gifford *of* Maulden *Suſpended; brought before the High Commiſſion. Miniſters of* Lincoln *and* Ely *Dioceſes, Non-Subſcribers. Letters in their Favour from the Council. The Archbiſhop's Letter hereupon. Expoſtulates with the Lord Treaſurer about theſe Refuſers. Is threatned. Draws up a Schedule of all the Preachers, both Puritans and Snbſcribers. Sir* Francis Knollys *writes to the Archbiſhop. And ſo does the Lord Treaſurer, about thoſe* Men. *The Archbiſhop's earneſt Letter to him in Anſwer.*

WE leave *Beal* for a while, one of the Heads and Patrons of this diſaffected Party; and ſhall look more generally upon them all, eſpecially their Miniſters and Friends, which were not a few, and ſome even of the Queen's Council; and withal obſerve the Conflicts the Archbiſhop had with them.

Gifford of *Maldon* under Suſpenſion.

Firſt, I meet with Mr. *George Gifford*, Miniſter of *Maulden* in *Eſſex*, who now in *May* lay under a Suſpenſion inflicted on him by the Biſhop of *London*, for not ſubſcribing to the Three Articles; he being diſſatisfied in ſome Things required. He was valued much there for the good Reformation he had made in that Market Town by his Preaching; where very notorious Sins reigned before his coming; and others had been by his Diligence nouriſhed and ſtrengthned in Grace and Virtue, (as the Inhabitants in a Petition to the Biſhop in his Behalf, had ſet forth at Large) and that in his Life he was modeſt, diſcreet and unreproveable; that he never uſed Conventicle; but ever Preached and Catechized in the Church. That he had once before been ſuſpended, and ſummoned up before the Eccleſiaſtical Commiſſion, and remained in Durance; but the Accuſers not being able to prove the Matters alledged againſt him, he was diſmiſſed by the Biſhop of *London* to his Preaching again. But now being this Second Time ſuſpended, his Character was preſented ſo fair to the Lord Treaſurer, that he ſent to the Archbiſhop to ſhew him Favour. Who having informed himſelf further by the Biſhop of *London*, *Gifford*'s Dioceſan, concerning him; the Anſwer the Archbiſhop gave to that Nobleman was in theſe Words; " It appeareth, that " the ſaid *Gifford* is a Ringleader of the reſt; againſt whom alſo I have received " certain Complaints, to the anſwering whereof, we mean to call him by Virtue " of the High Commiſſion. In the mean Time, I think it not convenient to " grant him any further Liberty, or Releaſe of his Suſpenſion, until he have " purged himſelf. His Deſerts may be ſuch as will deſerve Deprivation. Thus impartial and unmoveable was the Archbiſhop in the Diſcharge of this Commiſſion.

The Archbiſhop's Account of him.

Miniſters in the Dioceſe of *Lincoln*, ſuſpended for not Subſcribing.

In the large Dioceſe of *Lincoln*, though ſeveral Miniſters had ſubſcribed before the Archbiſhop in Commiſſion, yet there were others there that were ſuſpended for Non-Subſcription; and ſo remained. Concerning whom the Archbiſhop ſent this Meſſage in the Month of *May*, to one Mr. *Barfoot*, a Member of that Church of *Lincoln*, whether Archdeacon, or ſome other Officer there, I know not: Appointing him to exhort thoſe Recuſants in his Name no longer

longer to forbear, but to Subſcribe. Which accordingly *Barfoot* did, and adviſed them to leave off their Fantaſies, conceived without any great Ground of Learning, and to liſten unto his Grace, and other Fathers and Learned Counſil; telling them alſo, that it was his Grace's Pleaſure and Reſolution, that [without Compliance] they ſhould ſtill remain in the State of Suſpenſion. Which probably he thought fit to let them know, that they might not flatter themſelves with the pretended Intereſt they had among ſome Great Men. *ANNO* 1584.

Some Miniſters of *Ely* Dioceſe be for the Archbiſhop.

Some of theſe Miniſters were found (as in other Dioceſes mentioned before, ſo) alſo in the Dioceſe of *Ely*; whom the Archbiſhop in Commiſſion was now dealing with. Theſe alſo obtained a Letter in their Favour from the Council-Board, Dated the 26th of *May*, for further Day of Reſpit for their Subſcription. Now again did the wary, but ſteady Archbiſhop, acquaint the Lord Treaſurer with this Letter, and gave Anſwer to it in a Letter to the ſaid Lord, Dated from *Croydon*, the ſame Day, *viz.*

His Anſwer to the Lords Letter wrote in their Favour.

" That it might pleaſe him to be Adverti ſed, That theſe had had now almoſt " half a Year's Space to reſolve themſelves in: And that ſome of them alſo had " been with him for the ſame Purpoſe. And that to them he had not only " granted longer Space, but alſo conferred with them of their Doubts, untill " they neither had any Thing to object, neither yet to Anſwer. And without " Doubt, as he ſaid, it was his Courteſy offered to them, in deferring them " from Time to Time, that had done both them and others more Harm than " Good. Yea, that ſome of thoſe Perſons who now were Petitioners, had " greatly abuſed his [the Archbiſhop's] Lenity in that Behalf. And there- " fore he heartily prayed their Lordſhips, not to be offended with him, if " he forbore to grant ſuch Requeſts. The which, if granted to them, would " alſo be looked for of all others in that Caſe. Which would overthrow " whatſoever had hitherto been done; and ſo animate the wayward Sort, which " were the feweſt; and to his Knowledge (a very ſmall Number excepted) the " worſt; and diſcomfort the moſt and the beſt, who had yielded their Obe- " dience. That for his own Part, he had rather die, or live in Priſon all the " Days of his Life, than to be any Occaſion thereof, or ever to conſent unto it. " Nevertheleſs, he added, that he had diſmiſſed for this Time, theſe preſent " Petitioners without any Time limited unto them; meaning hereafter, at " convenient Leiſure, to ſend for them one by one, and to proceed againſt them " by the Eccleſiaſtical Commiſſion, in ſuch Manner and Sort, as he was well " aſſured by the beſt learned in both the Laws to be warrantable. That " in the mean Time he humbly deſired his Lordſhip, and others, rather " to reprove them, than by their Letters to ſeem to give unto them any " Countenance at all: Which they were apt to take and to abuſe. So " ſhould his Trouble be the leſs, they the ſooner reformed, and the Church " reduced to Unity.

Expoſtulates with the Lord *Burghley* concerning the Favour of ſome great Men towards theſe Refuſers of Subſcription. *MSS. Chart. & Epiſt.* Whitg. *penes me.*

From other Dioceſes likewiſe (that the Archbiſhop might go through with this Buſineſs) were-ſome ſummoned up before him, and the Commiſſion. In the mean Time the Lord Treaſurer was his Friend at Court, againſt ill Turns that ſome Great Men there endeavoured to do him, being his Enemies only for executing his Office, and the Queen's Command, in checking theſe Men that tranſgreſſed the Laws. And for this true Friendſhip of that Lord, he diſpatched a private Letter to him, written all with his own Hand, Dated from *Croydon*, *June* the 14th, Declaring, " That he could not but ſtill heartily thank " him for his Carefulneſs in his Behalf, touching the Matters then in Action. And whereas thoſe Gentlemen had charged him much for checking ſuch uſeful Men as they were, being Preachers of the Goſpel in the Nation, and in reſpect of their Learning; and blamed his too much Rigor therein, at that Time of Day; he proceeded thus in his Diſcourſe with the ſaid Lord: " That " he rather feared juſt Blame for his Remiſneſs hitherto, than for any Extremity " or Rigor. And that he did not a little wonder, that ſuch kind of Perſons as " thoſe were, as hitherto he had to deal with, being the worſt Sort of " Preachers, (if they might be termed *Preachers*, being rather ſo in Name

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" than Deed) and ſuch as by their Doings and Preachings, rather wrought in the " Hearts of their Auditors a miſliking of the Laws and Governors, than Obe- " dience, ſhould have ſuch, and ſo many Patrons. That he thought it neither " was, nor ever had been ſo, in a ſettled State, and good kind of Govern- " ment. That his Conſcience bore him Witneſs, that he did nothing which in " Duty he ought not to do; and which the Extremity of the Diſeaſe did not " force him unto. That the Laws were with him, whatſoever Mr. *Treaſurer*,* " and ſome Lawyers, (whoſe Skill, he ſaid, was not great) ſaid to the contrary. " That her Majeſty moved and earneſtly exhorted him thereunto, with ſtrait " Charge, as he would anſwer the contrary. And yet nevertheleſs, ſome others " (ſaid he) who muſt ſeem to rule and overrule all, would needs have their " Wills.

* Sir *Francis Knowles.*

" That, as to what was written (up to ſome body at the Court) of the " rejoycing of Papiſts in *Cheſhire*, and elſewhere, it was either untrue, or not " much material. For Firſt, *Cheſhire* was out of his Province, and the Miniſters " there not as yet touched with thoſe Matters. And if they were, he aſked, " What Cauſe had the Papiſts to be glad thereof? They were urged to Subſcribe " againſt the uſurped Power of the Biſhop of *Rome*. How could that pleaſe the " Papiſts? They Subſcribed, that in our Book of *Common Prayer*, there was " nothing contrary to the Word of God. This could not pleaſe the Papiſts, " who wholly condemned it. They likewiſe Subſcribed to the Book of Articles, " which the Papiſts counted for Hereſy. That there was therefore no likelihood, " that a Papiſt could receive any Encouragement by this Subſcription. But that " if they were encouraged at all, it was becauſe this Subſcription was refuſed; " and thereby their Opinion of our Service and Religion, by ſome of our ſelves " verified.

" That it was Mr. *Goodman*, a Man for his Perverſneſs ſufficiently known, " [who reſided in *Cheſter* now, if I miſtake not] and ſome other ill diſpoſed " Perſons, which inſtilled theſe Things into his Lordſhip's † Head; or elſe were " they deviſed on purpoſe to hinder the Courſe begun, *&c.*

† Perhaps my Lord of *Leiceſter.*

" That Time would not ſerve him to write much; and he referred the reſt " to the Report of the Bearer; truſting his Lordſhip would conſider of Things " as they were, and not as they ſeemed to be, or as ſome would have them. " That he thought it high Time to put theſe Men to Silence; who were, and " had been the Inſtruments of ſuch great Diſcontentment as was pretended. " That Conſcience was no more Excuſe for them, than it was for the *Papiſts*, " or *Anabaptiſts*, in whoſe Steps they walked. He knew, he ſaid, that he was " eſpecially ſought; and many threatning Words came to his Ears, to terrify him " from proceeding.

" But I am at a Point, ſaid he, and ſay with *David*, *In manibus tuis, Domine, " ſortes meæ:* They cannot do no more againſt me than he will ſuffer them. And " if there be no other Remedy, I am content to be ſacrificed in ſo good a Cauſe. " Which I will never betray, nor give over, God, her Majeſty, the Laws, my " own Conſcience and Duty being with me. And then in Concluſion, He " beſeeched his Lordſhip to continue conſtant in theſe Cauſes, whereof he " doubted not. And ſo with his hearty Prayers to God, he committed him to " his Tuition. From *Croydon*, the 14th of *June*, 1584. Subſcribing,

To your Lordſhip moſt bound,

JO. CANTUAR.

The Archbiſhop threatned.

What Danger the good Archbiſhop was in, even of his Life, and from what Men, appears not only from this Letter, but alſo from another ſecret Letter, written to the ſame Lord, before this Month of *June* expired, which he deſired that Lord to tare, or burn, when he had read it. Whence may be gathered, what Apprehenſions he had from a certain Lord, (whom he ſtiled my Lord of L - - - -.) and that ariſing from an Intimation privately given him by the Biſhop of *Cheſter*. The Sum of what the Archbiſhop wrote concerning this Matter, was

to

to this Tenor, " That the Biſhop of *Cheſter* wrote unto him of late. And " that in his Letter a little Paper was encloſed; the Copy whereof he ſent " to his Lordſhip. You know, ſaith the Archbiſhop, whom he meaneth. " But it moveth me not, (as he added, with a right Chriſtian Confidence:) " He can do no more than God will permit him. It is ſtrange to under- " ſtand what Devices have been uſed to move me to be at ſome Men's " Becks. And that the Particularities of it, he ſaid, he would one Day de- " clare to his Lordſhip. But he concludes in theſe Words, (implying both " his Reſolution and firm Truſt in God) *Dominus Illuminatio mea, & Salus* " *mea. Quem timebo?*

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His Reſolution.

And then to keep up the Lord Treaſurer's Heart from deſponding, who had hitherto joined with him; he applied himſelf thus unto him: " I be- " ſeech your Lordſhip, be you not diſcomforted. The Cauſe is good, and theſe " Complaints [made of the Biſhops] are vain and without Cauſe, as it will " appear when they deſcend to Particularities.

There were alſo ſome Numbers of theſe Recuſants, and Repugners of the Rites and Practice of the Church, in the Dioceſes of *Norwich* and *Peterborough*; and not many more elſewhere, beſides the Places already mentioned. The diligent Archbiſhop, to ſatisfy the Lord Treaſurer, and all others (to whom it was loudly reported, what great Numbers of learned Preachers throughout all the Dioceſes of *England*, were of this Sort and Perſuaſion) had by this Time made Enquiry throughout moſt of the Dioceſes in his Province, into the Truth of this Matter. And now in *June* he had an exact Account thereof, in ſome of the Dioceſes; (which he received from his ſeveral Brethren and Suffragans, the Biſhops) together with the reſt of the conformable Preachers in their reſpective Dioceſes. And drawing the ſame into a Schedule, ſhewing the Numbers and Degrees of all the Preachers, as well thoſe who had yielded to Conformity, as ſuch as had refuſed ſo to do, he ſent it to the Lord Treaſurer, accompanied with his Letter, dated from *Croyden*, *June* 24, importing, " That he had ſent unto him a Note of ſo many Dioceſes as he had re- " ceived Certificates from: And that the reſt ſhould be ſent to him aſſoon as " they ſhould come to his Hand. That he was aſſured, that in all that " Province, there would not be many more Recuſants, unleſs it were in the " Dioceſes of *Norwich* and *Peterborough*. Where, he ſaid, they were anima- " ted by ſome, which might have been better occupied. Certainly, added he, " the Recuſants for the moſt part were Men of no Account, either for " Learning, or otherwiſe, but very troubleſome or contentious; rather to be re- " preſſed by Diſcipline, than any way favoured. And yet that the Third " Part of theſe wilful Perſons were not ſuſpended, but only admoniſhed: " Which mild kind of Proceeding with them, he ſaid, did them rather harm " than good. He ſaid further, that he knew there would now be, by ſome, " great Reports made; but they would prove in the End to be vain. And " ſo wiſhing to his Lordſhip as to himſelf, committed him to the Tuition of " Almighty God.

Puritans in the Dioceſe of *Norwich* and *Peterborough*.

Sends to the Lord Treaſurer a Schedule of the Numbers and Degrees of the *Puritan* Preachers.

The abovementioned Schedule that the Archbiſhop had gathered of the Preachers, Subſcribers and Non-Subſcribers, within his Province, I have caſt into the *Appendix*. The ſhort Contents whereof are as follows.

The ſhort Sum of the ſaid Preachers. *Numb.* VII.

The whole Number of thoſe that were Conformable.

Doctors	45	
Bachelors of Divinity	82	
Maſters of Art	339	786
Bachelors of Art	134	
No Graduates	186	

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The whole Number of Recuſants.

Doctors	2	49
Bachelors of Divinity	2	
Maſters of Art	22	
Batchelors of Art	13	
No Graduates	10	

As the Privy Counſellors had written to the Archbiſhop but a little before in behalf of theſe Refuſers of Subſcription, ſo one of them particularly, *viz.* The moſt zealous Sir *Francis Knollys*, Knight, Treaſurer of the Chamber to the Queen, and her Kinſman, writ an earneſt Letter to him, to be favourable to theſe Men, and that their Suſpenſions might be taken off, with his Reaſons wherefore: Namely, "For the preventing the Encreaſe of Popery, and "the Safety of the Queen's Perſon, and preſerving the Reformed Religion "againſt ſubtile Jeſuites and traiterous Scholars of *Rome*. That his Grace knew, "how much he [Sir *Francis*] was bound to wiſh and to be careful of her Maje-"ſties Safety, not only by general Duty of Conſcience, but alſo by the ſtrong "Bands of Nature. And that he himſelf knew, that ſhe repoſed the poli-"tic Government of the Church of *England* eſpecially into his Hands. But "that it imported her Majeſty greatly, that in this Government a ſpecial Care "ſhould be had of her Safety, and of her Crown and Dignity: And that it "ſhould not be laid wide open to undermining *Jeſuites* and their treacherous "Scholars; but fenced with Plenty of diligent and zealous Preachers, to ſtir "up true Obedience to her, and to withdraw her Subjects from treaſonable "Obedience to the See of *Rome*: Eſpecially, as his Grace, in his Wiſdom "and Learning, well knew, how her Subjects, by natural Corruption, were "headily given to Superſtition and Idolatry; which were as it were the Arms "of the Pope to draw us into his pompous, glittering Kingdom. Who in his "Throne of Majeſty looked diſdainfully upon the deſpiſed Flock of Chriſt, "in this World, that would not be marked in their Forehead, nor drink of "the Cup of that Whore of *Babylon*. And that ſince this mighty Enemy of "God and her Majeſty could not be underſtood, but by opening the Mouths "of Preachers, therefore he did preſume again, as he had done aforetime, "humbly to beſeech his Grace to open the Mouths of all zealous Preachers "that were ſound in Doctrine, however otherwiſe they refuſed to ſubſcribe "to any Tradition of Men, not compellible by Law". This whole Letter I have preſerved in the *Appendix*. Somewhat before this, Sir *Francis* had ſent the Archbiſhop a Book of his, containing certain Notes, for his Peruſal: Which I ſuppoſe, were Proofs of the Equality of Miniſters, (which he was very zealous for) and how the Superiority of Biſhops was an Encroachment upon the Queen's Supremacy. For ſuch *Notes* of his own Writing I have ſeen.

Sir *Francis Knolles* to the Archbiſhop to open the Mouths of the Preachers MSS. *Epiſt. Nobil. pen. me.*

Numb. VIII.

Sends the Archbiſhop a Book.

The Lord Treaſurer addreſt to, by theſe Miniſters and their Friends.

The Lord Treaſurer *Burghley* (whoſe Intereſt was great both with the Queen and alſo with the Archbiſhop) was continually importuned by Addreſſes, not only from theſe Miniſters themſelves, but from their Friends; and ſome of them of great Name and Quality. He profeſſed, how he was wearied with Petitions from theſe Men, and with the Recommendations of them from many others of Credit, as peaceable Perſons in their Miniſtry, however they were complained of to the Archbiſhop, and other Biſhops in the Eccleſiaſtical Commiſſion, and put to Trouble. Nay, as he ſignified in a Letter to the Archbiſhop, he was daily charged by Counſillors and publick Perſons to have neglected his Duty, in not ſtaying of their Proceedings ſo vehement againſt Miniſters. And that Papiſts thereby were generally encouraged, and ill diſpoſed Subjects animated; and ſo the Queen's Majeſty endangered. But the ſaid Lord anſwered ſuch Importunity, that he thought his Grace did nothing, but what being duly examined, tended to the Maintenance of the Religion eſtabliſhed, and to avoid Schiſms in the Church. Aud when it was urged by theſe *Puritans*, what a mighty Scarcity there was of Preachers in the Realm, and

His Anſwers to them.

by

by Reaſon thereof what Danger the Queen's Subjects were in of going back to Popery, if theſe Preachers, who were many and learned, ſhould be ſuſpended from their Office, or laid aſide; the ſaid Lord ſhewed them certain Papers which the Archbiſhop had ſent him, that certified how well furniſhed the Church was with Preachers, and ſuch as had taken Degrees in the Univerſities; and how ſmall a Number there was, in compariſon, that did contend for Singularity. Which Papers of the exact Number of conformable Preachers, with their Degrees of School, and the ſmall Proportion of the diſaffected Preachers, we have given Acconnt of a little before. *ANNO* 1584.

The Lord Treaſurer offended with the Archbiſhop for his Inquiſition upon the 24 Articles.

But when the ſaid Lord Treaſurer underſtood, that two of theſe Miniſters, living in *Cambridgeſhire*, whom for the good Report of their Modeſty and Peaceableneſs, he had a little before recommended unto the Archbiſhop's Favour, were by the Archbiſhop in Commiſſion, ſent to a Regiſter in *London*, to be ſtrictly examined upon thoſe Four and Twenty Articles (before-mentioned) he was diſpleaſed. And reading over the Articles himſelf, diſliked them as running in a *Romiſh* Style, and making no Diſtinction of Perſons. Which cauſed him to write in ſome Earneſtneſs to the Archbiſhop, and in his Letter he told him, that he found theſe Articles ſo curiouſly penned; ſo full of Branches and Circumſtances, as he thought the Inquiſitors of *Spain* uſed not ſo many Queſtions, to comprehend and to trap their Preys. And that this Juridical and Canonical Sifting of poor Miniſters was not to edify and reform. And that in Charity he thought, they ought not to anſwer to all theſe nice Points, except they were very notorious Offenders in Papiſtry or Hereſy: Begging his Grace to bear with that one Fault, (if it were ſo) that he had willed theſe Miniſters not to anſwer thoſe Articles, except their Conſciences might ſuffer them. He added, that however he had ſharply admoniſhed them, that if they were Diſturbers in their Churches, they muſt be corrected. And in Concluſion, that upon his Grace's Meſſage to him, he would leave them to his Authority, as became him: Nor would he put his Sickle into another Man's Harveſt. This Letter was dated *July* 1, 1584. Which at full length I have exemplified, and placed among the Records in the *Appendix*; however it hath been once before printed by Mr. *Fuller* in his *Eccleſiaſtical Hiſtory*, (ſet under a falſe Year) becauſe the Copy he made uſe of was very faulty and imperfect, and the Date omitted. The Errors will be rectified in this Tranſcript. *Numb.* IX. Eccleſ. Hiſt. Book IX. p. 154.

The Archbiſhop writes to him hereupon.

It was but Two Days after, that the Archbiſhop, troubled at his honourable Friend's Diſcourſe in his Letter, gave him a large Anſwer, dated from *Croydon*, all written with his own Hand, for the more Privacy, importing, "That he "had in the very Beginning of this Action; and ſo from Time to Time, "made his Lordſhip acquainted with all his Doings; and had ſo anſwered "the Objections and Reaſons to the contrary; that he perſuaded himſelf no juſt "Reply could be made thereunto. And that by his Lordſhip's Advice, he "had choſen this kind of Proceeding with them. Becauſe he would not touch "any for not ſubſcribing only, but for breach of Order in celebrating Divine "Service, adminiſtring the Sacraments, and executing other Eccleſiaſtical Fun-"ctions, according to their Fancies. That the Complaints made againſt him, "and other his Collegues, were general; but if they charged them with any "Particularities, he doubted not but they ſhould be ready to anſwer them, "and to juſtify their Dealings. That his Proceedings were not ſo vehement, "nor ſo general againſt Miniſters and Preachers, as ſome pretended; doing "him therein great Injury. And that he had ſundry Times ſatisfied his Lord-"ſhip therein. That if he had any thing offended, it was in bearing too "much with them, and in uſing them too familiarly; which cauſed them "thus to trouble the Church, and to withſtand him their ordinary and law-"ful Judge.

"That the Objection of encouraging Papiſts by this Courſe, had neither Pro-"bability, nor Likelihood. For he aſked, how could Papiſts be animated by "urging of Men to Subſcribe againſt the Pope's Supremacy, or to the Book of "*Common Prayer*, and the Articles of Religion: Both which they ſo greatly con-"demned? But rather, he ſhewed, that Papiſts were animated, becauſe they "ſaw theſe kinds of Perſons, (which herein after a manner joined with them)

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" ſo greatly Friended, ſo much born with, and ſo animated in their diſorderly " Doings, againſt both God's Law, and Man's Law, and againſt their chief " Governors, Civil and Eccleſiaſtical. This it was encouraged the Papiſts. And " he wiſhed to God, that ſome of them which uſed this Argument, had no " Papiſt in their Families, and did not otherwiſe alſo countenance them.

" That his Lordſhip might aſſure himſelf, that the Papiſts were rather grieved " at his Doings, becauſe they tended to the taking away their chief Argument; " which was, that we could not agree among our ſelves, and lacked Unity: And " therefore were out of the Church. And that he was credibly informed, that " the Papiſts gave Encouragement to theſe Men, and commended them in their " Doings. Whereof, he ſaid, he had ſome Experience.

Vindicates his Examination upon Articles.

" That touching the Twenty Four Articles, which his Lordſhip ſeemed ſo " much to diſlike, as written in a *Romiſh* Stile, and ſmelling of *Romiſh* Inquiſi- " tion, he mervailed at his Lordſhip's vehement Speeches, ſeeing it was the " ordinary Courſe in other Courts: As in the *Star-Chamber*, in the Courts of the " *Marches*, and other Places: And that he [the Archbiſhop] thought theſe " Articles were more tolerable, and better agreeing with the Rules of Juſtice " and Charity, and leſs captious than others in other Courts. Becauſe Men were " there examined at the Relation of a private Man, concerning private Crimes; " whereas here Men were only examined of their Publick Actions, in their Pub- " lick Calling and Miniſtry. Whereunto in Conſcience they were bound to " Anſwer, and much more then in the Caſe of Hereſy. Becauſe the one touched " Life, the other not. And therefore he ſaw no Cauſe, why their Judicial and " Canonical Proceedings in this Point ſhould be milliked. And whereas his " Lordſhip ſaid, that *theſe Articles were deviſed rather to ſeek for Offenders,* " *than to reform any*; the like might be ſaid of the like Orders in other Courts " alſo. But that, he ſaid, ſhould be the fault of the Judge, not of the Law; and " that he truſted his Lordſhip had no Cauſe to think ſo Evil of him; and that " he had not dealt as yet with any, but ſuch as had refuſed to Subſcribe, and " given manifeſt Tokens of Contempt of Orders and Laws. And that his Acts, " remaining in Record, would teſtify with him.

" And concerning the Two Miniſters, whereas his Lordſhip ſpake for them, " that *they were peaceable, obſerved the Book, denied the Things wherewith they* " *were charged*, and deſired to be tried, *&c.* the Archbiſhop demanded, now " they were to be tried, why did they refuſe it? *Qui male agit, odit lucem,* " *i. e.* He that doeth Evil, hateth the Light. That the Articles he Miniſtred to " them, were framed by the beſt learned in the Laws, and who, he dared to " ſay, hated both the *Romiſh* Doctrine, and *Romiſh* Inquiſition. And that he " Miniſtred them to the Intent only, that he might truly underſtand, whether " they were ſuch manner of Men or no, as they pretended to be; eſpecially " ſeeing by Publick Fame they were noted of the contrary; and one of them " preſented by the ſworn Men of his Pariſh for his Diſorders; as he was in- " formed by the Official there. And that he had written nothing to his Lord- " ſhip of them, which their own Behaviour did not prove to be true. " And therefore he beſeeched his Lordſhip not to believe them againſt " him, either upon their own Words, or upon the Teſtimony of ſuch as " animated them in their Diſobedience, and counted Diſorder, Order, and " Contention, Peace; before they were duly and orderly tried, accord- " ing to that Law, which was yet in Force; and in his Opinion would " hardly, in theſe judicial Actions, be bettered; though ſome Abuſe might be " in the Execution thereof, as there was alſo in other Courts likewiſe; and that " peradventure more abundantly.

His Lordſhip alſo found Fault, that the *Regiſter* did examine them. To which the Archbiſhop anſwered, as he proceeded in his Letter, " That it was " as other Officers did in other Courts likewiſe; and that the Law did allow of " it. And that nevertheleſs they were repeated before a Judge; where they " might reform, add or diminiſh, as they thought good. And that no Man " had thus been examined, which had not before been conferred with: Theſe " Two eſpecially, even until they had nothing to ſay. And that if they reported

" otherwiſe to his Lordſhip, *antiquum obtinent*, he ſaid, and reported untruly. ANNO
" A Quality, the Archbiſhop added, wherewith this Sort was mervaillouſly poſ- 1584.
" ſeſſed, as he himſelf, of his own Knowledge and Experience, could juſtify
" againſt divers of them.

" The Archbiſhop knew, (as he went on) that his Lordſhip deſired the Peace
" of the Church. But how, aſked he, was it poſſible to be procured, after ſo
" long Liberty, and lack of Diſcipline, if a few Perſons, ſo meanly qualified,
" as the moſt, as he ſaid, of them were, ſhould be countenanced againſt the
" whole State of the Clergy, of greateſt Account for Learning, Years, Steadineſs,
" Wiſdom, Religion and Honeſty? And open Breakers and Impugners of the
" Law, young in Years, proud in Conceit, contentious in Diſpoſition, main-
" tained againſt their Superiors and Governors, ſeeking to reduce them to Order
" and Obedience? And then alledging a Paſſage out of St. *Cyprian*'s Epiſtles, agree-
" able to theſe Men, concerning the Beginning and Qualities of *Hereticks* and
" *Schiſmaticks*.

" That for his own Part, he neither did, nor had done any Thing in this
" Matter, which he did not think himſelf in Duty and Conſcience bound to
" do. Which her Majeſty, as he ſaid, had, not without earneſt Charge, com-
" mitted unto him; and which he was able to juſtify to be moſt requiſite for
" this State and Church; whereof next to her Majeſty (though moſt unworthy,
" or at the leaſt moſt unhappy) the chief Care was committed unto him. Which
" he might not neglect, whatſoever came upon him therefore. He added, that
" he neither eſteemed the Honour of the Place, (which was to him a moſt
" heavy Burthen) nor the Largeneſs of the Revenues, (for the which, he ſaid,
" he was not yet one Penny the Richer) nor any other Worldly Thing, he
" thanked God, in reſpect of doing his Duty. Neither did he fear, he ſaid,
" the Diſpleaſure of Men, nor regarded the wicked Tongues of the Uncharitable;
" which called him Tyrant, Pope, Papiſt, Knave, and laid to his Charge Things
" which he never did, nor thought. That ſo *Cyprian* himſelf was uſed, alledging
" a Sentence of his to the ſame Purpoſe, and for the ſelf ſame Cauſes, and other
" godly Biſhops; to whom he humbly ſaid, he was not comparable. That the
" Day would come, when all Mens Hearts ſhould be opened, and made manifeſt.
" And that in the mean Time he would depend upon him, who had called him
" to that Place, and would not forſake thoſe that truſted in him.

And then returning to the Two Curates that had been the Occaſion of all this Argument between the Treaſurer and the Archbiſhop, he told the ſaid Lord, who had adviſed them not to Anſwer to thoſe Articles; " That if his Lordſhip
" did keep thoſe Two from anſwering, according to the Order ſet down, it
" would be of it ſelf ſetting at Liberty all the reſt, and an undoing of all that
" which hitherto had been done. And that he ſhould not be able to do that
" which her Majeſty expected at his Hands, and was then in very good To-
" wardneſs. And therefore in Concluſion, he begged his Lordſhip to leave theſe
" Men to him. And that he would not proceed to any Sentence againſt them,
" until he had made him privy to their Anſwers; and further conferred with
" him thereof: Becauſe he ſaw his Lordſhip ſo earneſt in their Behalf; whereof
" they had alſo made Publick Boaſts, as he was informed, which argued of what
" Diſpoſition they were.

" And ſo prayed his Lordſhip to take not only the Length, but alſo the Matter
" of his Letter in good Part: And to continue unto him [his Favour] as he
" had hitherto done. For if he now forſake him, and that in ſo good a Cauſe,
" (as he knew he would not) he ſhould think his Hap to be very hard: That
" when he hoped to deſerve beſt, he ſhould be worſt rewarded. But he hoped
" better Things. And ſo committed himſelf to the Author of Peace; whom he
" beſeeched to bleſs and proſper his Lordſhip.

Though this be the Sum of this wary, wiſe, and yet reſolute Letter of our Archbiſhop, yet it will not be unacceptable to read it at full Length from the Original, all of his own Writing, Tranſcribed thence by me carefully *Verbatim* and almoſt *Literatim*. Which I have placed in the *Appendix*, as a worthy Monument of that Archbiſhop's Care of the Church Eſtabliſhed. For as for that

Numb. X. *Eccleſiaſt. Hiſt.* Book IX. p. 156.

ANNO 1584. Copy of it Printed by *Fuller* in his Hiſtory, it is very corrupt, by Interpolations, Defalcations, Alterations and Omiſſions of Words and Sentences; and alſo without Date of Place and Time. So that the Publiſhing this Letter again, is but doing Right to his Grace.

The Lord Treaſurer not yet ſatisfied with what the Archbiſhop had writ in this Matter.

But the Lord Treaſurer, after all this painful Anſwer of the Archbiſhop, ſeemed not to be ſatisfied in the Point, of ſeeking by Examination to have theſe Miniſters accuſe themſelves; and then to puniſh them for their own Confeſſions. He ſaid, in a ſhort Letter written back to the Archbiſhop in Anſwer, "That "he would not call this Proceeding rigorous or captious, but that it was ſcarcely "charitable. But that he would not offend his Grace; and was content, that "he and the Biſhop of *London* [the other Chief Eccleſiaſtical Commiſſioner] "might uſe *Brayne*, [falſly written *Browne* by *Fuller*, in his *Eccleſiaſtical Hiſtory*] "as their Wiſdomes ſhould think fit. He added, that his Grace promiſed him "to deal only with ſuch as vilified Order in the Church, and to charge them "therewith; which he allowed of. But when by examining, it was meant only "to ſift him with Twenty Four Articles, he had, he ſaid, Cauſe to pity the "poor Man. To this we ſhall hear by and by, what Anſwer the Archbiſhop "meekly and calmly gave, that might fully vindicate himſelf, and give Satiſ-"faction to this Lord, his Friend.

Book IX. p. 159.

CHAP. VIII.

The Archbiſhop's Two Papers, containing Reaſons to juſtify his Proceedings by Enquiry, ex Officio mero. *His Two Letters to the Lord Treaſurer, in Vindication of himſelf; and to ſatisfy that Lord in his Doings, for ſettling due Order in the Church. Deſires Continuance of Amity with the ſaid Lord. The Council writes to the Archbiſhop, upon an Information concerning ſome Miniſters in* Eſſex, *Suſpended and Deprived. The Archbiſhop's Anſwer. His Anſwers to Objections againſt the Book of* Common Prayer, *written to the Queen.*

The Archbiſhop ſends the Lord Treaſurer his Reaſons for his Proceedings.

AND ſoon after, *viz.* the 15th of *July*, the Archbiſhop, to ſatisfy the Lord Treaſurer fully in the Courſe and Method he took in his Proceedings, ſent him Two Papers; one containing Reaſons, why Miniſters culpable in the Articles ſhould be examined of the ſame upon their Oaths: The other, ſhewing the Inconveniences of proceeding only upon Preſentment, and Conviction of Witneſſes, and not *ex Officio mero.* Theſe Two Papers of the Archbiſhop's own drawing up, as it ſeems, (being of his Secretary's Writing) were as follows:

Reaſons why it is convenient, that thoſe which are culpable in the Articles, miniſtred generally by the Archbiſhop of Canterbury, *and others her Majeſty's Commiſſioners for Cauſes Eccleſiaſticall, ſhould be examined of the ſame Articles upon their Oathes.*

"I. That by the Eccleſiaſtical Laws remaining in Force, ſuch Articles may "be miniſtred, it is ſo cleere by law, that it was never hitherto called into "doubt.

"II. This

" II. This manner of proceeding hath bene uſed againſt ſuche, as were vehe- ANNO
" mently ſuſpected, preſented or detected by their neighbours: Or where faultes 1584.
" were notoriouſe (as by open preaching,) ſynce there hath bene any Lawe Eccle-
" ſiaſticall in this Realme.

" III. For the diſcoverie of any Poperie, it hath been uſed in King *Edwarde*'s
" tyme, in the deprivation of ſondry Biſhops at that tyme, as it may appeere by
" the proceſſes; although withall, for the Prooffe of thoſe thinges that they
" denied, wittneſſes were alſo uſed.

" IV. In her Majeſty's moſt happie reigne, even from the beginning, this
" manner of proceeding hath bene uſed againſt the one extreme and the other;
" as generally againſt all *Papiſtes*, and againſt thoſe that would not follow the
" Book of *Common Prayer* eſtabliſhed by Authoritee, namely, againſt Mr. *Sampſon*,
" and others. And the Lords of her Majeſty's privey Councile, committed
" certen to the *Fleete*, for counſelling Sir *John Southward*, and other *Papiſts*, not
" to aunſwere upon Articles concerning their owne factes and opinions, miniſtred
" unto them by her Highneſſe Commiſſioners for cauſes Eccleſiaſticall, except a
" fame thereof were firſt proved.

" V. It is meet alſo to be done, *ex Officio mero*, becauſe upon the Conviction
" of ſuche Offenders, no pecuniary penaltee is ſett downe, whereby the
" Informer (as in other temporal Courtes) may bee conſidered for his
" Charges and Paynes: So that ſuche faultes ſhould ellſe be wholly
" un-reformed.

" This Courſe is not againſt *Charitee:* For it is warranted by Lawe, neceſ- This Courſe
" ſary for reforming of Offenders, and Diſturbers of the *Unitee* of the Churche, of Proceeding
" and for advoiding delays, and frivolous exceptions againſt ſuche, as other- not againſt
" wiſe ſhould informe, denounce, accuſe or detect them: And becauſe *Charity*.
" none are in this manner to bee proceeded againſt, but whom their owne
" Speeches or Actes, the publicke fame, and ſome of credite, as their *Ordinarie*
" and ſuche lyke, ſhall denounce and ſignifie to be ſuche, as are to bee reformed
" in this behalf.

" VII. That the forme of ſuch proceeding by Articles *ex Officio mero*, is
" uſuall, It may appeere by all Recordes in Eccleſiaſticall Courtes from the
" beginning, in all Eccleſiaſtical Commiſſions, namely, by the particular Com-
" miſſions and Proceedinges againſt the Biſhops of *London* and *Winton*, in King
" *Edwarde*'s tyme: And from the beginning of her Majeſty's Reigne, in the
" Eccleſiaſtical Commiſſion till this Houre. And therefore warranted by
" Statute.

" VIII. If it bee ſayd, that it is againſt Law, Reaſon, and Charitee, for a Man to
" to accuſe himſelf, *Quia nemo tenetur ſeipſum prodere, aut propriam turpitudinem*
" *revelare:* I aunſwere, that by Lawe, Charitee, and Reaſon, *Proditus per*
" *denuntiationem alterius, ſive per famam, tenetur ſeipſum oſtendere, ad evitandum*
" *ſcandalum, & ſeipſum purgandum. Prætereà, Prælatus poteſt inquirere ſine*
" *prævia fama; à fortiorj ergò, Delegati per Principem poſſunt. Ad hæc, in iſtis*
" *articulis turpitudo non inquiritur aut flagitium, ſed exceſſus & errata Clericorum*
" *circa publicam functionem miniſterij, de quibus Ordinario rationem reddere*
" *coguntur.*

" IX. Touching the Subſtance of the Articles, firſt is deduced, their being
" Deacons, or Miniſters, with the lawfulneſs of that manner of ordering:
" *Secondly*, The eſtabliſhing of the Book of *Common Prayer* by Statute, and
" the charge given to the *Biſhoppes* and *Ordinaries* for ſeeing the execution
" of the ſaid Statute: *Thirdly*, The goodneſſe of the book by the ſame
" wordes, whereby the Statute 8° *Eliz.* calleth and termeth it: *Fourthly*,
" Several branches of breaches of the book, being *de proprijs factis: Fyfthly*, Is
" deduced, detections againſt them, and ſuche monitions as have bene given
" them, to teſtifie their Conformitee hereafter; and whether they will will-
" fully ſtill contynue ſuche breaches of lawe in their Miniſtration:
" *Sixthly*, Their aſſembling of Conventicles for the mayntenance of their
" factious dealinges.

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" X. For the Second, Fourth, and Sixte Poyntes, no man will think it unmeet they ſhould be examyned of, yf they would have them touched for any breache of the book.

" XI. The Article, for examination, whether they bee Deacons or Miniſters, ordered according to the lawes of this lande, is moſt neceſſarie: *Firſt*, For the grounding of the proceeding, leaſt the breache of the book bee objected to them, who are not bound to obſerve it: *Secondly*, To meet with ſuch *Schiſmaticks*, (whereof there is ſufficient experience) which either thruſt themſelves into the Miniſterie, without any lawful calling at all, or ellſe take orders at *Antweorpe*, or ellſwhere beyond the Seas.

" XII. The Article for their opynion of the lawfullneſs of their admiſſion into the Miniſterie, is to meet with ſuch Hypocrites, as to bee enhabled for a lyving, will bee content to be ordered at a Biſhoppes hand, and yet for Satisfaction of their factious humour, will afterwardes have a calling of certen Brethren Miniſters, with laying on of Handes in a private houſe, and in a Conventicle, to the manifeſt ſclaunder of this Churche of *England*, and to the nouriſhing of a flatt *Schiſme*. *Secondly*, For the detectinge of ſuche, as not onely privately, but by publike ſpeeches, and written pamphlettes ſpredd abroad, do deprave the whole order Eccleſiaſticall of this Church, and the lawfullneſſe of calling therein: Advouching no calling lawful, but where their fancied monſtrouſe *Seigniorie*, with the aſſent of the People, do admitte into the Miniſterie.

Inquiſition in Time of Popery, what.

" XIII. The ſequele that ſhould followe of theis Articles being confeſſed or proved, is not ſo muche as deprivation from Eccleſiaſtical lyving, if there bee not obſtinate perſiſting, or iterating the ſame offence. A matter far different from the bloudie Inquiſition in tyme of *Poperie*, or of the *Sixe Articles*; where death was the ſequele againſt the culpable.

" XIV. It is to be conſidered, what encouragement and probable appearaunce it would breed to the daungerous *Papiſticall Recuſant*, yf place bee geven by the chief Magiſtrates Eccleſiaſticall to perſons, that tende of ſingularitee to the diſturbance of the good peace of the Church, and to the diſcredite of that, for diſallowing whereof, the obſtinate *Papiſte* is worthily poniſhed.

" XV. The Number of theis ſingular perſons, in compariſon of the quiet and conformable, are fewe, and their Qualitees, as alſo for excellence of guifte in learning, diſcretion, and conſiderate zeale, farre inferior to thoſe other that yeld their conformitee. And for demonſtration and proofe both of the Number, and alſo of the difference of good partes and qualities: Within the Province of *Canterbury*, there are but [illegible] Hundred that refuſe, and Thouſandes that have yelded their conformitees.

Inconveniences of not proceeding ex Officio mero, *unto examination upon Articles,* ſuper fama aut denuntiatione alterius, *but only upon Preſentment and Conviction by Witneſſes.*

Inconvenience of not proceeding *ex Officio.*

" I. It will geve a Preſident for the obſtinate *Papiſtes*, the *Browniſtes*, the *Familie men*, and all other Sectaries, to look for the lyke Meaſure, and to bee convinced onely by wittneſſes upon preſentment: Whereas they ſpreade their poiſon in ſecrete and among their favourers, and therefore can hardly bee ſo convinced, or brought to reformation, though it bee never ſo well knowen, what kynde of Men they bee.

" II. It will come alſo to the ſame pointe as afore, becauſe the detected by preſentment, is not hereby convinced, but is by lawe to bee put to his cleering, by aunſwering Articles upon his Oath, together with Compurgators, if they bee injoyned, whereas no Wittneſſes are to be had for proofe of it.

" III. This Courſe cannot bee taken, by reaſon of the number of thoſe that are to bee reformed, and the diſtances of the place.

" IV. Alſo

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" IV. Alſo becauſe, if the cheif Gentleman in the pariſh, or moſt of the " pariſh be ſo affected, nothinge will bee preſented, as experience teacheth.

" V. Furder the great trouble in writing out ſo many Commiſſions for the " geving of charge and examining of Witneſſes, muſt be conſidered.

" VI. The trouble lykewiſe in procuring the Commiſſioners and Witneſſes be- " lowe in the Countrey, and the Charges of them both, and the Regiſtrers in " Writing, and tranſmitting the depoſitions upp, which is not meet to bee " upon the Parties charges, eſpecially being not yet knowen, whether there be " cauſe to remove him or not.

" VII. Againe, If Archbiſhoppes, and Biſhoppes ſhould be driven to uſe " Proffes by witneſſes, and excluded from other meanes warranted by Lawe, " (as by the aunſwere of the partie notoriouſely defamed or preſented) the " execution of the Lawe, which ought in equalitie to be miniſtred according " to the propre Nature of a Lawe, (which ought to be common and ge " nerall to all ſortes, and to have an equall and uniforme execution) ſhould " bee unequall, by having uſe againſt all other perſons, and by reſtrayning " the uſe and execution in this poynte agaynſt ſome Perſons.

" VIII. The Archbiſhoppes and Biſhoppes ſhould bee overpreſſed with " charges, yf they ſhould be compelled to procure and produce Witneſſes for " everie diſordre of this Nature.

Theſe weighty Papers were accompanied with another Letter of the ſame Date with them [*viz. July* 15.] to the ſame Lord, which was brought to him by Dr. *Coſyn*, his Officer: Who could certify that Lord concerning ſeveral unworthy Speeches, uſed by one of thoſe Two *Cambridge* Miniſters againſt the Archbiſhop; whoſe Name was *Edward Brayne*, who was the Bringer of the ſaid Treaſurer's foreſaid Letter to the Archbiſhop, for Favour to himſelf and the other Miniſter. This Man by a Letter to the ſame Lord, writ *July* 6, took Occaſion to complain of the Archbiſhop's Severity in his Examination of him, upon the foreſaid Articles: Writing, " That they received great Com- " fort by his Lordſhip's moſt favourable and honourable Conſideration of their " diſtreſſed Caſe: And that they truſted it ſhould never out of their Prayers " and Thankſgivings, however this Trouble fell out with them. But, moſt ho- " nourable Lord, as the Writer proceeded, we fear, leſt our repair for Relief " to your good Lordſhip, hath procured us his harder Opinion, and dealing " at his Grace's Hands. For reſorting thither on *Friday* Night, we had no " acceſs at all. On *Saturday* Forenoon going again, we were called in before " the High Commiſſion, and commanded to make our Anſwers before Mr. *Hart-* " *wel*, his Graces Secretary; who preſently upon our coming to him, anſwered " us preciſely, that he could not by any Means that Day take our Anſwer. " Nevertheleſs leſt any Shew of Fault might be found in me, I went again " in the Afternoon; and being called in by my Lord, and Two other Com- " miſſioners, I offered to anſwer preſently: So that it might pleaſe his Grace " to let me have the Articles before me; and ſhut me up in a Chamber, if it " pleaſed him, that I might write my Anſwer with my own Hand. This " tho' I required with all dutiful Reverence, yet could I not obtain. But " after many grave Speeches, his Grace gave me his Canonical Admoniſion " immediately, one after another upon that ſame Place. And laſtly, cauſed " an Act to be made of my Refuſal with Contempt: Whereas, God knoweth, " how far any Contempt was from my Heart; and I truſt, my Words and " Behaviour will witneſs the ſame.

One of theſe Miniſters complains to the Treaſurer of the Archbiſhop, for his Examination.

And then he beſeecheth his Lordſhip, that foraſmuch as his Eſtate was poor, and his Charges were great, and the Time of his Attendance was uncertain; beſides his perplexed Mind through Doubt of further Troubles, that he would ſuccour a poor Man, whoſe Refuge, he ſaid, was unto him; and one that would be glad to ſatisfy his Grace with any Duty, which God's Law, or Man's Law, or common Humanity required. And ſo leaving the Means how to ſuccour him, unto his honourable Compaſſion, he beſeeched the Lord

ANNO 1584. Jeſus to bleſs his Lordſhip with all Manner of Graces, and many honourable Days. Subſcribing,

Your Lordſhip's moſt humble Supplicant, at Command,

EDW. BRAYNE.

At the Foot of this Letter out of Compaſſion, the Lord Treaſurer wrote theſe Lines to the Dean of *Weſtminſter*. " Maſter Dean, I cannot but receive " poor Men's Complaints; and yet I uſe to ſuſpend my Opinion. If theſe " poor Men be worſe uſed at my Lord of *Canterburies* Hands, or his Officers, " I ſhall be ſorry. The Fault or Lack is mine, not theirs. When you have " read this, return it to me again.

W. BURGHLEY.

The Inſinuation in *Brayne*'s Letter, as tho' his Repair to this Noble Man was the Cauſe of the Archbiſhop's more hard Dealing with them, had an ill Tendency, and might have begotten a Diſcord between them, who were very cordial Friends before; and was the Occaſion that the ſaid Nobleman applied, as we ſee, to the Dean of *Weſtminſter*, who was one of the Eccleſiaſtical Commiſſion, expreſſing himſelf in uneaſy Terms concerning the Archbiſhop. But when the good Prelate came to know it from the Dean, or ſome other way, it did not a little afflict him. And thereupon he diſpatched another Letter, full of Concern, and with ſome Warmth, to the ſaid Lord; namely, that dated *July* 15, hinted before, to this Import:

The Archbiſhop's Second Letter to the Lord Treaſurer in Vindication of his Proceedings. *MSS. Whitg.*

Firſt, he appealed to God, who knew, " How deſirous he had been from " Time to Time to ſatisfy his Lordſhip in all Things, and to have his Deal- " ings approved by him". He mentioned to him his Pains to allay and pacify theſe Heats and Diſorders about Church Matters; ſaying " That he had " riſen up early, and ſat up late, to acquaint him by Writing with the Ob- " jections and Anſwers which were uſed on either ſide. The like to which " he had done, as he ſaid, to no other beſides. And ſhould he ſay now " that he had loſt his Labour, as he asked with a Concern?

Then he proceeded to theſe Two Men, that had created the Archbiſhop all this Trouble, and what his Dealings were with them. " That they were " the moſt diſordered Miniſters in that whole Dioceſe where they lived. That " their Contempt and Obſtinacy, (of one of them eſpecially) his Lordſhip " would not bear in any ſubjected to his Authority. And that he truſted his " Lordſhip would not ſo lightly caſt off his old Friends for any of theſe new fangled " and factious Sectaries. Whoſe Endeavours were to make Diviſions, where- " ſoever they came, and to ſeparate old and aſſured Friends.

" That his Lordſhip ſeemed to charge him with *Breach of Promiſe* touching " his Manner of Proceeding. But that he was not guilty of it. For that he " had altered his firſt Courſe of Dealing with this Sort of Men, for not " ſubſcribing, (tho' juſtified by Law, and in common Practice in the Time " of King *Edward*, and from the Beginning of her Majeſties Reign) and had " choſen this, only to ſatisfy his Lordſhip: [*viz.* Enquiry into their diſorder- " ly Practices.]

" And whereas his Lordſhip had told him, how ſome ſaid, That he took this " Courſe *for the better Maintenance of his Book* againſt *Cartwright*: He aſked, why he " ſhould ſeek for any ſuch Confirmation of his Book after ſo many Years; " or what he ſhould get thereby more than he had already. But that if " Subſcription might confirm it, it was confirmed long ago by the Subſcripti- " ons almoſt of all the Clergy of *England*; nay, and of many that now re- " fuſed, even of *Brayne* himſelf.

" That his Enemies, and the Evil Tongues of this uncharitable Sect reported, ANNO
" that *he was revolted, become a Papiſt*, &c. Which Reports, he ſaid, pro- 1584.
" ceeded of that ungodly Zeal, which came not out of Love, but of Envy. And
" that he diſdained to anſwer ſuch notorious Untruths. Which not the beſt
" of them dared to avouch to his Face.

" That his Lordſhip ſeemed to burthen him with *Wilfulneſs*. But he thought
" his Lordſhip was not ſo perſuaded of him; and he appealed therein to his
" own Conſcience. He ſaid, that there was a Difference between Wilfulneſs
" and Conſtancy. And that he had taken upon him the Defence of the
" Religion and Rites of this Church, and the Execution of the Laws concerning
" the ſame, the appeaſing of Sects and Schiſms therein; the reducing of the
" Miniſters thereof to Uniformity and due Obedience; and that therein he in-
" tended to be conſtant. Which alſo his Place, he ſaid, his Perſon, his
" Duty, the Law, her Majeſty, and the Goodneſs of the Cauſe required of
" him. And that herein his Lordſhip and others ought, as he took it, to
" aſſiſt and help. That it was ſtrange, that a Man of his Place, dealing by
" ſo good Warrantize, as he did, ſhould be ſo hardly uſed; and for not yield-
" ing be counted wilful. That if herein his Friends forſook him, he hoped
" God would not, nor her Majeſty; who had laid that Charge on him, and
" were able to protect him, and on whom he only would depend.

" But of all Things it moſt grieved him, that his Lordſhip ſhould ſay,
" that the Two Miniſters *fared the worſe, becauſe he ſent them*: He asked,
" if his Lordſhip had ever any Cauſe to ſay ſo of him. That it was need-
" leſs for him to proteſt his good Heart and Affection towards him above all
" other Men. That the World knew it, and he was aſſured his Lordſhip
" doubted not of it. And that he [the Archbiſhop] rather had Cauſe to com-
" plain of his Lordſhip himſelf, that upon ſo ſmall Occaſion he ſhould ſo
" hardly conceive of him, and as it were countenance Perſons, ſo mean-
" ly qualified in ſo evil a Cauſe againſt him, their Ordinary, and his Lord-
" ſhip's long tryed Friend.

" That he was loth to leave his Lordſhip unſatisfied; and therefore he had
" ſent unto him encloſed, certain *Reaſons* to juſtify the Manner of his Pro-
" ceeding. Which he mervailed ſhould be ſo miſliked in this Cauſe, having
" been ſo long practiſed in the like, yea, and in the ſame; and never before
" this found Fault with. And added, that he muſt proceed this way, or not
" at all. And in Concluſion, he heartily prayed his Lordſhip, not to be
" carried away, either from the Cauſe, or from him, upon unjuſt Surmiſes
" and Clamours; leſt thereby there might be ſome Occaſion of Confuſion;
" which he would however be ſorry for.

" As for his Part, he was determined to do his Duty and Conſcience
" without fear. Neither would he therein deſire further Defence of any of
" his Friends, than Juſtice and Law would yield unto him. That in his pri-
" vate Affairs he ſhould ſtand in need of Friends, eſpecially of his Lordſhip,
" of whom, he ſaid, he counted himſelf ſure; but in theſe publick Actions,
" he ſaw no Cauſe, why he ſhould ſeek Friends, ſeeing they to whom the
" Care of the Commonwealth was committed, ought therein to joyn with
" him. And then concluded, that he was his Lordſhip's moſt aſſured: And
" that he doubted not of the Continuance of his Lordſhip's good Affection to-
" wards him". We muſt not loſe this Original Letter which I have before me, having ſo much in it of the true Spirit of our Archbiſhop. And therefore I have exactly tranſcribed it, and put it into the *Appendix*. For that Copy of it which is printed in *Fuller*'s Hiſtory is like the former Letter, full of Errors, Additions, Omiſſions, and without the Date of Place, Month and Year. *Numb.* XI.

The Archbiſhop endeavours continuance of Friendſhip with the Treaſurer, tho' different in Judgment.

But all this Labour and Pains of the Archbiſhop, in writing large Letters, and drawing up Reaſons for the Lord Treaſurer's Satisfaction, could not fully convince him of the Proceedings he (the ſaid Archbiſhop) took, and of the Juſtneſs and Blameleſneſs of them. So that his Care now was, to keep that great Lord in Friendſhip with him, notwithſtanding they differed ſomething in their Judgments. And he ſo ſuggeſted in another Letter of his to the ſaid Lord,

ANNO 1584. Lord, Dated *September* the 14th, *viz.* " That it was not Variety in Judgment con-
" cerning ſome Circumſtances, that could, he truſted, diminiſh that good Af-
" fection in his Lordſhip, or in himſelf, which had been, by ſo long Time and
" Experience confirmed. And that hereof he was aſſured himſelf, and it was his
" Belief, that however he was blamed, yet upon Trial he ſhould not be found
" blameworthy.

Collect. of *Let.* and *Pap.* of Archb. *Whitg.* Mr. *Geo. Holmes.*

The Lords write to him, in Favour of ſeveral Preachers ſuſpended, and deprived, againſt Biſhops Commiſſaries, *&c.*

I have not yet done with the Archbiſhop's Troubles for the Service of the Church, in keeping the eſtabliſhed Order and Diſcipline of it from ſinking. Many of theſe Factious Men ſtill remained ſuſpended; and ſome were deprived. Complaints and Petitions againſt him were not wanting now, as well as before. So that they obtained again a Letter from the Lords of the Council to him, and the Biſhop of *London*, Dated the 20th of *September*, to this Purpoſe: " That
" although they had heard of ſundry Complaints out of divers Countries, of
" Proceedings againſt a great Number of Eccleſiaſtical Perſons, ſome Parſons,
" ſome Vicars, ſome Curates, but all Preachers, ſome deprived, ſome ſuſ-
" pended; yet they had forborn to enter into any particular Examination of
" ſuch Complaints: Thinking, that however inferior Officers, Chancellors,
" Commiſſaries, Archdeacons, and ſuch like, (whoſe Offices were of more
" Value and Profit by ſuch kind of Proceedings) might in ſuch ſort proceed
" againſt the Miniſters of the Church; yet his Lordſhip, the Archbiſhop of
" *Canterbury*, beſides his general Authority, having particular Truſt in preſent
" Juriſdiction of ſundry Biſhopricks, vacant; and that he alſo, the Biſhop of
" *London*, both for his own Authority in the Dioceſe, and as a Head Commiſ-
" ſioner Eccleſiaſtical; would have a Paſtoral Regard over the particular Officers,
" to ſtay and temper them in their haſty Proceedings againſt the Miniſtry; and
" eſpecially againſt ſuch as did earneſtly profeſs, and inſtruct the People againſt
" the dangerous Sect of Papiſtry.

Ubi Supra.

Zealous Preachers in *Eſſex* ſuſpended, taken Notice of by the Council.

" But that yet of late hearing of the lamentable State of the Church in the
" County of *Eſſex*; that is, of a great Number of zealous and learned Preachers
" there ſuſpended from their Cures; the Vacancy of the Places for the moſt
" part without any Miniſtry of Preaching, Prayers and Sacraments: And in ſome
" Places, of certain appointed to thoſe void Rooms, being Perſons, neither of
" Learning, nor of good Name; and in other Places of that County, a great
" Number of Perſons, occupying the Cures, being notoriouſly unfit, moſt for
" lack of Learning, many charged, or chargeable with great and enormous Faults,
" as Drunkenneſs, Filthineſs of Life, Gaming at Cards, haunting of Alehouſes,
" and ſuch like; againſt whom they [the Council] heard not of any Proceedings,
" but that they were quietly ſuffered, to the Slaunder of the Church, to the
" Offence of Good People, yea, to the famiſhing of them for lack of good
" Teaching, *&c.* And that having heard in a general Sort, out of many Parts,
" of the like, of this lamentable State of the Church; yet to the Intent they
" might not be deceived with theſe Generalities of Reports, they had ſought to
" be informed of ſome Particulars, namely, of ſome Parts of *Eſſex*. And that
" having received the ſame credibly in Writing, they had thought it their Duty
" to her Majeſty, and the Realm, for the Remedy hereof, without inter-
" meddling themſelves with their Juriſdiction Eccleſiaſtical, to make Report
" unto their Lordſhips, as Perſons that ought moſt eſpecially to have Regard
" thereof. And that therefore they had ſent therewith, in Writing, a Catalogue
" of the Names of Perſons, of ſundry Natures and Conditions; one Sort re-
" ported to be learned and zealous, and good Preachers, deprived and ſuſ-
" pended; and ſo the Cures not ſerved with meet Perſons. The other a Num-
" ber of Perſons, having Cures, being in ſundry Sorts unmeet for any Offices
" in the Church, for their many Defects and Imperfections; and, as it ſeemed
" by Report, had been, and continued without Apprehenſion, or any
" other Proceeding againſt them. And thereby a great Multitude of Chriſtian Peo-
" ple untaught: A Matter very lamentable in this Time.

" That

" That there was a Third Sort, being a Number having double Livings with " Cure, and not Reſident upon their Cures. That againſt all theſe Sorts of " lewd, evil, unprofitable and corrupt Members, they [the Council] heard of " no Inquiſition, nor of any kind of Proceeding to the Reformation of thoſe " horrible Offences in the Church; but yet of great Diligence, yea, and ex- " treme Uſage againſt thoſe that were known diligent Preachers. That they " therefore for the Diſcharge of their Duties, being by their Vocation under her " Majeſty, bound to be careful that the univerſal Realm might be well go- " verned, *&c.* did moſt earneſtly deſire their Lordſhips to take ſome charitable " Conſideration of theſe Cauſes. That the People of the Realm might not be " deprived of their Paſtors, being diligent, learned and zealous, though in ſome " Points Ceremonial they might ſeem doubtful, only in Conſcience, and not of " Wilfulneſs: Nor that their Cures be ſuffered to be vacant: Nor that ſuch as " were placed in the room of Cures be inſufficient for Learning, or unmeet " for their Converſation. And that though the Notes they had ſent were only " of Perſons belonging to *Eſſex*, yet they prayed the Archbiſhop and Biſhop to " look into the reſt of the Countries in many other Dioceſes. For that they " [the Council] had and did hear daily of the like in Generality, in many other " Places. But they had not ſought to have their Particularities ſo manifeſtly " delivered, of other Places as of *Eſſex*, or to ſay the Truth, of one Corner of " the Country.

ANNO 1584.

" And in Concluſion, that they ſhould be moſt glad to hear of their Cares to " be taken for Remedy of theſe Enormities, ſo that they might not be troubled " hereafter, or hear of the like Complaints to continue. And ſo they bad their " good Lordſhips right heartily Farewel. Dated from *Oatlands*, the 20th of " *September*.

The Lords and others that Signed this Letter were, The Lord *Burghley*, Lord Treaſurer, the Earls of *Shrewsbury*, *Warwicke*, and *Leiceſter*, the Lord *Charles Howard*, Sir *Ja. Croft*, Sir *Chr. Hatton*, and Sir *F. Walſingham*, Secretary.

This Letter of the Lords ſo careful for the good Eſtate of the Church, was grounded chiefly, as we ſee, upon Surmiſes, which they had taken up from the Information and Reports of the Diſaffected Faction, concerning the great Abilities and Learning of themſelves, and the Ignorance and ſcandalous Lives of the Obedient and Conformable Clergy; which however was in a great part falſe, and uncharitably given out. And therefore the Archbiſhop in his Anſwer, which followeth, made it his chief Buſineſs to vindicate to the Lords thoſe Miniſters from ſuch Aſperſions, and himſelf and the reſt of the Commiſſioners, in ſhewing no Favour to ſuch as deſerved Cenſure for their Neglects or Miſbehaviour; and to ſhew likewiſe, how weak and ignorant that ſelf-conceited Party themſelves were.

For within a few Days, the Archbiſhop diſpatched his Letter to the Lords, being then at his Retirement at *Croydon*, endeavouring to give their Lordſhips Satisfaction concerning theſe Complaints: Which ran to this Tenor:

The Archbiſhop's Anſwer to the Lords, for their Satisfaction about the Miniſters. Collect. of *MSS.* Pap. and Lett. of Archb. *Whitg.* *Geo. Holmes.*

" That it might pleaſe their good Lordſhips to be Advertiſed, and that he had " received their Letters of the 20th of this Month [*September*], with a Scedule " encloſed therein, concerning Miniſters in *Eſſex*. Whereunto as yet (as he " writ) he could not make any full Anſwer, by Reaſon of the Abſence of the " Biſhop of *London*, to whom their Letter was alſo directed, and the Parties " there named beſt known, as being in his Dioceſe. Nevertheleſs in the mean " Time, he thought it his Part to ſignify unto their Lordſhips, that he hoped " the Information to be in moſt Parts unjuſt. That certain Men in and about " *Maulden*, [in *Eſſex*] becauſe they could not have ſuch among them, as by " Diſorderlineſs did beſt content their Humours, had not long ſince in like " Manner, in a Generality, made an Information to the ſame Effect. Which " coming to his, and others Hands of the Eccleſiaſtical Commiſſion, they di- " rected their Letters to ſome of the Principal of them by Name, requiring them " to exhibit unto them [the Archbiſhop and the other Commiſſioners] at the

ANNO 1584. " beginning of the next Term, then enſuing, the Names of ſuch offenſive Miniſters, as they thought to be touched with ſuch diſhoneſt Converſation, together " with their Proofs thereof, they profeſſing on their Parts, to ſee the ſame redreſſed accordingly.

" That it ſeemed by this which was exhibited now to their Lordſhips, that " they had prevented the Time, hoping thereby to alter the Court. Which " whereunto it tended, he left to their Lordſhips Conſideration. Surely, added " he, if the Miniſters were ſuch as that Scedule reported, they were worthy to " be grievouſly puniſhed. And that for his own Part, he would not be ſlack " or remiſs (God willing) therein. But if that fell out otherwiſe upon Tryal; " and that they, or many of them, in reſpect of their Obedience to her Majeſty's " Laws, were thus depraved by ſuch as impugned the ſame; then he doubted " not, but their Lordſhips would judge their Accuſers to deſerve juſt Puniſh- " ment. That he could aſſure their Lordſhips of this, that the Biſhop of *London* " affirmed in his Hearing not long before upon that Occaſion, that none, or " few, at his or his Archdeacon's Viſitations, had at any Time by the Church- " wardens, or Sworn Men, been detected, or preſented for any ſuch Miſde- " meanors, as were now ſuppoſed againſt them. That of the Preachers that " were there ſaid to be put to Silence, he knew but few: Notwithſtanding, " he knew thoſe few to be very factious in the Church; Contemners in ſundry " Points of the Eccleſiaſtical Laws; and chief Authors of Diſquietneſs in that " Part of the Country; and ſuch as he for his Part, he ſaid, could not (doing " his Duty with a good Conſcience) ſuffer, without their further Conformity, to " execute their Miniſtry.

" But their Lordſhips, as he ſubjoined, ſhould hereafter (God willing) have " a more particular Anſwer to every Point of their Letter, when the Biſhop " of *London* (who was then at his Houſe in the Country) and he ſhould meet, " and have Conference thereupon. In the mean Time he truſted, that neither " there, nor elſewhere within this his Province, either by himſelf, or other of " his Brethren, any Thing was, or ſhould be done, which did not tend to the " Peace of the Church, the Working of Obedience to Law Eſtabliſhed, the " Encouragement of the moſt godly and beſt learned Miniſters in this Church " of *England*, and to the Glory of God. To whoſe Protection he committed " their good Lordſhips. Dated from *Croyden*, *September* the 27th, 1584. Sub- " ſcribing himſelf,

Your Lordſhips in Chriſt,

JO. CANTUAR.

I know theſe Two laſt Letters are alſo in *Fuller*'s Hiſtory, but Printed from a corrupt Copy, or very imperfect: And therefore I have here ſet them down at Length more truly.

The Archbiſhop anſwers Objections againſt the *Liturgy*, in a Letter to the Queen.

The Archbiſhop in the midſt of theſe his Cares and Labours in Behalf of the Eſtabliſhed Church of *England*, waited upon the Queen about theſe Matters; who was ſollicited in Favour of theſe Innovators againſt the Liturgy; and their Objections to it laid before her as advantageouſly as might be, to juſtify their Refuſal of Subſcription, which ſhe ſeemed to have ſuggeſted unto his Grace, and requiring his Anſwers thereunto. The Effect of this Conference between him and her Majeſty was, that he promiſed her, for her better and more deliberate Conſideration, to draw up his Anſwers to all the Objections that were commonly and plauſibly made. Which he did, and ſoon ſent them unto her Majeſty with his Letter: Which, as a valuable Remainder of the Archbiſhop, I do here ſubjoin, and was as follows.

To Her MAJESTY.

MSS. Whitg. Geor. Holmes. " According to my Promiſe to your Majeſty, I have collected the Principal " Objections ſet down by the Miſlikers of good Orders, againſt the Subſcription

" to

ANNO 1584.

" to the Book of *Common Prayer*, and of ordering Deacons, Prieſts, *&c.* joining
" thereunto brief Anſwers: Not, for that I think them worthy the Anſwering,
" but for your Highneſs better Satisfaction. The rather, becauſe I underſtand
" the ſaid Objections are given abroad into the Hands of many, yea, of your
" Majeſty's Court; to the Diſcredit of the ſaid Book, and other your Majeſty's
" godly Proceedings. What Effect theſe Dealings may breed abroad with ſome,
" or what Information may be made to your Highneſs by Occaſion thereof,
" I know not; although I have ſome Cauſe to fear the worſe. Wherefore
" I think it my bounden Duty to acquaint your Majeſty with the Matter,
" and to trouble you with theſe few Lines. Nevertheleſs, I am perſuaded
" that your Majeſty of your ſelf will eaſily diſcern many of them to be very
" Childiſh; ſome Irreligious and ſome perilous, tending to the great Offence of
" your Subjects, and Innovation of this moſt happy Eſtate of Government.
" And therefore rather the Diſcipline to be repreſt, than by Writing to be
" confuted.

" I truſt it ſhall appear to your Majeſty, that in this my endeavouring to
" bring them to Unity and Obedience, I have not ſought my ſelf, but the Peace
" and Quietneſs of the Church, the Maintenance of the Laws and Orders eſta-
" bliſhed by Publick Authority, and the Satisfying of my own Duty to God,
" and to your Majeſty. And albeit, I have incurred the Diſpleaſure of ſome,
" and the evil Speeches and ſlanderous Reports of every Man, yet ſo long as
" my Service ſhall be accepted of your Majeſty, upon whom only, next unto
" God, I do depend, I will not be diſcouraged, nor faint in my Calling; hum-
" bly beſeeching your Majeſty to continue your accuſtomed Goodneſs unto me;
" and not to be drawn into any miſliking of my Doings by any Information,
" until I have anſwered for my ſelf, and that you have due Proofs of the ſame.
" And likewiſe to continue your moſt gracious and ſettled Diſpoſition in the
" Maintenance of your Laws and Orders already Eſtabliſhed and Authorized;
" conſidering what Doings may follow in theſe troubleſome Days, if it ſhall
" be lawful for common Perſons, and private Men, in a ſettled Eſtate, to pick
" Quarrels thereat, and to innovate what they liſt, when they liſt, and ſo often
" as they liſt. Which Doings have hitherto procured much Harm, and
" alienated the Minds of many from the Religion now profeſſed, and
" is the principal Cauſe, why the Goſpel hath not at this Time that
" Succeſs which it had in King *Edward*'s Time, and for certain Years in the
" beginning of your Majeſty's Reign; when the ſelf ſame Book of *Common*
" *Prayer*, &c. and Orders, now ſo greatly impugned, were uniformly, and with-
" out Condition uſed.

" This your Majeſty may be aſſured of, That the greateſt Number, the moſt
" Ancient, and beſt Learned, the Wiſeſt, and in Effect the whole State of the
" Clergy of this Province, do conform themſelves. Such as are otherwiſe
" affected, are in Number (in Compariſon of the reſt) but few, and moſt
" of them young in Years, and of unſettled Minds. Which few, if they
" ſhould be countenanced among ſo many, and permitted ſtill to continue
" in their Diſorders, it will not only be a Diſcouragement unto the other,
" but alſo a Way and Means ſo to increaſe the Schiſm, that it would be hard, nay
" rather impoſſible hereafter, to appeaſe it. Therefore I doubt not but your
" Majeſty will have ſuch Conſideration in the Matter, as the Weight thereof
" requireth. For mine own Part, that which your Majeſty hath committed
" unto me, I am ready to perform, whatſoever happeneth unto me in reſpect
" thereof. Moſt heartily beſeeching Almighty God, long to bleſs, proſper and
" preſerve your Majeſty, to the Benefit of his Church, and Comfort of all your
" Faithful and Loving Subjects.

Your Majeſty's moſt Faithful and Obedient Servant,
and Chaplain,

JO. CANTUAR.

ANNO 1584. Here ſhould follow the Objections, with the Archbiſhop's Anſwers; but this Paper hath not come to my Hands. The Occaſion of this ſeemed to be a Conference at *Lambeth* between ſome diſaffected Miniſters and the Archbiſhop, at the Deſire of ſome Honourable Perſonages: Who, after Four Hours Arguing, obſerving the Strength of the Archbiſhop's Reaſons, and the Weakneſs of theirs, perſuaded them to Conform themſelves; and withal told the Archbiſhop they would acquaint her Majeſty thereof.

A Conference at *Lambeth* with ſome Miniſters. Life of *Whitg.* by *G. Paul*, p. 41.

CHAP. IX.

The Archbiſhop moves the Treaſurer for the filling up the Vacant Sees. Vindicates the Biſhops. The Courſes he took for the Peace of the Church, not ſevere. Concerned for a fit Man to be Maſter of the Temple. *Oppoſeth* Travers. *His Letters to the Queen and Lord Treaſurer, againſt him. He ſuppoſeth* Travers *to be the Author of* Diſciplina Eccleſiaſtica. *Some Account of that Book. The Archbiſhop objecteth againſt* Travers *his taking Orders; not according to the Book. His Plea.*

Moves for the filling of the Vacant Dioceſes.

THE Condition of the Church was the worſe, by reaſon of the many Vacancies now in it. Divers Biſhopricks wanting their Paſtors; as, *Ely*, *Oxford*, *Worceſter*, *Bath* and *Wells*, *Chicheſter*: The immediate preſent Care whereof lay upon the Metropolitan, (being all in his Province) which added to his Burthen: Beſides, ſeveral Deaneries were now alſo either vacant, or like to be vacant, when the Biſhopricks ſhould be filled. Of this the Archbiſhop complained to his pious and faſt Friend at Court, the Lord Treaſurer, in a Letter, Dated *September* the 14th, urging him to move the Queen, ſpeedily to nominate able Paſtors, for the Supply of that weighty Office in the Church; the Neceſſity of the Time, and the variable Diſpoſitions of Mens Minds, as he ſaid, requiring the ſame. And for the better finiſhing of this neceſſary Work, (and very likely upon the Requeſt of the ſaid Lord) the Archbiſhop made a Scheme, according to his Judgment, what Perſons might be proper for the Biſhopricks and Deaneries void: Which he accordingly ſent to the Treaſurer, as Opportunity ſerved, to offer to the Queen; *viz.*

Biſhopricks void.	*Perſons to be preferred.*
Ely.	The Biſhop of *London.*

The Archbiſhop's Scheme for proper Perſons for Biſhops and Deans.

[For this See of *London* was now as good as concluded upon to be void, by the intended Tranſlation of *Aylmer* the preſent Biſhop to *Ely*, tho' it ſo happened not, in the Iſſue.]

London.	Dean of *Windſor.*
Worceſter.	{ Biſhop of *Norwich.* / Dean of *Weſtminſter.*

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Biſhopricks void.	*Perſons to be preferred.*
Bath and *Wells.*	Dean of *Canterbury.* Dean of *Ely.* Dr. *Bickley.* Dr. *Howland.*
Chicheſter.	Dean of *Lincoln.* Dean of *Weſtminſter.* Dean of *Ely.* Dr. *Bickley.* Dr. *Howland.*

If the Biſhop of *Norwich* be removed to *Worceſter*, then I think that the Biſhop of *Rocheſter*, to be very fit for *Norwich*: And the Dean of *Weſtminſter* to be removed to *Rocheſter*; and to keep the Deanry alſo.

Deanries void, or which may be void.	*Perſons to be preferred.*
Deanry of *Canterbury.*	Suffragan of *Dover.*
Chriſt Church, Oxon.	Dr. *James.*
Weſtminſter *Lincoln.*	Dr. *Bickley.*
Peterborough.	Dr. *Howland.* Dr. *Wood.* Dr. *Rud.* Mr. *Liveley.*
Windſor.	Dr. *Weſtphaling.* Dr. *Fletcher*, her Majeſties Chapl.
Glouceſter.	Dr. *Rud.* Mr. *Griffith.* Mr. *Bankcroft.*
Deanry of *Ely.*	Dr. *Bell.* Dr. *Howland.* Dr. *Wood.*
Provoſtſhip of *Eaton.*	Mr. *Browne.* Mr. *Blithe.*

Lord Treaſurer's Cenſure of the Biſhops.

And in the ſame Month of *September*, the ſaid Lord let the Archbiſhop know, that her Majeſty would place Biſhops in all the void Rooms. Whereof, he told the Archbiſhop, he was very mindful, and very deſirous, for the Benefit of the Church; wiſhing, that the Church might take that good thereby, that it had need of. And added, that his Grace muſt pardon him, ſince he rather wiſhed it, than looked, or much hoped for it; ſince he ſaw ſuch Wordlineſs in many, that were otherwiſe affected before they came to Cathedral Churches, that he feared the Places altered the Men. But herein, he ſaid, he condemned not all, but that few there were that did better, being Biſhops, than being Preachers they did: Adding, that he was bold, to utter his Mind of Biſhops to an Archbiſhop.

But to prevent the Archbiſhop's Surmiſes, as tho' the Lord Treaſurer intended ſome unkind Reflection upon him, becauſe of ſome Difference that lately happened between them; therefore the ſaid Lord added, "That he

ANNO 1584. " muſt clear himſelf. For he meant nothing in any Conceit to his Grace. " For that notwithſtanding of late he had varied in his poor Opinion from " his Grace, in that by his Order, certain ſimple Men had been rather ſought " by Inquiſition to be found Offenders, than upon their Facts con- " demned. Yet he affirmed, that he did not, for all this, differ from his " Grace in Amity and Love: But that he reverenced his Learning and Inte- " grity; and wiſhed, that the Spirit of Gentleneſs might win, rather than Se- " verity.

The Archbiſhop's better Judgment of them.

Theſe were Wounds, but the Wounds of a Friend. And ſo the Archbiſhop took them. For to this kind Letter from his differing Friend, the Archbiſhop ſent as obliging an Anſwer: Shewing firſt, how glad he was of the Queen's Reſolution of filling up the vacant Sees; and then not wholly denying the Lord Treaſurer's Charge againſt ſome Biſhops Worldlymindedneſs, yet he vindicated them generally as excellent Perſons, and well deſerving of the Church, as ever ſat in Epiſcopal Chairs in this Kingdom; and declaimed againſt the Calumnies raiſed of that venerable Order, a Practice of evil Men in former Times againſt the worthieſt and learnedeſt Biſhops and Fathers of the Church of Chriſt. And laſtly, as the ſaid Treaſurer had again reflected upon the Archbiſhop for his proceeding by Inquiſition againſt ſome Miniſters; ſo he again as conſtantly inſiſted upon the Lawfulneſs and Equity of his Doings. But I had rather give the Reader the Archbiſhop's own Words, ſo full of the Meekneſs of Wiſdom, in his Letter to him; which ran in this Manner.

His Letter concerning them, and other Matters. *Collect. of* MSS. *Lett. and Pap. of* Whitg.

" My ſingular good Lord, I am very glad that her Majeſty, through your " good Means, is now purpoſed to fill the void Rooms. I beſeech you to " proſecute the Matter, till it be brought to Effect. -------- It is not the Chair " that maketh the Alteration, if any be, but the unlawful Means of coming " by it. Whom God calleth unto it, (as I hope he hath done divers in this " Church of *England*) in them he increaſeth his Graces. And I doubt not, " but as good Men, even at this Day, poſſeſs ſome of their Chairs, as ever " did in any Age; altho' I will not juſtify all, neither yet many of them. " For I muſt needs confeſs, that ſome have been abuſed in the Choice of " ſome few, to the Slander of their Calling. But let the Fault reſt where " it is. Your Lordſhip knoweth, how ready Men are in theſe Days to ſpy " Motes in our Eyes. It falleth out with us herein, as it did with the an- " tient Biſhops, *Bazil*, *Nazianzen*, *Chryſoſtom*, *Auguſtin*, *Athanaſius*, and others, " the beſt that lived ſince the Apoſtles.

" I heartily thank your Lordſhip for your good Opinion of my ſelf. " God grant I may deſerve it. I know I lack not Calumniators; eſpecially " among thoſe that would ſeem moſt *pure*: But it is their Man- " ner. *Spirituales iſti*, ſaith *Nazianzen*, &c. My good Lord, I am as yet " fully perſuaded, that my Manner of Proceeding againſt theſe kind of Men, " is both lawful, uſual and charitable; neither can I deviſe how otherwiſe to " deal, to work any good Effect: It is the only thing wherein your Lord- " ſhip and I do differ. And I doubt not, but that upon Conference, we " ſoon herein ſhall agree. Not *Severity*, but Lenity hath bred this Schiſm in " the Church, as it hath done otherwiſe many other Abuſes; which I truſt " in Time to redreſs. But the Accuſation of *Severity* is the leaſt Thing I " fear: If I be able to anſwer to the contrary Fault, I ſhall find my ſelf " well apaide. The ſame *Severity* wherewith I kept *Trinity* College, and my " late Dioceſe of *Wigorn*, in good Order. And for theſe Diviſions do I now " alſo uſe it: Tho' it is my Hap, in this Place to be more partially judged " of, than I was there, as more ſubject to that uncharitable Company, who " ſay, *With our Tongues we will prevail. Who is Lord over us?* I would they " were as well known to your Lordſhip, as they are to me, *&c.*

But

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But notwithſtanding the Reſolutions of the Queen for filling the vacant Sees, there were ſeveral Vacancies ſtill left, tho' ſome were ſupplied, as we ſhall ſee at the Concluſion of this Year.

The Maſterſhip of the *Temple* void; the Archbiſhop concerns himſelf about a fit Man for the Place.

There was another Vacancy at this Time, (tho' not of a Biſhoprick) wherein the Archbiſhop thought fit to concern himſelf. The *Temple* in *London* was now void of a Maſter. It was very convenient it ſhould be beſtowed upon ſome able and learned Man, and due Obſerver of the Religion, and divine Worſhip, eſtabliſhed and practiſed in the Realm. Mr. *Travers*, ſometime a Fellow of *Trinity* College in *Cambridge*, a great *Puritan*, and one of the Heads of that Party, had got a ſtrong Intereſt to bring him in, namely ſeveral of the Members there; and eſpecially the Lord Treaſurer *Burghley* himſelf. Who by the good Report he had heard of him, moved the Archbiſhop to yield his Conſent. But the Archbiſhop knowing the Importance of the Place, and the great Numbers of young Gentlemen that were admitted, and inhabited at the *Temples*, for Education, Breeding, or Employment, feared the Infection of them by the Principles of that Sort of Men.

Writes to the Queen *Travers* his Character.

Therefore in the Month of *Auguſt* he had ſignified to the Queen, the Vacancy of the Maſterſhip of the *Temple* by the Death of Mr. *Alvey*. And that the Living was not great; yet that it required a learned, diſcreet, and wiſe Man, in reſpect of the Company there. Who, being well directed and taught, might do much good elſewhere in the Commonwealth; as otherwiſe they might do much harm. And becauſe he heard, (as he further declareth his Mind to the Queen) that there had been Suit made to her Highneſs for one Mr. *Travers*, he thought it his Duty to ſignify unto her Majeſty, that the ſaid *Travers* had been, and was one of the chief and principal Authors of Diſſenſion in this Church; a Contemner of the Book of Prayers and other Orders by Authority eſtabliſhed; an earneſt Seeker of Innovation; and either in no Degree of the Miniſtry at all, or elſe ordered beyond the Seas, not according to the Form in this Church of *England* uſed. And that his placing in that Room, eſpecially by her Majeſty, would greatly animate the reſt of that Faction, and do very much Harm in ſundry Reſpects.

Recommends to her Dr. *Bond*.

And then he recommended one to her for the ſaid Place, being one of her Chaplains, in theſe Words, "That her Majeſty had a Chaplain of her "own, Dr. *Bond*, a Man, in his Opinion, very fit for that Office; and wil-"ling alſo to take Pains therein, if it ſhould pleaſe her Highneſs to beſtow it "upon him. Which he referred, as he added, to her moſt gracious Diſpo-"ſition: Beſeeching Almighty God long to bleſs, proſper and preſerve her, to "his Glory, and all their Comforts. It was dated from *Croydon*, the Day of *Auguſt*, 1584. Subſcribing himſelf,

Your Majeſty's moſt faithful Servant,
and Chaplain,

JO. CANTUAR.

And ſo he doth to the Lord Treaſurer, as a fit Perſon, in oppoſition to *Travers*.

This Dr. *Bond*, whom the Archbiſhop named to the Queen for this Place was, as I ſuppoſe, Dr. *Nicholas Bond*, that was afterward Preſident of *Magdalen College, Oxon.* For him he moved alſo the Lord Treaſurer in the Month after: (For the *Temple* was ſtill void, tho' *Travers* was now Lecturer there.) Beſeeching him to help ſuch an one to the Maſterſhip of the *Temple*, as he knew to be conformable to the Laws and Orders eſtabliſhed; and a Defender, not a Depraver of the preſent State and Government. And that he that then Read there [*viz. Travers*] was nothing leſs; as (the Archbiſhop ſaid) of his own Knowledge and Experience he could teſtify. He ſaid further, that Dr. *Bond* was deſirous of it, and he knew not a fitter Man.

Diſcourſe between the Queen and Treaſurer, concerning *Travers*, for the *Temple*.

The Queen in the mean Time upon the Archbiſhop's Letter aforeſaid to her about this Matter, had aſked the Lord Treaſurer, what he thought of *Travers*, to be Maſter of the *Temple*. Who anſwered, that at the Requeſt of Dr. *Alvey* in his Sickneſs, and of a Number of honeſt Gentlemen of the *Temple*,

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Temple, he had yielded his Allowance of him to the Place; ſo as he would ſhew himſelf conformable to the Orders of the Church. And this he was informed he would be. Then her Majeſty told him, that the Archbiſhop did not ſo well allow of him. To which the ſaid Lord replied, That that might be for ſome Things ſuppoſed to be written by him in a Tract, Intituled, *De Diſciplina Eccleſiaſtica*. Which was a Book wholly condemning the preſent Government of the Church of *England* by Biſhops, and advancing another Government by an Equality of Miniſters and Elders, as only agreeable to the Word of God. Whereupon ſhe commanded the Treaſurer to write to his Grace, (for the Court was now at *Oatlands*) to know his Opinion.

Which the Treaſurer acquainteth the Archbiſhop with.

Of this Conference he acquainted the Archbiſhop in a Letter, Dated *September* the 17th, and therein prayed his Grace himſelf, to ſignify unto her what his Opinion was, as God ſhould move him; adding, ſtill in *Travers* his Behalf, that ſurely it were great Pity, that any Impediment ſhould be Occaſion to the contrary. For that he was well learned, and honeſt, and well allowed and loved of the Generality of that Houſe. And that as for Mr. *Bond*, (who had been with him [the Lord Treaſurer] and told him, that his Grace liked well of him) he told the Archbiſhop, that he liked of him alſo, as of one well-learned and honeſt; but that he let the ſaid *Bond* know, that if he came not to the Place with ſome Applauſe of the Company, he ſhould be weary thereof. But notwithſtanding, he ſignified to the Archbiſhop, that he had commended him to her Majeſty, if *Travers* ſhould not have it. But that ſhe thought him not fit for the Place, becauſe of his Infirmity. And ſo he wiſhed his Grace the Aſſiſtance of God's Holy Spirit to govern his Charge unblamable. Dated at *Oatlands*.

The Archbiſhop's further Account of *Travers* to the ſaid Lord Treaſurer.

Our Archbiſhop upon the foreſaid Lord's naming of *Travers* ſo favourably, as he had done both to himſelf and the Queen, and of his Willingneſs to ſubmit to Order, in his next Correſpondence, ſhewed him more particularly, how little was to be expected from him. " For that he was better known, he " thought, to no Man than to himſelf. That, when he [the Archbiſhop] was " Maſter of *Trinity* College, he had elected him Fellow of that Houſe, though " he had been before rejected by Dr. *Beaumont*, the former Maſter, for his " intolerable Stomach. Whereof he [the Archbiſhop, then Maſter] had after- " wards ſuch Experience, that he was forced by due Puniſhment ſo to weary " him, till he was fain to travel; departing from the College, [and then " went] to *Geneva*; otherwiſe he ſhould have been expelled, for his want of " Conformity towards the Orders of the Houſe, and for his Pertinacy. And " that there never was any under his Government there, in whom he found leſs " Submiſſion and Humility, than in him. Nevertheleſs, as the Archbiſhop " kindly added concerning him, if Time and Years had now altered that Diſ- " poſition of his, [as ſhould ſeem by the Character the ſaid Lord had given of " him] (which, he ſaid, he could not believe, ſeeing as yet no Token " thereof, but rather the contrary) he promiſed, that he would be as ready " to do him Good, as any Friend he had. Otherwiſe, as he proceeded, he " could not in Duty, but do his Endeavour to keep him from that Place, where " he might do ſo much Harm, and do little or no Good at all. For how- " ſoever, he ſaid, ſome commended him to his Lordſhip and others, yet he " could not but think, that the greater and better Number of both the *Temples* " had not ſo good an Opinion of him. He was ſure, that divers grave, and of " the beſt affected of them, had ſhewed him their Diſliking of him; not only " out of reſpect of his Diſordilineſs in the manner of the Communion, and " Contempt of the Prayers; but alſo for his Negligence in Reading, whoſe " Lectures by their Reports were ſo barren of Matter, that the Hearers took no " Commodity thereby.

Diſciplina Eccleſiaſtica. The Drift thereof.

That concerning the Book *De Diſciplina Eccleſiaſtica*, he ſaid, by common Opinion it had been reputed of his Penning, ſince the firſt Publiſhing of it. And that by divers Arguments, he was moved to make no Doubt thereof. The Drift of which Book, as the Archbiſhop added, was wholly againſt this State

and Government. Wherein alſo among other Things, he condemned the taking and paying of Firſt Fruits, Tenths, *&c.* [Which the Archbiſhop thought not amiſs to ſuggeſt to the Lord Treaſurer, becauſe it would tend to the leſſening conſiderably of the Queen's Revenues.] And therefore he reſolutely concluded, "That unleſs he would teſtify his Conformity by Subſcription, as all others did "which now entred into Eccleſiaſtical Livings, and would alſo make Proof unto "him, that he is a Miniſter, Ordered according to the Laws of this Church of "*Eægland*, (as he verily believed he was not, becauſe he forſook his Place "in the College upon that Occaſion) he could by no means yield to con-"ſent to the placing him there, or elſewhere in any Function of this "Church. *ANNO* 1584.

In ſhort, the careful Archbiſhop partly obtained his End, in excluding *Travers* from the ſaid Maſterſhip, and partly was diſappointed in obtaining it for Dr. *Bond*. For a Third Perſon was preferred thereunto; and he a very Learned and yet modeſt Man, well affected to the Government and Practice of this Church, and that afterwards proved one of our beſt Writers for our Eccleſiaſtical Conſtitution; namely, Mr. *Richard Hooker*; who was recommended by *Sandys*, Biſhop of *London*. Between whom and the ſaid *Travers*, (who remained for ſome Time after Lecturer of the *Temple*) happened great Controverſy about their Doctrines they preached in the ſame Pulpit: An Account whereof, and the Points preached and argued upon, and the Archbiſhop's Judgment thereof, I have ſhewed elſewhere *.

Mr. *Hooker* obtains the Temple.

* Additions to the Life of *Hooker* before his *Eccleſ. Polity*.

The Book *De Diſciplina Eccleſiaſtica*, mentioned before, whereof *Travers* was thought by the Archbiſhop to be the Author, was the Ground and Model of the *Puritan* Diſcipline: Which was ſo laboured to take Place in this Church in the room of *Epiſcopacy* eſtabliſhed. Which muſt be aboliſhed quite, together with the Book of *Common Prayer*; and that *Diſcipline* to ſucceed in Place thereof. Therefore the Archbiſhop had juſt Reaſon to be jealous of this Man, as well for this Book of his, as for his other Qualities, mentioned before, as his going to *Geneva*, and his Foreign Ordination, which he received at *Antwerp*, by T. *Cartwright*, *Villers* and others, the Heads of a Congregation there.

Travers reckon'd by the Archbiſhop, the Author of the Book of *Eccleſiaſtical Diſcipline*.

This Book the *Diſciplinarians* ſtuck unto, and all, as many as eſpouſed that Way, were to Subſcribe to: Which they did: And it was in great Vogue afterwards, having been diligently reviewed, corrected and allowed by *Cartwright*, and the reſt of the Leaders of that Faction. And afterwards it was put into *Engliſh* (having been originally written in *Latin*) for the more general Uſe; and was found in the ſaid *Cartwright*'s Study after his Death; and thought worthy long after, [*viz.* 1644.] to be Reprinted after that Copy: When the *Presbyterian* Party in Parliament had thrown out the *Common Prayer* Book, and forbad it any further to be obſerved in the Churches of *England*, and had brought in a *Directory:* Giving this Book of *Diſcipline*, the Title which their new Diſcipline now carried, *viz. A Directory of Government, antiently contended for; and as far as the Time would ſuffer*, [which Time ſuffered it not at all] *practiſed by the firſt Non-Conformiſts in the Days of Queen* Elizabeth. *Found in the Study of the moſt accompliſhed Divine, Mr.* Thomas Cartwright, *after his Deceaſe, and reſerved to be Publiſhed for ſuch a Time as this. Publiſhed by Authority.* Though the Title it then bore was, *The Sacred Diſcipline of the Church, Deſcribed in the Word of God.* And the Title it bore in *Latin* was, *Diſciplina Eccleſiæ Sacra, ex Dei Verbo deſcripta.*

This Book in great Vogue among the Faction.

Diſciplin. Eccleſiaſt. tranſlated and called, the *Directory of Government*. Rev. *T. Baker*, B. D.

And whereas the Archbiſhop objected againſt *Travers* his Orders; either that he was not ordained at all, or received his Orders abroad, and not according to the *Engliſh* Book; this the Lord Treaſurer and others objecting to him; and perſuading him to be made a Miniſter according to the Orders of the Church of *England*, the better to qualify himſelf for the obtaining of the Preferment of the *Temple*; he gave the ſaid Lord a Letter Dated in *November*, inſiſting upon the Validity of his Ordination, though he had received it from *Geneva*, or any other Foreign Proteſtant Church. His Argument was, That he was once ſufficiently called unto the Miniſtry, according to the Rule of God's moſt Holy Word, with

Travers vindicates his Orders, in a Letter to the Lord Treaſurer.

ANNO 1584. with Prayers and Impoſition of Hands, and agreeably to the Order of a Church of the ſame Faith and Profeſſion with this Church of *England*; as might appear by the Teſtimonial he had thereof. Then he offered in the ſaid Letters, ſeveral Reaſons to confirm the ſame. And in the Concluſion, he prayed his Lordſhip to conſider, whether his Subſcribing to the Articles of Religion, which only concerned the Confeſſion of the true Chriſtian Faith, and the Doctrine of the Sacraments, as agreed upon in the *Convocation Houſe*, *Anno* 1562. (which moſt willingly and with all his Heart, he ſaid, he aſſented to, as agreeable to God's Word;) whether this, by Virtue of the Statute, did not enable him for dealing in the Miniſtry, as much as if he had at firſt been made Miniſter according to the Form eſtabliſhed in this Church. I have, for the Sake of thoſe that are minded to ſee *Travers* his Argument at Large, tranſcribed this Letter from the Original, and put it among the reſt of the Records, in the *Appendix*.

Numb. XII.

CHAP. X.

A Parliament. Petitions, in divers Articles, in Favour of Puritan *Preachers, read in Parliament. But not allowed in the Upper Houſe. Both the Archbiſhops their Speeches againſt them. The Archbiſhop writes his Judgment of them to the Lord Treaſurer. The Parties Diligence in preparing them for the Parliament.* Sampſon's *Letters to the Lord Treaſurer. Articles exhibited to the Queen by the Archbiſhop and Biſhops, for reforming of Abuſes. True Cauſes of the Inſufficiency of many of the Clergy in theſe Days. Other Bills concerning the Biſhops, and Eccleſiaſtical Matters, brought into Parliament. The Biſhop of* Winton's *Conſideration of the Petitions.*

Petitions to the Parliament in Favour of the *Puritan* Miniſters.

A PARLIAMENT now came on, and began to ſit *November* the 23d. 27 *Elizab.* Then, as the Malecontent Party had before been ſo buſy to get Liberty, and free themſelves from the Obſervation of the Eccleſiaſtical Laws and Cuſtoms eſtabliſhed, and uſed ſince the Beginning of the Reformation; ſo now they reſolved to put forth their utmoſt Efforts for the ſame End. Thus *December* the 14th, there were Three Petitions offered to the Houſe in Favour of theſe Men: Namely, Touching the Liberty of godly Preachers: And to excerciſe and continue their Miniſters: And for the ſpeedy Supply of able and ſufficient Men in divers Places now deſtitute, and void of the ordinary Means of Salvation. The Firſt of theſe Petitions was brought in by Sir *Thomas Lucy*; the Second by Sir *Edward Dymock*; and the Third, by Mr. *Gates*. Which were all thereupon read; and further Proceedings therein deferred until a more convenient Time. Which notwithſtanding, Dr. *Turner* a little after roſe up, and put the Houſe in Remembrance of a *Bill* and *Book* heretofore offered by him unto the ſaid Houſe; which had been, he ſaid, digeſted and framed by certain godly and learned Miniſters; and which ſaid *Bill* and *Book* tended to no other End, as he conceived, than the Glory of God, the Safety of her Majeſty, and the Benefit of the Commonwealth. And therefore prayed that it might be Read.

D'Ew's Journ. p. 339. *a.*

It

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It was by Advice reduced into a Petition, conſiſting of Sixteen Articles; Which (it being moved by one of the Houſe to be put in Writing) might be imparted unto the Lords of the Upper Houſe; and that Requeſt might be thereupon made to their Lordſhips to join with the Houſe of Commons in ſuch further Courſe, as ſhould be thought meet. Which was, to join with them to exhibit theſe Petitions and Grievances, by way of humble Suit to the Queen in that Behalf. Theſe Petitions reflected much upon the preſent Government of the Church of *England*, and upon the Biſhops and Miniſters therein; and that the ſuſpended and deprived Miniſters might be favoured. And many other Things were contained therein ſo offenſive, that thoſe of the Court (knowing the Queen's Mind) ſpake againſt it. Sir *Francis Knollys*, Mr. *Treaſurer*, ſpake firſt, and in few Words. After him him Sir *Chriſtopher Hatton* more largely, moving and preſſing the Houſe ſo far therein, that it was at length reſolved, that the ſaid Book and Bill ſhould not be read. But touching all neceſſary and fit Liberty of the foreſaid Miniſters, or Supply of able Men in Places that wanted, they ſaid, they did not doubt, but that her Majeſty would take ſome ſpeedy Order concerning the ſame, according to whatſoever was juſtly required, either in the foreſaid Petition that had been Read, or in this Book and Bill.

The Petition, conſiſting of Sixteen Articles.

And that all might be ready, as ſoon as the Book was allowed and confirmed by the Parliament, and the Government of the Church by Archbiſhops, Biſhops, Archdeacons, Chancellors, *&c.* and the Book of *Common Prayer* laid aſide, (as theſe new Reformers perſuaded themſelves would now be brought to paſs) they had compiled and got in a Readineſs, a new Platform of Eccleſiaſtical Government, agreeable to that of *Geneva*, and another Form of *Common Prayer* preſcribed therein, in the room of the old one, for the Uſe of this Church. And now, at Parliament Time, out ſtarteth this Book with great Glory. That by the Favour and Interpoſition of the preſent Parliament, the Government of the Church, with all the Orders and Appointments of it, being cut off, their new one might immediately be put in the Place thereof, and be eſtabliſhed. Nor did it ſeem impoſſible at preſent to be brought to paſs.

A new Platform and Book of Publick Prayers ready prepared.

Survey of the Diſcipl. p. 66.

For whatever Stop this Book of Petitions had at preſent, it was committed, and approved; and ſoon after preſented to the Houſe of Lords from the Lower Houſe; and bore this Title, *The Humble Petitions of the Commons of the Lower Houſe of Parliament, to be offered to the Conſideration of the Right Honourable the Lords Spiritual and Temporal of the Higher Houſe.* This Paper may be read in the *Appendix*: Which I have tranſcribed exactly, *Verbatim*, from the Archbiſhop's own Copy of thoſe Petitions; and will correct in many Places the Errors, and ſupply the ſeveral Omiſſions of Words and Sentences in that Printed in *D'Ewe's Journal.* Theſe Petitions are taken Notice of by *Fuller*, but falſly, under the Year 1587.

Numb. XIII.

Page 357.

The Anſwers of the Lords were given to the Committee appointed by the Lower Houſe, and reported to the Houſe by Sir *Francis Knollys.* The Subſtance of this Report, and what ſome of the Lords ſaid, is preſerved to us by Sir *Simmons D'Ewe's.* The Lord Treaſurer in general made Anſwer, That the Lords did conceive many of thoſe Articles, which the Houſe of Commons had propoſed unto them, to be unneceſſary; and that others of them were already provided for, [meaning, I ſuppoſe, in the Articles preſented to the Queen by the Archbiſhop, which we ſhall read of by and by.] And that the Uniformity of the *Common Prayer*, [the uſing of which they deſired in one of the Articles might be left to the Diſcretion of the Miniſter] had been eſtabliſhed by Parliament. Among the Lords Spiritual, both the Archbiſhops ſpake againſt theſe Articles.

The Anſwer of the Lords to the Sixteen Petitions of the Lower Houſe.

D'Ewe's Journ. p. 359.

The Archbiſhop of *York*, Dr. *Sandys*, made an Anſwer more at Large to the Articles ſeverally, in the Name of the reſt of his Brethren. Which may be read in D'*Ewe's Journal.* Some of the Articles he allowed of, and others he miſliked; and ſhewed his Reaſons wherefore.

To the Firſt and Second Article or Petition, *viz.* That ſuch Miniſters as were not qualified according to Law, might be ſuſpended: And all unlearned Miniſters

The Archbiſhop of *York's* Anſwer to them.

ANNO 1584. niſters to be within a competent Time removed, and deprived of their Livings; That Archbiſhop anſwered, that he conceived them not to be allowed; becauſe divers unqualified Perſons were diſpenſed withal by Law. And that it was againſt the Rule of Charity to ſuppoſe, that thoſe that were Non-Reſidents had not ſome lawful Avocation. And that where Pariſhes had not ſufficient Preaching Miniſters, Divine Service and godly *Homilies* were read. But he promiſed concerning Non-Reſidence, that it ſhould be holpen, and redreſſed as ſoon as might be. Though this Anſwer ſeem more properly to belong to the Two laſt Articles.

To the Third Petition or Article, *viz.* That none ſhould hereafter be admitted to the Miniſtry, but ſuch as ſhould be ſufficiently furniſhed with Gifts, to perform ſo high a Charge: And that in order to that, they that came to be admitted, ſhould be examined of their Knowledge and Exerciſe in the Holy Scriptures: This he confeſſed very neceſſary.

The Fourth, That there ſhould be Six Miniſters, the Biſhop's Chaplains, or others, at an Ordination, to lay their Hands on the Ordained Perſon, with the Biſhop; he utterly diſallowed.

To the Fifth, That none ſhould be admitted to be a Miniſter of the Word and Sacraments, but in a Benefice vacant, unleſs he were ſome Fellow or Scholar of the Univerſity; to prevent unneceſſary Multitudes to the Miniſtry at one Time; whereby the Church was burthened with a great Number of unable Miniſters; he anſwered, that he allowed of it, for the avoiding of *Miniſterium vagum.*

The Sixth Article, That none ſhould be preferred, nor inſtituted into a Benefice, without competent Notice thereof firſt given to the Pariſh, which he is to take Charge of, to diſcover any Fault in his Converſation: This Article the Archbiſhop diſallowed of, as favouring Popularity, and might raiſe Controverſies and Diſſenſions.

The Seventh, That no Oath nor Subſcription be tendred to any Miniſter, either in order to their Entrance into the Miniſtry, or any Cure, or Place of Preaching, but ſuch only as were expreſly preſcribed by the Statutes of the Realm; this he utterly diſliked: Alledging, that the Biſhops themſelves were not diſcharged from taking that Oath [*i. e.* of Canonical Obedience;] and for Subſcription, [*i. e.* to the Three Articles] he doubted not, but that it was lawful; and that it might prove the Cauſe of much Order and Quietneſs in the Church.

To the Eighth and Ninth, That ſuch Miniſters as in the Service of the Church, and Adminiſtration of the Sacraments, did uſe the *Common Prayer*, though they omitted ſome ſmall Portions, or ſome Ceremonies preſcribed therein, might not be called in Queſtion, in Temporal Courts, and moleſted by ſome exerciſing Eccleſiaſtical Juriſdiction: But that the Archbiſhops and Biſhops, with the grave Aſſiſtance of others, might take to their own Hearings, the Cauſes of Complaints made againſt any known Preachers; and not diſgraced by Officials and Commiſſaries, to deal in thoſe Cauſes. Theſe Articles he utterly diſallowed, as freeing Miniſters from Juriſdiction Temporal, and from the Biſhops themſelves, and all in Authority under them.

The Tenth Petition or Article, That the Biſhops would extend their charitable Favours to the known, godly, and Learned Preachers, as had been ſuſpended and deprived, for Refuſal to ſubſcribe to ſuch Articles, as lately had been tendred, or for ſuch like Things; and that they might be reſtored to their former Charges: This he anſwered, he could not but diſlike; becauſe Deprivation was often neceſſarily uſed, *in Terrorem:* And that the Party ſo deprived, might upon his Submiſſion, (as in the Caſe of Excommunication) be received into Favour.

The Eleventh Article, That the Reverend Fathers would forbear their Examination of Godly, Learned Preachers, *Ex Officio mero*; being not detected unto them of open Offence of Life, or for Publick maintaining of apparent Errors. This he alſo diſliked. But the Reaſon is not ſet down.

To

To the Twelfth, That for the better Increaſe of Knowledge in the Miniſters, it might be permitted to the Miniſters in every Archdeaconry, within every Dioceſe, to have common Exerciſes or Conferences among themſelves; to be limited and preſcribed by their Ordinary, touching the Moderation, the Places and Manner of the ſame: To which he anſwered, That himſelf in the Name of their Lordſhips [*i. e.* Spiritual] (whom in all that he had before ſaid, he had but perſonated) did think it neceſſary, and would take Order for ſuch Exerciſes. *ANNO* 1584. Exerciſes or Conferences.

The Thirteenth and Fourteenth Articles were about the Abuſe and Regulating of Excommunication. That it was abuſed, both in Regard of the Cauſes and Matters, wherein it was at that Day uſed, and of the Perſons, which had the common Execution thereof; that ſome Bill might be framed, that none having Eccleſiaſtical Juriſdiction, ſhould give or pronounce any Sentence of Excommunication. And that for the *Contumacy* of any Perſon in Cauſes, they ſhould be pronounced *Contumax*. And upon ſuch Denunciation, the Party, not ſubmitting himſelf in Forty Days, as in the Caſe of Excommunication, the Writ *De Contumace capiendo*, ſhould be awarded againſt him; and to be of like Force, to all Effects and Purpoſes, as the Writ D*e Excommunicato capiendo*. But that the Cenſure of Excommunication be executed by the Reverend Fathers, the Biſhops themſelves, with the Aſſiſtance of grave Perſons, or of other Perſons of Calling in the Church; and not by Chancellors, Commiſſaries, *&c.* This Article the ſaid Archbiſhop confeſſed to be no more than ſeemed reaſonable. Yet if Search more narrowly were made into it, it would be found to breed much Inconvenience. For then there muſt be ſome new Cenſures brought into the Church, for Contumacy, or other ſmall Delinquencies. And that Excommunication in theſe Caſes were to no other End, than Outlawries and Attachments in the Courts of Law and Juſtice; it being only to bring Parties to their lawful Anſwers: Who upon their Appearance were abſolved of Courſe. But notwithſtanding, he promiſed that himſelf, and the reſt of his Brethren would take Pains therein themſelves. And that hereafter no Excommunication ſhould be ſent out, but for Adultery, and ſome other weighty Cauſe: Or for ſuch Contumacy as could not otherwiſe be remedied. Excommunication.

To the Fifteenth and Sixteenth, which were, That Non-Reſidency, being offenſive, and an Occaſion that a great Multitude of this Realm wanted Inſtruction; and that it ſeemed, no certain Caſes, wherein it might be allowed, could be deviſed; that Licenſes for the ſame might be utterly removed out of the Church: And ſo likewiſe Pluralities. And that howſoever it might be thought convenient to order thoſe Faculties, yet, beſides the known Duty of a Miniſter, her Majeſty's Injunctions did require in every Curate a further Quality of Learning, than Ability to read only; that no Faculty of Plurality or Non-Reſidence might be granted, but with Condition to ſee the Cure from which he was abſent, ſufficiently ſerved. And that none having ſuch Licenſe ſhould be permitted to enjoy the Benefit of it, without he deputed an able and ſufficient Preacher to ſerve the Cure, to preach and weekly teach the Congregation, and perform the Duties of inſtructing the Youth in the Catechiſm. And theſe Two laſt Articles he acknowledged to ſtand with good Reaſon. And that for himſelf, he never granted any Diſpenſation perpetual, but to one Man, that was then aged Eighty Years. And withal he profeſſed, that he would never again allow of Plurality for Life. And added, that the Original Faculty thereof belonged to her Majeſty. And further alledged, that himſelf, in the Name of their Lordſhips, his Brethren, did very well allow of that *Proviſo* of theirs; that when any Temporary Diſpenſations were granted, Proviſion ſhould be made of very able, godly and ſufficient Curates. And laſtly, that becauſe he feared, ſome of the Houſe of Commons were too ready to think and ſpeak hardly of the Ancient and Godly Order of Biſhops, yet he deſired them, that they would be pleaſed to think well of him, and the reſt of his Brethren, now Living; if not in reſpect of their Places, yet for Charity ſake; and for that ſome of them were Preachers, when many of the Houſe of Commons were in their Cradles. Non-Reſidency. Plurality.

ANNO 1584.

Thus piouſly and meekly did the good Archbiſhop of *York* give his Anſwers to theſe Points to the Lower Houſe. Nor was the other Archbiſhop, I mean our Archbiſhop of *Canterbury*, wholly ſilent to ſuch Petitions, ſo nearly touching not only upon the whole Order of Biſhops, their Courts and Officers, and the Commiſſion Eccleſiaſtical, but upon himſelf and his Proceedings: There is indeed no mention of him at this Time in the *Compleat Journal*, where this Affair is related; but as he was certainly preſent at this Parliament, ſo he ſpake roundly and fully to all theſe Articles. And the Sum of what he ſaid, he ſoon after wrote down, and ſent to the Lord Treaſurer; the Paper being endorſed by his Hand with theſe Words:

The Archbiſhop of *Canterbury*'s Anſwer to the ſame.

The Anſwer of the Biſhop of Canterbury *to the Petition of the Commons Houſe.*

The Copy of them ſent by him to the L. Treaſurer. MSS. *Chart. & Epiſt.* Whit.

" The firſt Petition deſireth, that thoſe miniſtres, which were ordered ſince " 13° [*Eliz.*] and not qualified according to the Acte of Parlement then made, " ſhould be ſuſpended from their Miniſterie, untill they were qualified ac- " cordingly.

" The ſecond Petition deſiereth, that ſuch unlerned miniſtres as have beene " admitted to benefices ſynce *Anno* 1575, might be depoſed, *&c.*

" To theis two I aunſwered thus in effect. Firſt that I knewe not howe " many of theis unlearned miniſtres there were: but wiſhed that they were " knowen together with the Biſhopps that ordered them: leaſt the fault and " negligence of ſome fewe might peradventure bee imputed to all. For " myne owne part I ſignified, that ſynce my coming to this place. I had " omitted nothing, that might pertayne to the reforming of that abuſe. It " was one of the firſt thinges I did, and is ſett downe among thoſe Arti- " cles, that are ſo greatly myſlyked of ſome, hoping that ſince that tyme, " there hath bene no greate cauſe to complayne.

" But touching theis two Petitions, I ſayd, wee could not aſſent unto them " (eſpecially yf ſuche miniſtres were not otherwiſe criminouſe) for the cauſes " following.

" 1. Leaſt dyverſe thinges might be called into needleſſe queſtions, as doon " by unlawfull miniſtres, as mariages which they have celebrated, and Sacra- " ments which they have miniſtred.

" 2. Leaſt alſo diverſe pariſhes might be lefte deſtitute of miniſtres to ſay " divine ſervice, celebrate the Sacramentes, read the Scriptures, and the learned " and godly Homilies appointed for that purpoſe. For we thought it muche " better to have ſome to read the ſervice, *&c.* without a ſermon, then that " the people lyke unto Brute beaſts ſhould bee lefte without Prayers, Sacra- " ments, reading the Scriptures, and Homilies, and without Sermons alſo.

" 3. Wee thought it againſt Charitee to ſend ſuche miniſtres together with " their families, a begginge, which had dedicated themſelves to the miniſtery, " and had not otherwiſe any trade whereby to lyve.

" Notwithſtanding for the better inforſinge of ſuch unlearned miniſtres, to " ſtudie, *&c.* wee were purpoſed to deviſe ſome kynde of Exerciſe for them, " not lyke unto that which they called *Prophecies*, (which had been cauſe of " ſome troubles in the Churche) but ſome other more private, ſuche as ſhall " ſeeme beſt to our ſelves, both for the peace of the Churche, and their bet- " ter inſtruction. Whereby I hoped that their 12th petition alſo was ſatis- " fied.

" The third Petition deſiereth, that none bee admitted hereafter, but ſuche " as are qualified according to the Statute.

" Which I ſayed wee willingly yelded unto: and had therefore taken order, " more than a Twelvemonth ſynce. Adding, that hereafter they ſhould rather " fynde fault with lack of miniſters, then with too greate a nomber of " unlearned.

" The fourth Petition ſeemeth to preſcribe a maner, howe the third might " bee performed.

ANNO 1584.

" Which maner we lyked not of, for diverſe cauſes to us knowen, and then " needleſſe to bee reherſed. Truſting, that having the thing, they would not " contend with us about the maner, and that we were determined to obſerve " the lawes therein eſtabliſhed.

" The 5th Petition deſiereth, that none be admitted into the miniſtery, but " either to a Benefice with Cure, or elſe to ſome Preacherſhip, or unleſſe he " were either Fellow or Scholler in ſome College of one of the Univer- " ſitees.

" To this I aunſwered, that if the meaning of the Petition were, that none " ſhould be admitted into the miniſtery *ſine titulo*, that is, without ſome " certene ſtay of Lyving, wee did very well lyke thereof, and had allreadie " taken order therein, long before the exhibiting of theis Petitions, being a " thing which the lawe it ſelf doth require. But the Petition it ſelf, as it " is ſet downe, wee thought to be very ſhort, and to tend to the abbridging " of the nomber of Preachers, and ſpecially of the graveſt and beſt, contrary " to that which by the ſaid Petitions ſeemeth to be pretended. For it ſeclu- " deth from the Miniſtery, Deans, Prebendaries, and other Miniſtres of Ca- " thedral Churches, Maſters of Colleges alſo in the Univerſitees (againſt the " Fundations of the ſayd Colleges) Archedeacons lykewiſe, and dyverſe others. " All which muſt hereafter bee meere Lay-Men, if the Petition ſhould be " granted in maner and forme.

" The 6th Petition deſiereth, that the Paſtor which is to bee admitted to " a Cure might bee tryed and allowed by the Pariſh, *&c.*

" Whereunto I aunſwered, wee had before taken ordre that none ſhould " bee admitted into the Miniſtrie, but ſuche as had a ſufficient Teſtimonial " of their behaviour either from the College wherein they were, or from the " place wherein they had their moſt aboad. But the Petition we could not " yeld unto. Becauſe

" 1. It ſavoureth of Popular Elections, long ago abrogated in the Churche " for diverſe inconveniencies thereof.

" 2. It would breed variance and diſſenſion betwixt the Pariſhioners, and " the Patrone, and oftentymes devide the Pariſh among themſelves.

" 3. It would prejudice the Patrones right, and alter many lawes.

" 4. And laſtly, it would not work the effect pretended, the partie pre- " ſented beeing altogether unknowen to the Pariſh, as in moſt Places it " muſt of neceſſity come to paſſe.

" The fyve Petitions following, *viz.* the 7th, 8th, 9th, 10th and 11th, " 1. I ſayed, did tend to ſuche a libertee and freeing of miniſtres from all " kynde of ſubjection, as no Subject in this Land did enjoy, and as in deed " moſt intolerable in any ſettled ſtate, or well governed Churche.

" 2. Likewiſe, that they did tend not onely to the contynuing of the con- " tentions which are allreadie, but alſo to the encreaſing of them, and that " mightely.

" 3. To the utter fruſtrating alſo of the ſtatute made for the Uniformitee " of Common Prayer.

" For the 7th Petition would not have them to be urged to any other " oath or ſubſcription, then that which is expreſſed in the Statutes of the " Realme, except it bee the oath againſt Symonie. Whereby it would have " freed them from the Oath of Canonical Obedience, which they take " to their Ordinaries, *in omnibus licitis & honeſtis*, which alſo the Lawe nowe " in force, though not the Statutes, requireth of them; and which every " Biſhop by Statute is bound to take to his Metropolitan, and hath not hi- " therto been excepted againſt by any.

" It alſo freeth them from ſubſcribing to the orders and rytes of the Churche " by Lawe eſtabliſhed, contrary to the manner and uſe of all reformed and " well governed Churches in *Chriſtendom*: And contrary alſo to the practice of " this Churche both in the tyme of King *Edward*, and ſynce the begynning " of her Majeſties reigne. Wherein Subſcription hath bene required to the " ſelf ſame Articles, that are nowe ſett downe, and that in more ſtraite termes, " and wordes penned, then nowe they are.

" The

ANNO 1584. " The 8th Petition would have them freed from the Temporal magiſtrate, " and alſo from the Eccleſiaſtical. For it deſiereth, that neither of them " both may intermeddell with them or call them to accompt for omiſſion " or changes of ſome portions or rytes, in the Book of Common Prayer, *&c.* " So that they may admitt what they will, and alter and change what " pleaſeth them without controllment. Which being ſuffered, it will ſhortely " come to paſſe, that we ſhall have *Tot altaria quot ſchiſmata*, &c.

" The 9th doth ſimplye exempt them from Commiſſaries and Officialls, " and in effect from the Biſhop alſo. For his Authoritee is ſo reſtreyned, " that he ſhall not be hable to doo any thing. Whereunto yf a Portion of " the 11th Petition be added, the Eccleſiaſtical Commiſſionars alſo are re- " ſtreyned from dealing with them. So that in effect they are freed from " all kynde of Subjection and Authoritee.

" The 10th requireth, that thoſe which are ſuſpended or depryved for wante of " Conformitee, might be reſtored, *&c.* Whereunto I aunſwered, that in Juſtice " we could not ſo doo. Foraſmuche as that which we had done againſt " them, we had done it juſtly. Nevertheleſſe yf they would yeld themſelves " to conformitee, I promiſed in myne owne name and the name of the reſt, " that wee would ſhewe unto them all maner of humanitee.

" The 11th would not have them examyned *Ex officio.* Whereby ſhould " bee taken from us an uſuall, lawfull and ordinary kynde of proceeding, " without which wee cannot performe that which is looked for at our handes; " being alſo uſed in ſundry other Courtes of the greateſt accompt in this " Land, and evermore practiſed in the Eccleſiaſtical Courtes, and by the high " Commiſſionars; never gayneſayed or miſlyked, till of late by the *Jeſuites* " and Seminarie Preiſtes, of whom I thought that our men alſo had borowed " their exceptions againſt that maner of proceeding.

" The 12th Petition is aunſwered afore.

" The 13th and 14th concerne Excommunication.

" Which Cenſure wee cannot alter without the alteration of many lawes, " and without bringing into the Churche a newe Cenſure, which in ſhorte " tyme would breed greate offenſe and quarrells, as not warranted by the " Worde of God.

" The 13th Petition ſeemeth to miſlyke the cauſe of Excommunication, " and alſo the perſons which exerciſe the ſame, as being Lay-Men.

" The cauſe which is ſo miſliked is *Contumacie*, which in our opynion " is a fault deſerving Excommunication. Neither is it materiall upon what " ſmall value Contumacie proceedeth, bee it 12 *d.* or leſs; the ſmallneſſe of " the value doeth not diminiſh but augment the Cryme. No man is ex- " communicated for the value of 12 *d.* nor for any ſomme, but for con- " temning authoritee, for diſobeying of proceſſe, for refuſing to aunſwere ac- " cording to lawe, *&c.* Neither is the Cenſure more hard in the Churche, " then the lyke is in the Common-Welth. For upon the ſelf ſame cauſes, " and lyke contempt, Men are proclamed Rebells, and oftentymes outlawed, " whereby they live without gooddes and libertie, and are (as it were) with- " out Protection.

" As for Chauncellers *&c.* termed to bee Lay-Men, in trueth they doo not " excommunicate but pronounce the Sentence of Law *contra Contumaces*, " which ſentence notwithſtanding is not of force; till it bee denounced by " the Miniſtre openly in the Churche.

" Nevertheleſs for the ſatisfying of ſome mens ſcrupuloſitee in this behalf, " wee are purpoſed to bee more ſtrayte in that Cenſure, and to joyne ſome " Preacher in Commiſſion with other of the Officers for that Action: And " in matters of importance to take the knowledge thereof our ſelves.

" The 15th is againſt Faculties for Non-Reſidence and Pluralitees. I ſig- " nified, I had not granted one Facultee for Non-Reſidence, ſynce my coming " to this Place, but onely one to a Man of Eighty Yeres of Age, and that for " a Twelvemoneth onely. Nevertheleſſe, I thought that Facultee to bee

" neceſſary

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" neceſſary; becauſe Men in reſpect of Sickneſs, Suites of Lawe, and other " occaſions, may bee forced to bee longer from their Cures, then the Lawe will " permitt; which they cannot do without Danger, unleſſe they bee diſpenſed " with. I ſayed, I was therein but her Majeſty's Officer, *&c.*.

" Pluralitees I told them could not bee taken away, without diſcouraging " the beſt ſorte of Miniſters, and taking away the Reward of Learninge.

" The ſixteenth I thought to be reaſonable, yf the Place were hable to mayn- " teyne ſuche a Curate.

The Faculty granted to a Man of Eighty Years Old, mentioned in the Anſwer to the Fifteenth Article, might make one heſitate, whether the former Anſwers ſaid to be made by the Archbiſhop of *York*, were not a Miſtake in the *Journal*, for the Archbiſhop of *Canterbury*; unleſs this Aged Man had a Diſpenſation from both Archbiſhops. And it appears he had, ſince the Diſpenſations differ as to the Time; that granted by the Archbiſhop of *Canterbury* being but for a Twelvemonth, that by the other Archbiſhop being perpetual, that is, as long as he ſhould live.

The Archbiſhop's Judgment of theſe Petitions, written to the Queen.

Theſe Petitions or Articles before-mentioned, were of ſuch Conſequence, that the Lord Treaſurer, upon the offering them by the Lower Houſe to the Lords, ſoon ſent a Copy of them to the Archbiſhop to peruſe, and give him his Judgment of them: He, out of his Care for the Peace and Safety of the Church, as it then ſtood, was not a little concerned about them: And thought fit to draw up Anſwers to them, which he preſented to the Queen her ſelf; containing excellent Matter in them: Which I once ſaw and read in a Packet of a great many other Collections of this Archbiſhop's Papers and Letters; and have now ſubjoyned to the ſaid Petitions, in the *Appendix*. [*Num.* XIII.]

The Archbiſhop's Notes concerning them; ſent to the Treaſurer.

He ſent alſo his Notes upon thoſe Articles to the Lord Treaſurer, encloſing them in his Letter to the ſaid Lord. Wherein he mentioned to him the great Danger of them, in reſpect of their direct Tendency to Innovation. The Contents of his Letter was; *Firſt*, " To thank him for ſending him thoſe Petitions. " That he had peruſed them, and ſent unto him encloſed his Opinion thereof. " That he could not but wonder, that wiſe Men [meaning thoſe of the Houſe " of Commons] ſhould conſent to the exhibiting of divers of them, tending only " to needleſs Innovation, Liberty, and the Overthrow of Government, eſpe- " cially in the Eccleſiaſtical State; and working nothing leſs than that which " ſeemed moſt to be intended. Then he beſeeched his Lordſhip not to think, " that he ſtood ſo much in theſe Matters for any other Cauſe, than for Con- " ſcience Sake, and Duty to the Church; knowing what was meant by theſe " kind of Dealings. That his Lordſhip alſo knew, that her Majeſty loved not " to hear of Innovations. Wherein ſhe did, in his Opinion, both graciouſly " and wiſely. Eſpecially, ſeeing the Laws and Orders already eſtabliſhed, were " ſuch as could not juſtly be impeached. And that for his Part, being per- " ſuaded and reſolved in all Points, as he was, he could not but confirm her " Highneſs therein, ſo much as in him lay; notwithſtanding the hard Opi- " nions of ſome Men concerning him. Which, in the Reſpects aforeſaid, " through God's Goodneſs, he ſaid, he patiently bore; aſſuring himſelf of his " Lordſhip. For whom he would not ceaſe daily to pray. Dated from *Lambeth*, " the 26th of *December*, 1584.

Sampſon, one of the Drawers up of theſe Petitions. His Letter to that Purpoſe to the Lord Treaſurer. *MSS. Burghl.*

That Member of the Houſe of Commons that firſt moved the reading of theſe Petitions, the better to recommend them to the Houſe, avowed, that they were digeſted and framed by Godly and Learned Miniſters; but their Names we are left to gueſs at. Yet we may conclude one of them was *Thomas Sampſon*, a Preacher under King *Edward* VI. an Exile for Religion under Queen *Mary*, Dean of *Chriſt's-Church*, *Oxon*, in the beginning of Queen *Elizabeth*'s Reign; and not long afterwards put out, for refuſing to wear the Habits; now Maſter of an Hoſpital in *Leiceſter*; a Man of Gravity and Learning, but much prejudiced againſt the preſent Practice, and Religious Worſhip uſed in the Church: Of whom we have ſpoken largely elſewhere. As he

ANNO 1584. was acquainted with *Cecyl*, in King *Edward*'s Days, ſo he held a Correſpondence ſtill with him, being Lord Treaſurer. I find one of his Letters to him, written ſomewhat before this Parliament ſat; wherein he reminded that Lord of ſeveral Things (whereof, he ſaid, he had ſent him a Paper the Year before) to be redreſſed in the Church, for the Uſe of the Parliament, that was now in a ſhort Time to Sit. In which Paper he had drawn up certain Petitions about divers Things needful to be reformed; and had ſent them with his Letter, (which was Dated from *Leiceſter*, *March* the 7th, 1583) to the ſaid Lord. In the Letter he ſhewed, "That he had many Thoughts of the State of this "Church of *England*; and that leſt all his Thoughts ſhould vaniſh away, he "determined to put ſome of them in Writing; and reſolved to ſend them firſt "and in ſecret Sort, to him. But that in them he did not preſume as an Ad-"moniſher, nor did he preſcribe as a Law-maker, or as Inſtructer of Law-"makers. Theſe Preſumptions, he thanked God, were far from his Heart, as "he ſubmiſſively wrote. But that as an humble Suppricant, in the Cauſe of the "Church, he preſented theſe poor Petitions of his Heart, to the View and "Correction of his Honour, and referred the Correction or Rejection of them "to his godly Wiſdom. That he had, with others, ſeen what his Honour "had heretofore done in the Cauſe of the Religion of God in this "Church of *England*. He confeſſed, he ſaid, that the Beginning and Proceeding "of the Action of Religion [in which Time *Sampſon* flouriſhed] in this Land, "had been ſuch, and the Maintenance thereof had been ſuch alſo, that they "which were godly-minded, and did look into it, might ſay, *A Domino "factum eſt iſtud, & eſt mirabile in oculis noſtris.* But that in theſe Actions "had been ſome Defects, ſome neceſſary Things had been omitted; ſome "Things not ſo neceſſary, had been retained. And yet had the Goodneſs of "God given ſuch peaceable Proceeding to his own Cauſe, that giving to his "Majeſty humble Thanks, they might ſay, *Non nobis Domine, non nobis, ſed "Nomini tuo da gloriam.* That in theſe happy Days, happy were they, to "whom God gave, in the true Zeal of his Glory, to care not only to main-"tain that Good which was had, but alſo to gain that which was wanting. "This zealous Care of God, and of promoting his Glory in the Church, "he wiſhed might poſſeſs his Lordſhip's Heart; and he prayed his "Honour to give him Leave to put thoſe ſmall Sticks (as he expreſs'd "himſelf) of his Petitions, as little Matches, to kindle the Fire of God in "his Heart, *&c.* Subſcribing himſelf,

Your Honours Humble at Commandment,

THO. SAMPSON.

Sampſon's Second Letter to the Lord Treaſurer.

Theſe were Mr. *Sampſon*'s Thoughts the Year before, together with his Petitions, for the further Reformation of this Church. Now upon the Report of a Parliament at Hand, he backed his former Letter with a Second to the ſame Nobleman, bearing Date from *Leiceſter*, *November* the 10th, importing, "That "the drawing near of this Parliament, had revived in him the Memory of thoſe "few Petitions, which he had preſented to his Honour in Behalf of the preſent "State of this Church; and that he had now reviſed them, and ſomewhat altered "them. And he had alſo taken upon him to bring them into ſome ſuch Form, "as he thought fit for them. But that if this Device did miſlike him, or were "offenſive, he humbly ſubmitted the ſame to Correction; and commended them "all to his Lordſhip's Godly Judgment; though the Cauſe was common, he ſaid, "to the whole Church. And he truſted aſſuredly, that God would bleſs the good "Endeavours he ſhould take in Hand for the ſame. And that he did therefore "again humbly commend theſe his poor Thoughts into his Lordſhip's Hands: And "that he did, and ſhould pray God, to direct him by his Heavenly Grace to do "that herein, that might beſt ſerve to his Glory, and the Good of the Church in "*England.*

Theſe

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Theſe were the zealous Pains in Writing, and importune Addreſſes to the Great Men, this Party uſed, to bring about that which ſeemed good in their Eyes. And as they had thus framed their Articles for many Things amiſs, to be redreſſed in the Church; ſo the Archbiſhop, with his Brethren the Biſhops, ſhewed themſelves as willing and ready, while theſe Matters began firſt to be Debated, that all real Abuſes in the Church, and ſuch as reaſonably required Reformation, ſhould not be retained: Only providing for the Preſervation of the Church by Dioceſan Biſhops, as it then ſtood, and the Dependance of the inferior Clergy upon them, for the better Order, and the ſecuring the Continuance of the Publick, and ſtanding Worſhip of God, by the Book of *Common Prayer*, with the Orders and Rites of it. And for this Purpoſe the Archbiſhop drew up Articles alſo for Regulation of divers Things that called for Amendment, and ſome whereof were complained of in thoſe Petitions. And as that Party had offered their Articles to the Parliament to be redreſſed; ſo the Archbiſhop preſented as ſoon, or ſooner, his to the Queen; wherein he (with the reſt of the Biſhops) prudently took the beſt Courſe to oblige the Queen. Who, as ſhe look'd upon her ſelf according to her Title, to have the Supreme Government, and Care of her Churches Affairs under God; ſo ſhe diſliked to have her Parliaments, conſiſting of Laymen, to meddle in Church Matters; as ſhe let them know by Meſſage, while the Parliament ſat, and gently rebuked them for it, in her Speeches at the Concluſion of this Seſſion. Which we ſhall hear of by and by.

Articles offered by the Archbiſhop to the Queen, for Regulation of ſome Abuſes.

Theſe Articles, which were exhibited to the Queen *December* the 15th, were digeſted under Five Titles. The Firſt concerned fit Perſons to be admitted into the Miniſtry and Benefices, *viz.* "That whoſoever came to any Biſhop for "Orders, ſhould ſhew a true Preſentation of himſelf to a Benefice void within "the Dioceſe, or a Certificate of his being to be placed in ſome Cure, or "that he belonged to ſome Cathedral or Collegiate Church, or College in one "of the Univerſities. And none to be admitted to Orders by any Biſhop, but "ſuch as ſhould be of his own Dioceſe, unleſs in certain Caſes; and to be of "full Twenty Four Years of Age, and a Graduate of the Univerſity, or at leaſt, "that ſhould be able to yield an Account of his Faith, according to the Thirty "Nine Articles; and could note the Sentences of Scripture, whereupon the Truth "of the Articles were grounded: And likewiſe, ſhould bring a ſufficient Teſti-"monial of his Life and Converſation. Under a Penalty of Two Years Suſpen-"ſion, of admitting any into Orders, upon ſuch Biſhop as ſhould admit any "not qualified, as before was ſaid, and to abide further Penalties, provided by "Law. And no Biſhop, to inſtitute any into a Benefice, but ſuch as were ſo "qualified. And that in Caſe the Arches by *Double Quarrel*, or otherwiſe, pro-"ceeded againſt any Biſhop for Refuſal of ſuch unqualified Perſon, the Arch-"biſhop of *Canterbury* might ſtay ſuch Proceſs. That if any Patron preſented "any Miniſter unto a Benefice, who ſhould not be in ſuch ſort qualified, it might "be lawful for the Biſhop to refuſe ſuch Preſentee, and not to be conſtrained by "*Quare impedit*, or otherwiſe, to inſtitute any ſuch.

The Sum of thoſe Articles.

I.

The Second Article was to reſtrain Commutation of Penance, *viz.* "That "there ſhould be no Commutation of Penance, but in rare Reſpects, and upon "great Conſideration; and when it ſhould appear to the Biſhop himſelf, to be the "beſt way for winning and reforming the Offender.

II.

The Third Article was for the reſtraining of Licenſes to *Marry* without *Banns*, *viz.* "That though Perſons of Honeſt, Worſhipful and Honourable "Calling, might neceſſarily and reaſonably, ſometimes have Occaſion to "Solemnize Marriage by Licenſe; yet for the avoiding generally of Inconve-"niencies in Marrying, without *Banns*, none to be granted but under ſufficient "and large Bonds, with certain Conditions there mentioned.

III.

The Fourth Article was for the reſtraining ſome Abuſes in Excommuni-cation; *viz.* "That the Uſage of it being a ſettled Law in the Church, and in "the Exerciſe of all Eccleſiaſtical Miniſtration; it could not be altered without "the Alteration and Interruption of that whole Juriſdiction, and many Laws of "the Realm: Yet being the Bond and Sinew of Authority and Diſcipline

IV.

ANNO 1584. "Eccleſiaſtical, to reduce it to its Antient Uſage and Credit, it was ordered, "that when it ſhould be uſed for the Puniſhment of *Hereſy*, *Schiſm*, *Simony*, "*Perjury*, *Uſury*, &c. the Sentence ſhould be pronounced by the Archbiſhop, "Biſhop, Dean, Archdeacon or Prebendary, being in the Miniſtry, in "his own Perſon, with ſuch Aſſiſtance, as for the greater Authority, he ſhould "call to him.

V. The Fifth and laſt Article was for the reſtraining of *Pluralities*. "None "to have Diſpenſation for Plurality of Benefices, but ſuch as for their Learning "were moſt worthy, and beſt able to diſcharge the ſame; and to be at leaſt a "Maſter of Arts, and a Preacher: And to be Reſident at each Benefice ſome "reaſonable Time every Year. And the Benefices to be not above Thirty Miles "diſtant from each other. Theſe Articles will be found at Length, Tranſcribed *Numb.* XIV. into the *Appendix* from an Authentick Copy of them, belonging ſometime to the Lord Treaſurer; on the Back Side whereof it is thus written by his own Hand, ARTICLES *exhibited to her Majeſty by the Archbiſhop of* Canterbury, *and his Fellow Biſhops of his Province*, xv. Decemb. 1584.

The Inſufficiency of the Pariſh Miniſters, (the great Plea in Parliament for the Bill) conſidered.

By all that which before is ſaid, we perceive the chief and moſt plauſible Plea in the Houſe for this Bill of Reformation, was the Ignorance and Inſufficiency of the Miniſters, placed in the Pariſh Churches; and the Danger Religion was in from Papiſts and *Jeſuits* by that Means; namely, for want of Learned Preachers every where, to inſtruct and confirm the People againſt Popery. This was ſo loudly and popularly noiſed abroad in the Nation, as well as in the Houſe, that the Tranſlator of *Bullinger*'s *Decads* into *Engliſh*, ſet forth this buſy Year 1584, ſeaſonably took Notice of it in his *Preface*; and lamenting the ſame Defects in the Clergy, gave the true and neceſſary Cauſe thereof; not poſſible preſently to be redreſſed by the Biſhops, (who laboured for a Learned Clergy as much as any) and laid the Fault more truly upon the Influence of the late evil Times of Popery, and the Corruption of Patrons. Which tending ſo much to the better Underſtanding of theſe Times and Matters, and ſo proper to our preſent Purpoſe, I ſhall ſet his Words down before the Reader's Eyes.

Pref. to *Bulling. Decads* in *Eng.* 4*to. An.* 1584.

"What great Want there is in many, to diſcharge their Duty in this Behalf, "[*viz.* in feeding the Flock] is very lamentable, and by ſome Means, as much "as is poſſible, to be ſupplied, and remedied, rather than to be made a common "Theme and Argument of Railing, which at this Day many do. The "Cauſe of this great Want needs not here to be diſputed; but in very deed "any Man may judge, how impoſſible it is for ſo populous a Kingdom, "abounding with ſo many ſeveral Congregations, all to be furniſhed with "fit and able Paſtors, and that immediately after ſuch a general Corruption "and Apoſtacy from the Truth. For unleſs they ſhould ſuddenly have come "from Heaven, or been raiſed up miraculouſly, they could not have been. "For the Ancient Preachers of King *Edward*'s Time, ſome of them died in "Priſon, many periſhed by Fire, many otherwiſe; many alſo fled into other "Countries; of whom ſome died there, and a few returned: Which were but "an Handful to furniſh this whole Realm. The Univerſities were alſo at the "firſt ſo infected, that many Wolves and Foxes crept out; who deteſted the "Miniſtry, and wrought the Contempt of it everywhere. But very few good "Shepherds came abroad. And whereas ſince that Time, now Eighteen Years, "the Univerſity being well purged, there was good Hope that all the Land "ſhould have been overſpread and repleniſhed with Able and Learned Paſtors, "the Devil and corrupt Patrons have taken ſuch Order, that much of that Hope "is cut off. For Patrons now-a-days ſearch not the Univerſities for a moſt fit "Paſtor, but they poſt up and down the Country for a moſt gainful Chapman. "He that hath the biggeſt Purſe to pay largely, not he that hath the beſt Gifts, "to preach learnedly, is Preſented.

"The Biſhops bear great Blame for this Matter; and they admit, they ſay, "unworthy Men. See the Craft of *Satan*, falſly to charge the Worthieſt Pillars "of the Church with the Ruin of the Church, to the End that all Church "Robbers and Catterpillars of the Lord's Vineyard [corrupt Patrons] may lie "uneſpied.

" uneſpied. There is nothing that procures the Biſhops of our Time more " Trouble and Diſpleaſure, than that they zealouſly withſtand the Covetouſneſs " of Patrons, in rejecting their unſufficient Clerks. For it ſtands them upon " above all others, that the Church of God ſhould proſper, in the Decay and " Fall whereof, they cannot ſtand, but periſh. *ANNO* 1584.

Other Bills brought into Parliament againſt the Biſhops, *&c.* *D'Ewe's* Journ. p. 360, 369, 371.

The Houſe of Commons, after a Prorogation from the 21ſt of *December* to *February*, upon their Meeting fell on earneſtly again with their Bill of Petitions, before ſpoken of. Inſomuch that it was moved on the 15th, 16th, 18th, 22d, and 25th Days of that Month: On which laſt Day the Lords gave their Anſwers, as aboveſaid. Other Bills relating to Eccleſiaſtical Matters, when that former Bill ſucceeded not, were deviſed and brought into the Houſe: And all to clip the Wings of the Biſhops, and to weaken, (if not to deſtroy) their Courts. *February* the 26th, a Bill was brought in againſt unlawful Marriages in ſome Caſes. Another for Swearing Biſhops and Archbiſhops a Second Time; *viz.* In the *Chancery* and *King's-Bench*, that they ſhould act nothing contrary to the Common Law of *England*. Another, *March* the 17th, That Parſonages impropriate ſhould be diſpoſed to Godly and Charitable Uſes, with Amendments; about which they had a Conference with the Lords. Another the 20th of *March*, for the better Execution of the Statute of the 13th of the Queen, and for Reformation of diſorderly Miniſters of the Church. This was a new Bill made of an old one, that would not paſs, as it ſeems, but of the ſame Effect; and was brought in by Sir *Francis Knowleys*. It was read the Third Time, and after many Arguments, paſſed upon the Queſtion. Though this Labour of theirs might have been ſpared; ſince the Clergy in Convocation then Sitting, were employed in framing good Regulations for the Clergy, as we ſhall ſhew hereafter: And the Queen, uneaſy at their thus meddling in theſe Matters, had ſent to them a Charge not to deal in Cauſes of the Church.

The Biſhop of *Winton's* Cogitations concerning the Petitions.

Nor did there want now again a Godly and Wiſe Prelate, to return a ſufficient as well as meek Anſwer to thoſe Petitions, which ſome of the Houſe were ſo fond of, as to move for them again at another Seſſions, as was ſaid before. It was the Learned, good Biſhop of *Winton*; who ſhewed, how they, the Archbiſhop and Biſhops, had already framed divers good and wholſome Articles, for the redreſſing and remedying whatſoever was reaſonably complained of. And concluded with a gentle Addreſs to theſe zealous Petitioners, to conſider ſeriouſly the good Progreſs that Religion had already made, and how happy a Reformation the Church of *England* was arrived to at that Day. His Paper, which deſerves to be preſerved, I ſhall inſert, bearing this Title;

Cogitations conceived for Anſwer to thoſe Petitions which were offered to my Lords of the Upper Houſe, by certain Honourable and Worſhipful of the Lower Houſe of Parliament.

Chart. Epiſcopal. pen. me.

" The Five Firſt Petitions tend whollie to one Thing, that is, the Re- " formation of an unlearned and unſufficient Miniſterie: Whereunto we " awnſwere, that as we confeſs, there are a great Number of unlearned Mi- " niſters; So, in Conſcience, we thinke that Complaint was never leſſe need- " ful, then at theis Daies, for that it is evidently to be proved, that there " are now in *England*, by a great Odds, more hable and learned Preachers, " and more ſufficient and tolerable Miniſters, then ever were in this Realm, " ſince it was firſt a Chriſtian Church. For the better furniſhing of the " Church hereafter, and the avoiding of unlearned Miniſters, we have by Con- " ſent laid downe Order, as followeth:

For admitting of meete Perſons into the Miniſterie and Beneſices.

" That from henceforth none be admitted to any Orders Eccleſiaſticall, " unleſs he doe then preſentlie ſhew to the Biſhop, a true Preſentation " of himſelf to a Benefice, then void within the Dioceſe or Juriſdiction of

ANNO 1584. " the ſaid Biſhop: Or unles he ſhew to the ſaid Biſhop a true Certificate where " preſentlie he may be placed to ſerve ſome Cure within the ſame Dioceſe or Ju- " riſdiction: Or unles he be placed in ſome Cathedrall or Collegiate Church or " College in *Cambridge* or *Oxford*: Or unles the ſaid Biſhop ſhall then forthwith " place him in ſome vacant Benefice or Cure.

" And that no Biſhop henceforth admitt anie into Orders, but ſuch as ſhall be of " his owne Dioces, unles he bee of one of the Univerſities, or bring their letters " Dimiſſaries from the Biſhop of the Dioces, and be of age full 24 yeeres, and a " Graduate of the Univerſitie, or at leaſt hable in the *Latin* Tongue, to yeld an " accompt of his faith according to the Articles of Religion agreed upon in Convo- " cation, and that in ſuch ſorte, as that he can noate the ſentences of ſcripture, " whereupon the truth of the ſaid Articles is grounded: and bringe a ſufficient Te- " ſtimoniall with him of his honeſt life and converſation, either under the ſeale " of ſome Colledge in the Univerſites, where he hath remained: or from ſome " Juſtice of the peace, with other honeſt men of that pariſh, where he hath made " his aboade for three yeeres before.

" And that the Biſhop which ſhall admitt anie into Orders, being not " in this manner qualified, be by the Archbiſhop with the aſſiſtance of ſome " other Biſhop ſuſpended, for admitting anie into Orders, for the ſpace of " two Yeeres, and further abide ſuch penalties, as are provided by lawe " againſt thoſe Biſhops that admitt anie into Eccleſiaſtical Orders *ſine titulo*.

" And that no Biſhop inſtitute anie into a Benefice, but ſuch as be of " the habilitie before deſcribed.

" And if the Arches by Duble Quarrell, or otherwiſe proceede againſt the " ſaid Biſhop, for refuſall of ſuch as be not of that habilitie; that the Archbiſhop " of *Canterburie*, either by his owne authoritie, or by meanes procured from " hir Majeſtie may have ſuch proceſſe that the indevour of the Biſhop maie " take place.

" And likewiſe, if anie Patrone ſhall preſent anie Miniſter to a Benefice, " which ſhall not be in this ſorte qualified, that it maie be lawfull for the " Biſhop to refuſe ſuch Preſentee, and not be reſtrained by *quare impedit*, or " otherwiſe, to inſtitute anie ſuch, or to ſuſtaine anie danger of lawe for the " ſame.

" If the two firſt Petitions as there be laid downe, ſhould be ſatisfied, " theis inconveniences will followe, that a great nomber of poore men, be- " ing now in the Miniſtrie, and by this Requeſt remooved from their State " and Livings, and having no other meanes to live by, ſhould with their " families be thruſt forth a begging, to the great offence of manie and the " Slaunder of the whole Realme.

" Secondlie it wold call manie things into needles queſtions, as Mariages, " Chriſtenings, and adminiſtration of the Lords Supper, *&c.* as done by them " that were no lawfull Miniſters.

" Thirdlie, it would leave a great number of Pariſhes deſolate, and with- " out Miniſters, which could not be ſupplied in anie convenient time. For " there ar in this Realme more then 4500 benefices with cure, not above " the value of 10 *l.* in her Majeſties books, and the moſt of them under " 8 *l.* which cannot be places for Maintenance of ſufficient and learned men: " And in them now be theis meane Miniſters, whome theie complaine of.

Petit. IV. " As touching the 4th Petition, There is no lawe that requireth the cer- " taine nomber of ſix Preachers at the making of Miniſters, and ſpecially " ſuch as are limited in this Petition: It maie therefore be ſufficient, and " thereto we condeſcend, that the Biſhop ſhall take unto him ſome com- " petent nomber of ſuch learned men, as he ſhall think convenient, either " his Chaplaines, or other that he ſhall ſend for. For the Limitation, laid " downe in the Petition with ſome reproche and diſgrace, rejecteth as unfitt " a great nomber of the beſt learned in this Realme, as Deanes, Archdeacons, " Prebendaries, and as manie as by lawfull diſpenſation live not on their Be- "nefices with Cure, which is a verie hard prejudice.

Petit. V. " The 5th Petition as it is penned, in our opinion, tendeth either to the " overthrowe of Cathedrall Churches, or that all the Livings thereof ſhould

" be onlie in meere Lay-mens hands: For neither Deanes, nor Prebendaries, ANNO
" nor Peticanons, nor ſondrie other in the Univerſities are in the Limitation 1584.
" of them; which by this Petition are required only to be made Miniſters,
" beſide ſome other that have ben brought up in ſome reaſonable ſtate of
" Learning and yet never were in the Univerſitie.

" The 6th Petition ſavoureth of a popular Election, long ſince, for the tu- *Petit.* VI.
" multuouſnes thereof reprooved in the Church, and would at this daie,
" breede great trouble and contention in this Realme. It is alſo an unfitt
" imitation of the Primitive Church, which had in every particular Citie a
" certaine Schoole or nurſerie to breed up ſuch as ſhould be Miniſters in the
" Church; which, becaus they dwelt continuallie among them, were well
" knowen unto them: and ſo it is at this daie, in ſondrie refourmed Churches
" in *Germanie*. But in this Realme, it is unpoſſible to have it ſo, becauſe
" the whole breede of them that are prepared for the Church, are brought up
" either in the Univerſities onlie, or in ſome fewe Schooles of the Realme
" beſide; and therefore in no wiſe knowen in thos pariſhes in the Countreie
" to which they are preſented as Miniſters: And the time required in this
" Petition for triall among them, can yeld no ſound proof of their behaviour.
" For men both can and will in ſuch caſes diſſemble their diſpoſition for
" ſo ſhort a time, and in the end maie bring diſcorde between the Pariſhi-
" oners themſelves, and between the Pariſhoners and the Patrone. Over and
" beſide that, this unwonted delaie will oftentimes interrupt and cutt off the
" right of the Patrone, who by Lawe ſtanding hath but ſix Monethes for his
" preſentation, if eſpecially he preſent, as commonlie theie have done within
" three weeks, or a month of the expiration of the half yeere.

" The 7th Petition, and the foure nexte following, in our opinions, ſeem *Petit.* VII.
" to tend to ſuch a libertie and diſpenſation of lawes, as is dangerous,
" and no waie tollerable, either in Church or Commonweale, and will not onlie
" maintaine, but mightelie increaſe the Schiſme, and Diviſion that is among us
" alreadie. This 7th Petition ſhaketh the ground of all eccleſiaſtical government:
" for the lawe ſtanding requireth canonicall obedience to the Ordinarie *in omni-*
" *bus licitis & honeſtis*; neither is there, at this daie, anie either oath, or ſubſcrip-
" tion required, but that which is according to lawe ſtanding, and Honeſtie, and
" tendeth onlie to the cutting off of Schiſme and diviſion which hath ben the
" mother and nourſe of the greateſt hereſies that have ben in the Church.

The 8th Petition, to a verie hard example, in our opinion, requireth libertie, and *Petit.* VIII.
" diſpenſation from the authorite of temporall Judges and Magiſtrates, as theie doe
" afterward from the eccleſiaſtical, and utterlie ſubverteth the Statutes and Lawes
" made for uniformitie of Common Praier, and Adminiſtration of the Sacraments,
" and the confirmation of other Rites and Ceremonies ordered by the Church of
" *England*. We underſtand not how the latter part of the Petition agreeth with
" it ſelf, that is, that there be Miniſters that uſe onlie the Booke of common
" Praier, and no other, and yet require not to be controlled by any Magiſtrates,
" either for altering or leaving out any part thereof: as tho' a man might uſe the
" booke according to the lawe, and yet change it, and abridge it, as he thinketh
" good.

" As in the 8th Petition there is deſired a diſpenſation from the Temporall Judge; *Petit.* IX.
" ſo in this nynth the like is required from eccleſiaſticall Judges, that is, Chancel-
" lors, Comiſſaries and Officials; terming it to be a diſgrace unto them to be called
" before the Judge, touching anie cauſe, either for their doctrine, or for their life.
" If thos Judges be eccleſiaſtical, and judge onlie by lawe eccleſiaſtical; it were a
" ſtrange thing, in our opinion, that onlie eccleſiaſtical men ſhould be exempted
" from their Juriſdiction: But wherto this tendeth, it is moſt evident. For if
" thoſe Miniſters and preachers had once wreaſted themſelves from the authoritie
" of Chancellors, and ſuch like, theie would ſhortlie after wringe themſelves, by
" complainte, from the Biſhopps too, before whom alreadie theie limite, by this
" Petition, how they will be dealt withall; and will hereafter deſire to have parti-
" cular Judges in every pariſh to end all cauſes among themſelves, as ſome of
" them alreadie have laid downe in their writings, and open ſpeeches, utterlie
" rejecting the Juriſdiction of Biſhops.

" In

ANNO 1584. Petit. X. "In the 10th Petition, the perſons mentioned therein that have been deprived, "are well knowen not to be ſuch as theie have ben ſuggeſted to be: but Men verie "headie, raſh, and contentious, which by this motion, ſeek to diſcredite, and "over-beare them, which by the conſent of hir Majeſtie, have ſought uniformitie "in Orders eſtabliſhed, and with a perilous example to have Sentences revoked, "and that have been given according to lawe.

Petit. XI. "The 11th Petition alſo cutteth off another great part of eccleſiaſtical Juriſdi-"ction, that is, the authoritie to deale *ex officio*: a thing oftentimes moſt neceſſa-"rie in the government of the Church, becauſe otherwiſe a great nomber of diſ-"ordered cauſes ſhould never come by complaint and open Accuſation, before the "Ordinarie. And that is it, which in this Petition, is principallie ſought. For, in "manie places, theie have ſo framed their Pariſhioners, that although they clean "alter the order of the ſervice, and Adminiſtration of the Sacraments, and other "things by lawe appointed; yet theie will never complaine upon them, and thereby "ſhall all lawe be broken, and order diſſolved, to the breach of peace, and quiet-"nes in the Churche, and yet theie never called upon to reforme the ſame.

Petit. XII. "The Exerciſes in the 12th Petition deſired (as it is well knowen) have bene "by hir Majeſties Authoritie of late yeeres, forbidden, becaus theie were occaſi-"ons to furder their new deviſes in the Church: If this wold therefore be conſi-"dered, what the reſtoring of them again, would doe: Yet is it needfull that "ſome Exerciſe be appointed to the inferior ſorte of the Cleargie, and in diverſe "places there are: but thos perſons, that make their ſuggeſtions to the honorable "and worſhipful of the Parliament, will like nothing that cometh from the Bi-"ſhop, but muſt have beginning of themſelves, as ſome of our Brethren, have "had very goode experience.

Petit. XIII, XIV. "The 13th and 14th Petitions, in our opinions, is beſt to be aunſwered by the "order laid downe by our conſent, and offered to hir Majeſtie: wherin, ſo much "is remedied, as maie be without alteration of lawes, the forme whereof followeth.

For the reforming of ſome abuſes in Excommunication.

"The uſe of *Excommunication* being a ſetled lawe in the Church, and conti-"nuallie practiced in the exerciſe of all eccleſiaſticall Juriſdiction, cannot poſſiblie "be altered without the alteration and interruption of that whole Juriſdiction, and "manie lawes of the Realme: yet to reduce Excommunication, being the bonde and "ſinewe of authoritie and diſcipline eccleſiaſtical, to the auntient uſe, credite and "dignitie; It is now ordered, that whenſoever this Cenſure ſhall be uſed, for the "immediate poniſhment of anie notorious Hereſie, Schiſme, Perjurie, Uſurie, In-"ceſt, Adulterie, or of anie other heynous cryme, the ſentence ſhall be pronounced "by the Archbiſhop, Biſhop, Deane, Archdeacon, Prebendarie, being Miniſters, "and having eccleſiaſticall juriſdiction in his owne perſon, with ſuch aſſiſtance "as for the greater authoritie thereof, it ſhall pleaſe him to call.

"And that every Chancellor, Official or Commiſſarie, being in no eccleſiaſtical "orders, ſhall have the aſſiſtance and preſence of ſome learned Miniſter, who be-"ing thereunto authorized, by Commiſſion from the Biſhop within his Juriſdiction, "or from the Archdeacon being a Prieſt, within his Juriſdiction (and that by the "direction of the Judge) ſhall pronounce Sentence of Excommunication for Con-"tumacie.

Petit. XV. XVI. "The 15th and 16th Petitions, touching *Pluralities* and *Non-Reſidences* are alſo "ſufficientlie ſatisfied, by the order laid downe and offered to the Queenes Maje-"ſtie. And ſo likewiſe is the Article of Commutation of Penance, and Reſtraint "of licences to marie without Bannes, left out whollie in theis Petitions. The "Tenor whereof here inſueth.

For the Reſtraint of Pluralities of Benefices.

"That none have anie diſpenſations of Pluralities of Benefices, but onlie ſuch as "for their learning, are moſt worthie, and beſt hable to diſcharge the ſame, that "is, that the partie be at leaſt a Maſter of Arte, and a common knowne preacher "of good habilitie: and yet the ſame to be bound to be reſident at each Benefice

"ſome

" ſome reaſonable Time of the Yeere; and the Benefices to be but Thirty Miles " diſtant at the furtheſt. ANNO 1584.

For the Reſtraint of Commutation of Penance.

" That from henceforth, there be no *Commutation* of *Penance*, but in rare Re- " ſpects, and upon great Conſideration; and when it ſhall appeare to the Biſhop " himſelf, that that ſhall be the beſt waie for the winning and reforming of the " Offender: And that the Penaltie be imploied, either to the Relief of the Poore " of that Pariſh, or to other godlie Uſes, and the ſame well witneſſed and made " manifeſt to the Congregation. And yet, if the Fault be notorious, that the Of- " fender make ſome Satisfaction, either in his owne Perſon, with Declaration of " his Repentance openlie in the Church: Or elſe that the Miniſter of the Church, " (the Partie being preſent) openlie in the Pulpit ſignify to the People his Sub- " miſſion and Declaration of his Repentance done before the Ordinarie; and " alſo, in Token of his Repentance, what Portion of Money he hath given to be " imployed to the Uſes above-mentioned.

For Reſtraining of Licences to marrie without Bannes.

" As Perſons of Honeſt, Worſhipfull, and Honourable Calling, may neceſ- " ſarilie, and reaſonablie, have Occaſions ſometimes to Solemnize Marriage, by " Licence for the Bannes aſking, or for Once or Twice without anie great Harme; " ſo, for avoiding generallie of Inconveniences noated in this Behalf, it is thought " expedient, that no Diſpenſations be granted for Marriage without Bannes, but " under ſufficient and large Bonds, with theis Conditions following: Firſt, That " there ſhall not afterwards appeare anie lawful Lett, or Impediment, by Reaſon " of anie Precontract, Conſanguinitie, Affinitie, or anie other lawful Means what- " ſoever: Secondlie, That there be not, at that preſent time of granting ſuch " Diſpenſation, anie Suite, Plainte, or Quarrell, or Demand, moved or depending, " before anie Judge Eccleſiaſtical or Temporall, for, or concerning anie ſuch " lawfull Impediment between ſuch the Parties: And Thirdlie, That they proceede " not to the Solemnization of Marriage, without Conſent of Parents, or Gover- " nors; and that the Marriage be Solemnized openlie in the Church, and at " convenient Time; the Copie of which Bond is to be ſet downe, and given in " Charge for every Biſhop in his Dioceſe to followe. Provided, that whoſoever " offend againſt this Order, ſhall be ſuſpended *ab executione Officij*, for one " half Year.

An Advertiſement charitably offered to be conſidered of them, which at this Day, require to have Innovations and Alterations in the Church of England.

Advertiſement concerning the Church of *England*, to thoſe that were for Innovations.

" I. Firſt, That the Church of *England* is no Popiſh Church, nor Adverſarie to " the Doctrine of the Goſpel, but thankfullie receiveth the ſame, and is brought " to a moderate and tollerable Form of Reformation: Which Reformation, is " confirmed, as well by Lawes eſtabliſhed for that Purpoſe, as by general Con- " ſent practiſed, not onelie in the Time of the Queens Majeſty's Reigne that " now is, but alſo in the Time of King *Edward* the VI^th^, and then was, and now " is, acknowledged of the moſt zealous Profeſſors of the Goſpel, to be among " the reformed Churches of this Age.

" II. Secondlie, That the Doctrine of the Church of *England* is ſo full and per- " fect in all Branches thereof, as in anie reformed Church in the World.

" III. Thirdlie, That the Adminiſtration of the Sacraments is nearer to the " Simplicitie of the Inſtitution of Chriſt, and leſſe burdened with Addition of " Rites and Ceremonies, then ever was in anie Time, ſince the Apoſtles Age, " unto this Time of the renewing of the Goſpel. And furthermore, (although " it ſeem otherwiſe to ſome) that this Roilme of *England*, ſince it was a Chri- " ſtian Church, never had ſo manie learned and ſufficient Preachers, hable to " deliver the Truth of Doctrine, and the right Uſe of the Sacraments, as at this " Time there are.

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" Now the Conſideration is, whether in ſuch a State of a Church reformed, " the Peace and Unitie of the Church ſhould be broken, and drawne into Schiſme " and Factions, by ſeeking of Alteration in the external Forme of Diſcipline and Go- " vernment of the Church; or for the changing of Rites and Ceremonies; eſpecially " ſeeing it is a Queſtion, and a Matter in Controverſy, whether one outward Forme " of Diſcipline and Government of the Church, be neceſſarie by the Word of God to " be obſerved in all Times and Places. And it is well known, not onlie that there " are learned Men, of as great Noat for their Zeale and Credite, as anie live at this " Time, that are of contrarie Opinion, and that ſome of the moſt zealous reformed " Churches doe practice the contrarie among themſelves.

" It is alſo written by diverſe learned Men, that one State of Diſcipline and " Government of the Churche, is convenient under Heathen Princes and Magiſtrates, " and an other under ſuch Princes as favour the Goſpel: Yea, and that the Forme of " Government and Diſcipline, that maie very well ſtand in a particular Cittie, " and the Territories thereof, cannot poſſiblie be practiſed in the State of a whole " Countrey and Kingdome, without great Inconveniencies: And therefore, that " the Example of particular States cannot be brought into this Roilme without " ſome Danger in altering the whole Lawes, and State thereof. As for Rites and " Ceremonies, there was never Church ſince the Apoſtles Time, that had ever " fewer in Number, or leſſe tending to the Maintenance of Superſtition and " Idolatrie in the Myndes of the People.

" Laſt of all, If there were greater Cauſe of juſt Alteration, whether this be " a convenient Time, to make that Change in, when, as we ſee dailie the Num- " ber of them, which miſlike Religion eſtabliſhed, to increaſe among our ſelves: " and eſpeciallie, when we ſeeke by all Meanes of Authoritie to drawe them to " the Uſe of our *Common Prayer*, and Adminiſtration of the Sacraments, that " we our ſelves ſhall, by open Proteſtation, condemne the ſame Form of *Common* " *Prayer*, and Adminiſtration of the Sacraments, as repugnant, and contrarie to " the Word of God.

CHAP. XI.

The Archbiſhop's Pleas for his Court of Faculties, againſt a Bill in Parliament. Arguments about Pluralities. Sir Francis Knolles's *Notes for the Bill. The Petition of the Convocation to the Queen againſt it.* Archbiſhop Parker's *Defence of that Court. Papers of the New Reformers about theſe Matters: Anſwered by the Archbiſhop. Writes to the Queen upon ſome Bills paſſed in Parliament, prejudicial to the Eccleſiaſtical State. Her Speech, forbidding them to meddle in thoſe Matters. The Archbiſhop procures an Act for* Eaſtbridge *Hoſpital.*

The Archbiſhop defends his Courts, againſt a Bill in Parliament.

THE Archbiſhop had another Work now alſo lying upon his Hands this Parliament Time; not only to vindicate this Reformed Church on the Foot it ſtood, and to ſtop the Deſtruction of its Conſtitution, ſo clearly through theſe Attempts, by him perceived; but alſo to defend the Privileges of his Metropolitical See, and to prevent the Diſſolution of his Courts; out of which Faculties were granted. For there were ſpecious Bills brought in againſt *Pluralities*, and *Non-Reſidences*, and againſt Diſpenſations for celebrating Marriage without *Banns* asking, and for Appeals out of the Eccleſiaſtical Courts. The Archbiſhop, for the preventing of the Bill for taking away Pluralities, drew up ſeveral Reaſons, in Number Nine, againſt it; ſhewing the Inconveniencies that would follow, if that Bill ſhould take Place. As,

" I. *Firſt,*

ANNO 1584.

His Reaſons for *Pluralities*.

" I. *Firſt*, It taketh away the Prerogative annexed to the Crowne of *England*, " 25 *Hen.* VIII. continued in the Time of *Edw.* VI. and continued 1 *Eliz.*

" II. It abridgeth the Revenues of the Crowne; for the one half of ſuch Fa- " culties is due to her Majeſty.

" III. It depriveth Learned Men of due Rewarde, and is the next way to an " unlearned Miniſterie, and to the taking away of Schoole Degrees in Divinitie.

" IV. It requireth an Impoſſibilitie, for of Eight Thouſand Eight Hundred " and odd Benefices, with Cure, there are not Six Hundred ſufficient for learned " Men; neither (if they were all ſufficient) could there be found the Third Part " of learned Men to ſupplie that Number.

" V. It taketh away grave Men and apt Governors from the Univerſities, " and other Colleges; which (being but of verie ſmall Livings, as divers of the " Maſterſhipps but Fortie Shillings a Yere Wages) are not able to maintaine their " Governors, without ſuch helpe of Benefices.

" VI. It ſpoileth Cathedral Churches of Houſe-keepinge: for without other " Helpe they cannot do it; and beinge compelled to be reſident at their Benefices " continuallie, they cannot keep convenient Hoſpitalitie at the Cathedral Churche.

" VII. It increaſeth the Number of the Factious and waywarde Sort; in Furthe- " rance of whome, principallie this Bill ſemeth to be deviſed.

" VIII. Her Majeſty hath it now in her owne Power to redreſſe (as pleaſeth " her) any Thing mentioned in this Bill; but if the Bill ſhould once paſſe, and " become a Lawe, then were it not in her Power to revoke it, what Inconvenience " ſoever ſhould enſue, and it may be thought no good Pollicie for her Majeſty to " abridge any pece of her Prerogative, which they ſeeke by all Means to " ſtreighten.

" IX. To conclude, it is a moſt dangerous Bill for the beſte Sorte of the " Clargie, and for ſuch as beſte deſerve to be rewarded; and will aſſuredlie diſ- " comfort and diſcourage them, and incourage the worſte Sorte, and ſuch as are " factious and contentious in the Churche; whoſe End is, to ſeek the Spoyle and " Overthrowe of the ſame.

Among Archbiſhop *Whitgift*'s Papers, there be Notes drawn up by Sir *Francis Knollys*, a great Promoter of the Bill, or by him procured to be drawn up, in the Behalf of the ſaid Bill againſt Pluralities and Non-Reſidences, and partly in Anſwer, as it ſeems, to the former Arguments of the Archbiſhop againſt that Bill; as well as what was urged by others in the Houſe againſt it. This Paper of Notes follows.

Sir *Francis Knollys* Notes, in Anſwer to thoſe Reaſons. Lett. and Pap. of Archbiſhop *Whitg.*

Notes for the Byll of Nonreſidences and Pluralities.

" It is ſaid, that the Byll wyll hinder her Majeſty's Revenewe in the Courte of " *Facultyes*, by demyniſhing of Diſpenſations.

" It is anſwered, that when Benyfyces are dyſperſed into manye Mens Hands, " the firſt Frutes will be payed the oftener, and ſo hir Majeſty's Revenue will " be increaſed.

" It is ſayd, that Non-reſidence is argued to be *malum in ſe*; and therefore the " Byll allowing one Man to have Two Benyfyſes, being but Three Myles dyſtant, " by that Argument the Byll dothe allowe *malum in ſe*.

" It is anſwered, that Non-reſydence is not *malum in ſe*; but the Paſtor not to " feede his Flocke, is *malum in ſe*; But one Man may feede the Flocke of Two " Benyfyces, being but Three Myles dyſtant: Therefore one Man may have Two " Benyfyces, without commytting *malum in ſe*.

" It is ſayd, that Men will be dyſcharged to ſett theyre Chyldren to School " for the Studye of Dyyynitie, when they may not hope for Pluralitie of " Benyfyces.

" It is anſwered, that good Men wyll more deſyre to feede theyre Flocke, then " to regarde the Wolle, or the Mylke of their Flocke.

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" It is ſayd, that it is impoſſible to have ſo manie Preachers as this Byll dothe require Reſydent, becauſe there be Nine Thouſand Pariſhes, and but Three Thouſand Preachers in the Realme.

" It is anſwered, That my Lords the Byſhops have the Allowance of ſufficient Preachers, and alſo theyre Lordſhips have Authorytee to command Reading Mynyſters to plye theyre Studye by reading of Homylies, and learning them without the Booke, and by ſtudying of Books of Catechyſmes, and by learning Prynted Sermons without the Booke; by practyſing whereof, manye Reading Mynyſters will ſoon be able to Preache, and wyll contynewallye amende theyre Abilityes: And alſo that Studentes in the Unyverſytie wyll plye theyre Studye of Dyvinitie more effectuallye and more commonlye, when they ſhall perceyve that convenyent Lyvings will be readye for them in ſhorte Tyme.

" It is ſayd, that Temporall Lordes, and Lordes Byſhops, wyll not looſe the Benyfytte of theyre Non-reſydent Chaplains.

" It is anſwered, that Lords favouring the Ghoſpell, bothe Temporal Lords and Spyrytuall, wyll rather helpe theyre Chaplains to other Lyvings bye other Meanes, then by defrawdinge of the poore Paryſhes from theyre Paſtors, that are hyred to ſerve them.

The Clergy Petition the Queen to ſtop an Act intended againſt *Pluralities*.

I meet with a very pathetical Addreſſe to the Queen from the Convocation, urging weighty Reaſons to her, to prevent this Bill againſt Pluralities and Non-Reſidencies; ſhewing her Majeſty the bad Conſequences thereof, even to the Ruine of the good Eſtate of the Church of *England*, and her poor Clergy, and the leſſening of her own Prerogative and Revenues. Which Addreſs, though it be not mentioned, (for ought I can find in the Convocation this Parliament Time) yet I think this the true Place to inſert it: As the Convocation in the Year 1588, made ſuch another Supplication to her, when the like Bill was again earneſtly brought into the Lower Houſe, and paſt there. It was Intituled, *A Petition to the Queen that the Bill againſt Pluralities paſs not.* The true Tenor whereof was, as followeth:

To the Queen's moſt excellent Majeſty.

Cotton Library, *Cleopatra*, F. 1.

" In moſt humble wiſe complaining, do ſhew unto your moſt excellent Majeſty, your poor diſtreſſed Supplicants, the whole Clergy; that ſome in the Lower Houſe of Parliament have propoſed often, and with all Eagerneſs, do promote divers Bills againſt them; and namely, one Intituled, *A Bill againſt Pluralities, and Non-Reſidency.* Which indeed impeacheth your Majeſty's Prerogative Royal; impaireth the Revenue of the Crown; overthroweth the Study of Divinity in both Univerſities; depriveth Men of the Livings they do lawfully poſſeſs; beggereth the Clergy; bringeth in a baſe, unlearned Miniſtry; taketh away all Hope of a Succeſſion in Learning; will breed great Diſcontentment in the younger Sort of Students; and make them fly to other Seminaries, where they may hope for more Encouragement; will give the Adverſary juſt Cauſe to rejoyce and triumph, when they ſhall ſee the Clergy and Learning generally ſo much diſgraced and vilified by the Gentry and Commons of this Land: Abridgeth all Ability in the Miniſtry, either of keeping Hoſpitality, or of contributing to the State in Caſe of Neceſſity: And, that which is moſt lamentable, maketh way to an Anarchy and Confuſion.

" Great are the Indignities, the Injuries, the Abſurdities of this Bill; if with Religious Wiſdom, the Effects of it be truly conſidered: But as great is the Hypocriſy of the ſame. For it doth not reform the Things which it pretendeth to redreſs; it permitteth them, and increaſeth them rather. The only Thing it doth principally intend is, the impoveriſhing and embaſing of the Clergy; whereupon will enſue, the utter Contempt both of their Perſons and their Doctrine.

" All which we are ready, with your Highneſs's Favour and Licence, to juſtify before any competent Judge, if we be permitted an indifferent Hearing. In the mean Time, and always, moſt humbly committing our poor State to your

" Majeſty's

" Majeſty's moſt Gratious and Princely Clemency: On which, next under the " Goodneſs of Almighty God, it doth wholly depend. We do in all Submiſſion, " both in reſpect of our ſelves, and eſpecially in Regard of our Succeſſors, moſt " inſtantly pray ſuch ſpeedy Remedy in this Behalf, as to your moſt Excellent " Majeſty, and wonted Godly Care of Religion, ſhall ſeem fit. And that the " rather, becauſe it would leave a perpetual Blemiſh upon the Time of your " Highneſs Government, if there ſhould appear to be ſuch a Hatred of the Clergy, " and of Learning in this Land, as that ſuch an Act of Parliament ſhould be " now eſtabliſhed. ANNO 1584.

There is a learned Apology for the Archbiſhop's Court, whence theſe Diſpenſations of Pluralities and Non-Reſidencies are granted, compoſed by our Archbiſhop's Predeceſſor, Archbiſhop *Parker*; which I meet with among our Archbiſhop's Papers, thus Endorſed by the Hand of the Lord *Burghley Pro Archiepiſcopo Cantuarienſi. In Defence of the Court of Faculties.* Which I am apt to think our Archbiſhop ſent to that Lord for his Satisfaction, and was now made Uſe of in this Juncture. The Subſtance whereof was, " That out of this Court ſome " Revenue belonged to the Queen. That this Court did partly expreſs ſome " Parts of her Prerogative. That the whole Suppreſſion of the ſame might " make a great Alteration in the Poſitive Laws of the Realm. And whereas it " was objected, that hereby the Queen her ſelf was diſpenſed withal in ſome " Caſes, (which was a Diſhonour to her, having Supreme Authority) by the " Archbiſhop, who was a Subject: The Anſwer was, That Archbiſhop *Cranmer* " was Judge of the Divorce between King *Henry* and Queen *Katherine*, and " gave Sentence. Nor was there any Thing derogated from the King's Honour " thereby. And that it was not abſurd, or diſſonant to the Notion of Honour, " that Biſhops and Prieſts ſhould exerciſe their Eccleſiaſtical Functions towards " Princes and Kings themſelves. That to diſpenſe in Cauſes accuſtomed, " was by the Queen and Parliament granted, and inveſted in the Church, and " in the Archbiſhop of *Canterbury*, and was made part of the Revenues of his " Biſhoprick, and taxed in the ſame. And that he is charged thereafter with " Firſt Fruits, Tenths, Subſidies, *&c.* And that, *Sede vacante*, the ſame is in- " veſted in the Dean and Chapter. That it was an Error to hold Pluralities of " Benefices to be forbidden by God's Law; conſidering, that the Diſtinction of " Archbiſhopricks, Biſhopricks, Dioceſes, Pariſhes, Juriſdictions, *&c.* are not " of the Law of God, but of a poſitive Law. That as Biſhopricks had Charge of " many Pariſhes, ſo ſome Benefices had Nine or Ten Chapels annexed, and was " in Law taken but for one Benefice. And what more Abſurdity was it for one " Man to have Two Benefices, than to have one Benefice with ſo many Cha- " pels belonging to it? But this Paper may be ſeen at large in the *Ap-* *Numb.* XV. " *pendix.*

Archbiſhop *Parker*, in Defence of the Court of Faculties.

And to ſtop the Clamours againſt the Fees of his Courts in general, (for among the Bills brought in for Reformation of the Church, one was, *Againſt the exceſſive Fees taken in the Spiritual Courts*) the Archbiſhop ſtated theſe Fees, according to Antient Cuſtom, (as it ſeems about this Time, though not brought to that Perfection, as it was in the Year 1597,) and cauſed a Table thereof to be fairly written, to be read and known by all that ſhould either receive or pay them: Which Table was Signed by the Archbiſhop himſelf; and bore this Title, *A Table of Fees of the moſt Reverend Father in God* JOHN, *by the Providence of God, Archbiſhop of* Canterbury, *Primate and Metropolitan*, &c. *his Graces Chancellor, Vicar General, Regiſter, Principal, Apparitor General, and other Miniſters.* Wherein are ſet down, what Fees are due to all the Officers of his Courts, and for every particular Buſineſs to be executed therein. Upon this Table there be *Obſervations* made by the Author of the *Synodus Anglicana.* Where is ſet down a Part of that Table, that concerns the Fees belonging to the Officers of the Convocation, *viz.* The Archbiſhop's Primary Regiſter, his Apparitor General, the Actuary of the Lower Houſe, and the Door-keeper. Which Part is commonly prefixt to the Regiſters of the Convocation. This Table of Fees is mentioned and confirmed in the *Conſtitutions and Canons Eccleſiaſtical*

The Archbiſhop makes a Table of Fees.

Synod. Anglican. p. 301.

ANNO 1584. *ſiaſtical*, in the Convocation, *Anno* 1603, being the One Hundred Thirty Fifth, Canon.

Two other Papers come forth, anſwered by the Archbiſhop.

About this very Time alſo, (as near as I can gueſs) the Parliament Sitting, came forth alſo Two other Papers, drawn up by ſome of the new Reformers. One of them was Intituled, *Means, how to ſettle a Godly and Charitable Quietneſs in the Church*, &c. And was Addreſſed to the Archbiſhop. The other, *A Note of certain other Acts, very meet to be conſidered of in the Convocation Houſe, and to come from them.*

The former Paper conſiſting of ſeveral Articles, was as follows,

" I. That it would pleaſe his Grace to forbear to preſs any to ſuch Subſcrip-
" tions as have bin of late requyred; ſeeing in the Parlament, when the Articles
" agreed in Synod were eſtabliſhed, the Subſcription was miſliked, and put out,
" which ſeemed to be requyred in the Book made in the time of King *Edward*.

" II. That the miniſtring of the Articles *ex Officio* lately uſed, may be for-
" born, ſeing they are againſt the Law and Libertie of the Land; upon no oc-
" caſion of ſuſpicion of Miſdemeanor, to make a Man to accuſe himſelf. And
" beſides the Statute *Primo* of her Majeſties Reigne, and the *xxxiv*th Article
" require an open and wilful Action; and therupon a Conviction, and do not
" eſtabliſh any ſuch Inquiſition.

" III. That ſuch honeſt and learned Miniſters as have bin of late depryved
" or ſuſpended, may be ſuffered to continue their Preaching, upon theſe Con-
" ditions following, *viz.*
" A Bond of the ſaid Miniſters, and ſome of the principal Gentlemen in
" the Shire; that they ſhall not preach any erroneous, heretical, or ſchiſmati-
" cal Doctryne: Nor ſhall, in their Sermons, Lectures or Preachings, inveigh
" or teach any thing againſt the Dignities of any Archbiſhops, Biſhops, or
" other Eccleſiaſtical Perſons, by what Name ſoever they may be called; but
" ſoberly to teach Chriſt Jeſus Crucified, and by no means break or diſturb
" the Order of the Church; but by all means they can, uphold and maintain
" the ſame: And withſtanding all ſuch as ſhall wilfully and wittingly attempt
" any thing to the contrary.

" IV. That ſeeing his Grace is ſufficiently authorized by Law in the Book,
" to order and decide all ſuch Controverſies as may ariſe about the ſame;
" that it would pleaſe his Lordſhip by ſome open Act and Interpretation to
" qualify the Points of the Book following, That good Miniſters be not ſub-
" ject to the Malice of diſloyal Papiſts, and cavilling, Sophiſtical Lawyers,
" by enforcing the Points of the Law upon the Breach or Omiſſion of every
" Tittle of the ſaid Book.

" V. Firſt, that no Miniſter be enforced to read any Piece of the *Apo-*
" *crypha*, in the Service; ſeeing in the firſt Book, prynted in the beginning
" of her Majeſties Reign, the ſame is left out; and was after without War-
" rant of Law, and contrary to the Statute, (which alloweth but three Altera-
" tions) inſerted.

" VI. Secondly, That in the Sacrament of Baptiſm, none be enforced to uſe
" the Sign of the Croſs, if he ſhall ſee cauſe of ſuperſtition; ſeeing in King
" *Edward*'s Second Book, thete was a Note which left that, and certain other
" Rites indifferent, to be uſed, or not to be uſed: Which Note ought to
" have bin prynted in her Majeſties Book. And was none of the Alterations
" appointed by Statute. And all that was in King *Edward*'s Second Book,
" beſides the three Alterations mentioned in the Statute, ought to be in her
" Majeſties Book, and is warranted as Law.

" VII. That

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" VII. That in the Miniſtration of the ſaid Sacrament, the Words, *Doeſt* " *thou believe*, may be pronounced, *Do you believe*, to the Godfathers; ſeeing " the Rubrick is, that the Miniſter, when he ſpeaketh theſe Words, ſhall turn " to the Godfathers, and not to the Child, as was in the Rubrick of King " *Edwards* firſt Book. And beſides in the Miniſtration of Private Baptiſm in " the Book, it appeareth, that theſe Words are to be directed to the God- " fathers, *&c.* Which interpret the Meaning of the like Queſtion in the pub- " lick Baptiſm. Elſe Contrariety muſt be implied neceſſarily in the Book, in " the Adminiſtration of one and the ſame Sacrament.

" VIII. That all Baptizing by Midwives and Women (which is a Cloak " of Popery, and was firſt uſed by Hereticks, and condemned in them by the " auncient Fathers, and likewiſe by the Fourth Council of *Carthage*; after- " wards notoriouſly corrupted and falſified by *Gratian* and other, for the main- " tenance of the ſaid unlawful Act) may from henceforth be inhibited, and de- " clared void. And that no Biſhop, or any of their Officers, in the admit- " ting of Midwives, do give them any ſuch Authoritie to baptize, as hereto- " fore hath been accuſtomed.

" IX. That in the Solemnization of Mariage, no Miniſters be enforced, upon " the Deliverie of the Ring, to uſe the Words, being vain, but to leave the " ſame indifferent.

" X. That his Grace forbear to urge the preciſe wearing of the Gowne, " Cap, Tippet, Surplice; but to leave it indifferent, without condemning each " other. And yet nevertheleſs Enquiry to be made, Whether all Miniſters " do uſe Apparel meet and decent for their Calling. As was in the Arti- " cles of his Lordſhip's Viſitation, *Anno* 1580. when he was Biſhop of *Wor-* " *ceſter*.

" XI. That ſuch as are Readers of Lectures, and have not *Curam anima-* " *rum*, but have been licenſed to preach, behaving themſelves well and du- " tifully, and bound for their good Behaviours, (as is before declared) be not " enforced to miniſter the Sacraments; unleſs they ſhall be contented ſo to do; " or elſe, beſides their Orders, ſhall have ſome other ſpecial Spiritual " Cure.

To all theſe, (which the Archbiſhop ſaw would not have that Tendency to ſettle a godly Quietneſs, whatever was pretended by the Framer of them) he returned brief, but very full and ſufficient Anſwers: Which are very well worthy the conſidering. And therefore I have put this Paper alſo in the *Appendix*. N°. XVI.

The other Paper conſiſted of divers pretended Defects in our Eccleſiaſtical Laws, which the Writer allowed to be laid firſt before the Convocation; and by Bills coming from them, for the Redreſs thereof, Acts of Parliament might be made: As, to make Inceſt and Polygamy Felony: Touching Patrons preſenting unlearned and unfit Clerks to Benefices, that Ordinaries ſhould not be conſtrained to inſtitute and induct them. To diſable all Clerks that have been made Miniſters ſince 13 *Eliz.* being unlearned in the *Latin* Tongue, and not qualified. And for a Penalty upon the Biſhop that ſhall ordain any ſuch. To diſhable and make irregular, and for ever incapable of any Spiritual Promotion, all ſuch as have been convicted of Murther, Manſlaughter, Adultery, Inceſt, Buggery, Polygamy, *&c.* And to call back and make void all ſuch Advouſons and Leaſes as have been made by any Biſhop, to the defrauding of their Succeſſor. To all theſe alſo the Archbiſhop made particular Anſwers, and ſpake his Thoughts; which may be read in the *Appendix*. But the general Anſwer he made to them all at the Concluſion of his Paper, I will here ſubjoyne. " The Author, ſaith he, of N°. XVII.

A Paper propounding Acts to be made for Defects in the Eccleſiaſtical Laws.

ANNO 1584. "these Articles would seem to make doubt, where none is, and to devise "Laws for things already sufficiently provided for by Law. Which may argue a "Zeal, *sed non secundum Scientiam.*

The Archbishops Courts charged with *Popish Tyranny.*

But when the adverse Party perceived the Diligence of the Archbishop against their Devices, one of their Artifices was to Clamour against him, as setting up in his Courts a *Popish Tyranny.* And for that Purpose they had framed a fond and slanderous *Syllogism*; wherein they laboured to prove, by the means of the Archbishop's *Popish Tyranny*, in what great Danger the Queen was. This *Syllogism* was sent to the Archbishop by their great Instru- "ment, Sir *Francis Knollys*, which Writing was intitled, *Certain Articles, desi-* "*red by the Treasurer of her Majesties Household* [*viz.* Sir *Francis Knollys*] *to be charitably answered by the Bishop of* Canterbury, *in respect of clearing her Majesties Safety.* Nor was the Archbishop behind hand in answering all their malicious Papers. He gave Answer to this, which he thus inscribed, *Answer to a fond and scandalous Syllogism, namely, Arguments against the creeping in of Popish Tyranny, to the utter endangering of her Majesties Safety.* And together with this there was an Answer, intitled, *The Resolution of a pretended* Syllogism, *captiously concluding, The Archbishop of* Canterbury, *by practice of Popish Tyranny, to endanger her Majesties Safety.* This specious Objection was often thrown in the Archbishop's Dish, and especially in the Year 1588; where will be shewn at large, his Examination of this *Syllogism*, and shewing the evident Fallacy of it.

Answered by the Archbishop.

Notwithstanding all these Endeavours in behalf of the present Church, and the Checks which the Lower House had received in their Attempts about such Matters; yet on *March* 23, a Bill of that Nature passed for the qualification of Ministers, tho' no Notice is taken of it in *D'Ewes* Journal. This and some other Bills, as about excessive Fees in Bishops Courts, so closely affected the good Archbishop, that the next Day he wrote an earnest Letter, complaining thereof, to the Queen; shewing therein the Inconvenience that would arise to her, if these Bills were enacted into Laws, and how much more convenient Canons were; what a Slander they would bring upon the Church, how they tended to the Overthrow of Ecclesiastical Jurisdiction, discouraged the Study of the Civil Law: And what Care he and the rest of the Clergy had already taken for redress of Abuses: And therefore intreating the Continuance of her Majesties Goodness towards them. But I had rather recommend to the Reader the Letter in the Archbishop's own Words; which was as follows.

Writes to the Queen upon Occasion of some Bills passed in Parliament.

"May it please your Majesty to be advertised, That notwithstanding the "Charge of late given by your Highness to the Lower House of Parliament, "for dealing in Causes of the Church; albeit also according to your Ma- "jesties good Liking, we have set down Order for the admitting of meet "Men in the Ministry hereafter: Yet have they passed a Bill in that House "yesterday touching that Matter. Which besides other Inconveniences (as "namely, the Trial of the Ministers Sufficiency by Twelve Laymen, and such "like) hath this also, that if it pass by Parliament, it cannot hereafter but "in Parliament be altered; what Necessity soever shall urge thereunto. "Which I am persuaded in short time will appear, considering the Multitude "of Livings not fit for Men so qualified, by reason of the Smalness there- "of. Whereas if it is but as a Canon from us by your Majesties Autho- "rity, it may be observed or altered at your Pleasure.

"They have also passed a Bill, giving Liberty to Marry at all Times of the Year without Restraint, contrary to the old Canons continually observed "among us; and containing Matter which tendeth to the Slaunder of this Church, "as having hitherto maintained an Error.

"There is likewise now in Hand, in the same House, a Bill concern- "ing Ecclesiastical Courts, and Visitation by Bishops. Which may reach to "the Overthrow of Ecclesiastical Jurisdiction, and Study of the Civil Laws. "The Pretence of the Bill is against excessive Fees and Exactions in Eccle- "siastical Courts. Which Fees are none other than have been of long Time

" accuſtomed to be taken; the Law already eſtabliſhed, providing a ſharp " and ſevere Puniſhment for ſuch as ſhall exact the ſame. Beſides an Order alſo " which we at this Time have taken among our ſelves, for the better Performance " thereof. ANNO 1584.

" I therefore moſt humbly beſeech your Majeſty to continue your gracious " Goodneſs towards us, who with all Humility ſubmit our ſelves to your High- " neſs, and ceaſe not daily to pray for your happy State, and long and proſperous " Reign over us. From *Lambeth*, the 24th of *March*, 1584.

Your Majeſty's Chaplain, and daily Orator, moſt bound,

JO. CANTUAR.

The Queen checketh the Parliament for meddling in Matters of the Church.

But after all, the Queen, abundantly ſatisfied by the Archbiſhop's Letters, and Arguments, became jealous of her Parliaments encroaching upon her Supremacy in Spirituals; it being her ſteady Principle, that Matters of Religion, and Redreſs of Abuſes in the Church, ought to be left to her Biſhops, and Spiritual Men in Convocation. And to that Tenor, in a Speech ſhe made to this Parliament, at the Concluſion of their Sitting, ſhe declared her Mind: So that thoſe dangerous Bills, (ſo hotly inſiſted upon) came to little or nothing. Part of her Speech was to this Effect, " That one Thing touched her ſo near, that ſhe might " not overskip, namely Religion, the Ground on which all other Matters ought to " take Root; and being corrupted, might marr all the Tree. That there were " ſome Fault finders with the Order of the Clergie; which ſo might make a Slan- " der to her ſelf and the Church; whoſe *Overlooker*, ſhe ſaid, God had made her. " And that her Negligence therefore could not be excuſed, if Schiſms, or Errors " Heretical, were ſuffered. That thus much ſhe muſt ſay, that ſome Faults or " Negligencies might grow and be, (as in all other great Charges it happened.) " And what Vocation without? And then turning her Speech to the Biſhops, ſhe gave them this Admonition, " That if they, the Lords of the Clergy, (as ſhe " called them) did not amend, ſhe was minded to depoſe them. And " bad them therefore to look well to their Charges. And added, (reflecting " upon the Clamours that were this Parliament Time made) that this might be " amended, without heedleſs or open Exclamation. And a little after, repri- manding ſuch as under a Shew of God's Word, would unſettle Matters eſtabliſhed, and intrude too much upon her Government, and ſurmiſed, as though ſhe ſtood affected towards Popery; ſhe uſed theſe Words; " That ſhe ſaw many overbold " with God Almighty, making too many Scannings of his Bleſſed Will, as " Lawyers did with Humane Teſtaments. That the Preſumption was ſo great " that ſhe might not ſuffer it. And yet that ſhe minded not hereby to animate " *Romaniſts*, (which what Adverſaries they were to her Eſtate was ſufficiently " known) nor yet would ſhe tolerate New-fangleneſs. But that ſhe meant to " guide them both by God's true Rule. That in both Parts were Perils; but of " the latter [*i. e.* the New-fangled Sort] ſhe ſaid, them ſhe muſt pronounce " dangerous to a Kingly Rule, [*viz.* Monarchy:] To have every Man according " to his own Cenſure to make a Doom [*i. e.* pronounce Sentence] of the Va- " lidity and Privity of his Princes Government; and that with a Common Vail " and Cover of God's Word; whoſe Followers muſt not be judged, but by pri- " vate Mens Expoſition. She prayed God to defend them from ſuch Rulers, that " ſo Evil would guide them.

Stow's Annal. Quarto, p. 181.

Procures an Act for the Hoſpital of *Eaſtbridge* in *Canterbury*.

One good Act the Archbiſhop got made in this Parliament (however he was miſliked by them) and that was for the Confirmation and better Settlement of his Hoſpital of *Eaſtbridge*, called St. *Thomas*'s *Hoſpital*, in the City of *Canterbury*; and of the good Ordinances he and his Predeceſſor, Archbiſhop *Parker*, had drawn up, and made for it, and for the great Improvement of that Charitable Foundation. Of this Antient Hoſpital, the Archbiſhops of *Canterbury* were Founders and Patrons. It was at firſt intended for the Relief of wandring and wayfaring Brethren, and poor People, in Bread and Drink, after the Rate of Four

ANNO 1584. Four Pence a Day, and one Nights Lodging for Twelve Perſons, if ſo many came thither at one Time: In the whole, not above Six Pounds Two Shillings and Six-pence *per Annum*. Until Archbiſhop *Parker* did by an Ordinance increaſe the ſaid Sum, to be beſtowed upon certain Poor within the City of *Canterbury*, and appointed certain other Sums of Money thereout Yearly, towards the keeping of a Free-School there, for poor Children of the ſaid City, to be taught to Read and Write, and towards the finding of certain Scholars in the Univerſity of *Cambridge*.

Our Archbiſhop *Whitgift*, finding the Yearly Fruits of this Hoſpital to be greater than the Yearly Charge of thoſe good Uſes, by certain Ordinances did not only decree thoſe recited good Uſes, to have Continuance for ever; but greatly augmented and increaſed the Proportion of the former Ordinances appointed for thoſe poor, uncertain, inhabiting in *Canterbury*, and converted the ſame to the Relief of certain poor Brethren and Siſters permanent within the ſaid Hoſpital, with a competent Yearly Stipend for their Maintenance: And with a *Proviſo*, that after the Expiration of certain Leaſes of the ſaid Hoſpital Lands, about Twenty One Years to come, the ſaid Number of the Poor, and the ſaid Portions, ſhould be further increaſed; that is to ſay, From Ten to Twenty poor Brethren and Siſters; and from the Allowance of Thirteen Pounds Six Shillings and Eight Pence *per Annum* for their Relief, then to Twenty Six Pounds Thirteen Shillings and Four Pence *per Annum* for ever. According to which Proportion, whereas the Valuation of the whole Hoſpital was recorded in the *Exchequer* but Twenty Three Pounds Eighteen Shillings and Nine Pence, the Charges Yearly out of the Profits of the ſaid Houſe, to be employed to good and charitable Uſes, will amount unto Sixty Pounds *per Annum*, or thereabouts.

This Bill for the Settlement of theſe good Ordinances, made for the ſaid Hoſpital or *Maiſondieu*, was brought down from the Lords *February* the 18th, and then Intituled, *A Bill for the better Relief of the Poor of that Hoſpital.* It ſtayed till *March* the 12th, and then was brought into the Houſe with a *Proviſo* added, and then its Title was, *For the Maintenance of the Hoſpital of* Eaſtbridge. And Ordinances framed by the Archbiſhop, for the Government and Order of it, were read; and ſo left to be further conſidered in Conference with the Lords, touching ſome Words needful to be added. *March* the 20th, it became a new Bill, Intituled, *For the Incorporation of* Eaſtbridge *Hoſpital.* But at laſt it paſt into an Act, Intituled, *An Act for the better Foundation and Relief of the poor of the Hoſpital of* Eaſtbridge. This was a private Act, and not Publiſhed among the Statutes, but may be ſeen in the *Appendix* of Mr. *Nic. Battely*'s *Antiquities* of *Canterbury*, Part II.

Cantuaria Sacra. Append. p. 69.

This Hoſpital granted away by the Queen, as Concealed; recovered by the Archbiſhop.

And this charitable Act of the Archbiſhop is the more amplified, in that, as the ſaid Hoſpital was thus ſettled and eſtabliſhed by his Procurement, ſo he had before this, reſcued it, and the Revenues thereof, out of the Hands of ſuch as had ſwallowed it up, as concealed: *Farnham*, one of the Gentlemen Penſioners, having obtained it under that Pretence, of the Queen; and he ſelling it again to another. But it was recovered by the Archbiſhop, and ſettled then upon a new Foundation. "A perpetual Monument, as the foreſaid Author writeth "deſervedly, of the Piety and Prudence of this good Archbiſhop, who may "juſtly be reputed the Founder and Reſtorer of it. The Original of the ſaid "Ordinances and Statutes under his Hand and Seal, is in the Cuſtody of the "Maſter of the Hoſpital; and a Copy thereof is afforded us in Print by the "foreſaid diligent Writer.

Cantuar. Sacr. p. 71.

Append. p. 66.

CHAP.

ANNO 1584.

CHAP. XII.

Decrees made in Convocation for the Regulation of the Clergy, and Spiritual Courts. Account of Matters done in this Convocation. Miſdemeanours of Mr. Beal, *drawn up by the Archbiſhop. He endeavours to ſtop a* Melius Inquirendum. *Confirmations and Conſecrations of Biſhops. An Option. A Metropolitical Viſitations. Vacancies. Sollicits the Queen for the Liberties of the Church. A Charter of* Edward IV. de Libertat. Cleri. *A Collection for a great Fire, recommended by the Lords to the Archbiſhop. A Paper ſent to the Archbiſhop by one endued with a* Later Spirit. *What that Spirit dictated.*

Decrees in the Convocation for the Clergy, and Biſhop's Officers.

BUT yet the good Archbiſhop was far from Patronizing any Abuſes in the Church, or Ignorance, or Scandal in the Churchmen, or Irregularity, or Oppreſſion in any of his Courts, in granting thence any undue Licences, or countenancing rigorous Cenſures iſſuing from his Officers there: And that he might alſo prevent Complaints in Parliament of theſe Things, he moved for a Regulation regularly in Convocation. Wherein at length in the Month of *February*, were ſeveral good Decrees made. The Paper of them, which the Archbiſhop ſent to the Lord Treaſurer, is endorſed, *Decreta Cleri* Cantuarien. *in Synodo* Londinenſi, *Febr.* 1584. The ſeveral Titles theſe Decrees bore were as followeth: 1. "*Ut homines idonei*, &c. That fit Men be "admitted into Holy Orders, and Benefices Eccleſiaſtical. 2. Of regulat- "ing the Commutation of ſolemn Penance. 3. Of moderating ſome In- "dulgences for the Celebration of Matrimony, without Thrice asking the "Banns. 4. Concerning the reſtraining, and reforming of ſome Exceſſes a- "bout Excommunication. 5. For reſtraining the Plurality of Benefices. "6. Concerning Fees that are owing to the Eccleſiaſtical Officers, and "their Servants." I refer the Reader to the *Appendix*. For theſe De- *Nu.* XVIII. crees being in Latin, which I have ſet down from an Original MS. of them; they are alſo printed in Biſhop *Sparrows* Collection, intitled there, *Articuli pro Clero*; only this Paragraph omitted under the firſt Title, *Quod ſi Patronus quiſpiam*, &c. which indeed in this MS hath a Croſs made againſt it in the Margin. Which I ſuppoſe was done by the Lord *Burghley* himſelf, as making ſome doubt about it, leſt it might preſs to much upon Patrons, and give a Power to the Biſhops ſometimes to refuſe their Clerks, when they ſhould find them unqualified. This MS Paper of Decrees, concluded with an Order ſet down in *Engliſh* in another Hand, (as it ſeems by the Archbiſhop's Advice) for the Biſhops to enquire into the Qualities of the Miniſters in their Dioceſes, and into the Value of all their Benefices, and into the Impropriations there, to be ſent to the Archbiſhop of the Province. That it might appear hence, as I conjecture, how impoſſible it would be for the Clergy to ſubſiſt without this help of *Pluralities*. This Order ran in theſe Words.

Sparrow's Collections. p. 193.

An Order added to the Decrees.

Memorandum. "To take Order, that ſo ſoon as conveniently it may be, "at the leaſt within one Year after the End of this Synod, every Biſhop "do make Enquiry of the Condition, State, Learning and Quality of the "Miniſters within his Dioces: By whom, and when they were Ordered; and "of what Calling they were before they were Ordered, and the ſame to "Certify to the Archbiſhop within the ſaid Time.

ANNO 1584. "Alſo, that every Biſhop in his Dioces make enquiry of the Valuation "of the Parſonages, Vicarages, Curatſhips, and other Eccleſiaſtical Livings, "within his ſaid Dioces, as they are in the Queen's Books, if they be there "valued; or, (if they be not there valued) according to their common E-"ſtimation: And how many Impropriations, of what Value, and to whom "they belong within the ſaid Dioces; and the ſame likewiſe to Certify to "the Archbiſhip, before the Time, before limited."

I obſerve theſe Decrees (with this Addition at the end of them) were incorporated with ſeveral others, and concluded, and confirmed in a Synod many Years after, *viz.* *Anno* 1597. in the Month of *October*, intitled, *Capitula, ſive Conſtitutiones Eccleſiaſticæ.*

Things done in the Convocation. Extract of Convocat: Rev. *F. Atterbury*, D.D. *nunc Ep. Roff.*

Beſides theſe Articles, ſeveral other Matters were agitated and tranſacted in this Provincial Synod; that began *November* the 24th. Whereof our Archbiſhop, was Preſident, and wherein Dr. *Redman* Archdeacon of *Canterbury*, was Prolocutor of the Lower Houſe; and for ſupply of his own neceſſary Abſence, ſometimes the Archbiſhop granted a Commiſſion to five Biſhops, to his Vicar General, Dr. *Dunn*, Doctor of Laws, and the Arch-deacon of *Canterbury*, to Preſide in his Place, with Power to Adjourn, and Prorogue from time to time. In the fourth Seſſion of this Convocation, a Petition was preſented to them by all the Vicars of the Province; it is not regiſtred, nor mentioned what it concerned; but probably it was for the finding out an Expedient to augment their ſmall Incomes, for the encouragement of their Studies, and improvement in Learning, and Maintenance of themſelves, and Families; or to favour them in the Subſidy to be granted by the Clergy; and of the ſucceſs of this Petition we have no account. In the ſame Seſſion a Conference was held about granting the Queen a Subſidy. Thus early were they in ſhewing their forwardneſs to ſerve the Queen; which at the Seventh Seſſion was finiſhed, when the Archbiſhop, at a Conference of both Houſes, brought in the Grant of a Subſidy of Six Shillings, to be paid in three Years, two Shillings yearly. To which both Houſes conſented, and then adjourned.

An *Arian* convented before the Convocation

The next Seſſion, *viz.* the Eighth, 18 *December* at *Weſtminſter*, one *John Hilton*, Clerk, that had been impriſoned by the High Commiſſion for Errors, Hereſies, and great Blaſphemies, was ordered to be convented before them the next Seſſion. And likewiſe one *Thomas Shoveler*, was appointed to be convented on another Day; who was alſo under Confinement for exerciſing the Miniſterial Office, not being in Holy Orders. The Ninth Seſſion being *December* 22. *Hilton* appeared, and confeſſed his Accuſation, ſaying, That he had ſaid in a Sermon at St. *Martins in the Fields*, 'That the Old and New 'Teſtaments are but Fables: That himſelf was no Chriſtian, but a Heathen: 'And further, had blaſphemed Chriſt moſt horribly.' This Acknowledgement, and Abjuration he gave in Writing, ſubſcribing his Name thereunto.

Abjures his Hereſies before the Archbiſhop in Convocation. *Full.* Eccleſ. Hiſt. B. IX. p. 175. Rec. *Cant.*

Whoſe Abjuration Mr *Fuller* had faithfully, as he ſaid, tranſcribed out of the Records of *Canterbury*. His Errors, which he called his Hereſies, Blaſphemies and damnable Opinions were theſe, as his Confeſſion, and Renunciation ſhews: "That in the Trinity were not Three diſtinct Perſons, and "one Godhead co-equal. That *Jeſus Chriſt* was not God, and Man. That "he was not of the Subſtance of God the Father in his Humanity and "Incarnation; nor for our Redemption very God, and very Man; nor that "by his Death we have full Redemption and Remiſſion of our Sins in his "Blood, but only made partakers of his Teſtament, and ſo brought to "the knowledge of his godly Will. He further confeſſed, That he had "moſt deteſtably and blaſphemouſly affirmed, That the Old and New Teſta-"ment were Fables. But that now he was ſorry for that abominable and "damnable Aſſertion; and that he now believed the ſame Teſtaments to "contain all Truths neceſſary to Salvation.

His ſaid Abjuration he began in this Form: "*In Dei nomine, Amen.* Be-"fore the Moſt Reverend Father in God, *JOHN* Archbiſhop of *Canter-*

"*bury*,

" *bury*, Primate and Metropolitan of all *England*, and you the Reverend " Fathers in God the Biſhops of this your Province of *Canterbury*, here con- " gregated and aſſembled together in this Holy Synod and Convocation, I " *John Hilton* Prieſt, of my pure Heart, and free will, *&c.* acknowledge and " confeſs, and openly recognize, *&c.*" After this Abjuration, the Convocation enjoyned him a Penance, which was, That he ſhould hold no more, nor teach ſuch Hereſies and Blaſphemies. That he ſhould attend at *Paul's Croſs* upon the Preacher the next *Sunday*, and ſtand before him with a Faggot on his Shoulder: And that he ſhould Recant his Hereſies in the Church of St. *Martins in the Fields*, at a Sermon to be made by Dr. *Cotton*, to the Lower Houſe of Convocation preſent: And that he ſhould not Preach at all, nor exerciſe the Miniſtry, unleſs he were ſpecially thereunto licenced by the Archbiſhop. *ANNO* 1584.

The Synod employed about other Articles.

And ſo buſy was the whole Synod now, both of the Upper and Lower Houſe, in regulating Things amiſs in the Church, and in the Miniſters, that beſides the *Articles* already made, (mentioned before) in the Eleventh Seſſion, other *Articles* coming from the Lower Houſe were debated, but what they were is not Regiſtred. And then alſo the moſt Reverend called a Conference, and delivered to the Prolocutor other Articles by himſelf and the Biſhops made. Another Conference is likewiſe mentioned to be held with the Prolocutor, and the Lower Houſe, about their Articles; and then they adjourned till after *Chriſtmas* unto *February* the 19th. When they came together again, the modelling and agreeing upon theſe Articles ſeems to have been the chief ſubject of their Buſineſs. For after divers Seſſions, I find nothing of any moment ſet down, until the 20th Seſſion, which was upon the 31ſt of *March* 1585. that is, the beginning of the next Year: when the Convocation ſitting at St. *Paul's*, certain *Articles or Canons for the Clergy and Eccleſiaſtical Courts* made by them, were confirmed by the Queen.

Orders for Miniſters made in the Convocation 1585.

There were Orders then made for the Miniſters, which were theſe: " In " order for encreaſe of Learning in inferior Miniſters: 1. To get perfectly " the Order of reading the Common Prayer appointed in the Preface. 2. To " ſtudy weekly a Chapter in the Old and New Teſtament, and make Notes " thereupon, to be appointed by the Ordinary. 3. The Biſhop ſhall appoint " them every Quarter a common Place in Divinity, to write thereupon an " Anſwer in *Latin*. 4. Thoſe that are not able to do it in *Latin*, to do it " in *Engliſh*. 5. The Ordinary, or ſome appointed by him, ſhall call them to " account for the ſame Exerciſes." The 21ſt Seſſion which was on the 21ſt of *May* following, came the Queen's Writ of Prorogation; by vertue whereof, and the Archbiſhop's ſpecial Commiſſion, the Vicar-General, one of the Commiſſioners beforeſaid for Execution, prorogued the Convocation accordingly to the 8th of *June* 1585. and ſo it was prorogued, from time to time, till the 27th Seſſion, which was upon the 15th Day of *November* following, when it was diſſolved by the Queen's Writ.

When the Parliament was broke up, ſome of the buſy Men in it againſt the Churche's preſent Conſtitution, and Furtherers of thoſe Bills, were taken notice of. And particularly Mr. *Robert Beal*, (of whom before) one of the Committees for the Petitions, was accuſed for his Seditious Books he had wrote, and publiſhed againſt the Hierarchy, for abridging the Queen's Power in Spirituals, and other Miſdemeanours; which the Archbiſhop now thought it a convenient Time to lay againſt him; and drew up this Schedule thereof, that ſo dangerous a Zealot might be called to account, *viz.*

A Scedule of Miſdemeanors drawn up by the Archbiſhop againſt *Beal.*

1. Before the laſt Parliament he writ a Book againſt Oaths that be miniſtred in the Courts of Eccleſiaſtical Commiſſion from her Majeſty, and in other Courts Eccleſiaſtical.

2. Hereof he gave out Copies; and thereby many flew Abroad in ſundry Men's hands,

3. A little before that Parliament, the ſaid Book was publiſhed by Print in foreign Parts, and the Copies printed were brought hither in a *Scottiſh* Ship.

ANNO 1584.

4. In the Lower Houſe of that Parliament he openly ſpoke of Matters concerning Eccleſiaſtical Juriſdiction, *&c.* contrary to her Majeſty's expreſs Pleaſure, afore delivered. For the which he was alſo at that Parliament time committed. [Which is not taken Notice of in *D'Ewes* Journal.]

5. He hath ſince penned another great Book, in defence of his ſaid former Book againſt *Oaths*, and in Impugnation of ſundry parts of Eccleſiaſtical Juriſdiction, practiced in Courts of her Majeſty's Commiſſion, and in inferior ordinary Courts Eccleſiaſtical.

6. In his ſaid Books, among many other Points, he diſputeth againſt her Majeſty's Authority, to grant Power by Commiſſion Eccleſiaſtical, for to apprehend any, what Malefactor ſoever he be, as *Jeſuit*, Seminary Prieſt, Recuſant, or other contempuous and diſobedient Perſon.

7. Likewiſe againſt granting Power to impriſon any Man by that Commiſſion.

8. Alſo againſt granting Power thereby to impoſe Fines upon any convicted Offender.

9. But eſpecially againſt the driving of any Offender, by that Commiſſion, to put in their Anſwers to the Matters objected upon their Oaths; albeit the Offences touch neither Lives, nor Limbs.

10. He chargeth all that practiſe theſe Parts of her Majeſty's Commiſſion to be violaters of the Law, and of her Majeſty's Royal Prerogative, and to be within the Statutes of *Premunire*.

11. He thereupon chargeth Eccleſiaſtical Judges with practiſing the ſelf ſame unjuſt and unlawful manner of proceeding; for which *Thorppe*, ſometime Chief Juſtice of *England*, was judged as much as in him lay, to have broken the Oath which the King is bound to keep towards his People.

12. Albeit the Words of the Statute, made the firſt Year of her Majeſty's Reign, for reſtoring the ancient Eccleſiaſtical Juriſdiction unto the Crown (in the Opinion, of the Judges and others learned in the Laws) be moſt large and pregnant, to Authorize her Majeſty's Grant of ſuch Commiſſion in the Points aforeſaid, the Practice alſo ever ſince running accordingly; yet he diſputeth vehemently againſt thoſe aforeſaid Parts of her Highneſſes Commiſſion; affirming the ſame not to be warranted by that Statute, and the Commiſſion to be therein contrary to Law, and therefore void.

13. He condemneth (without exception of any Cauſe) *Racking* of grievous Offenders, as being cruel, barbarous, contrary to Law, and unto the Liberty of *Engliſh* Subjects.

14. He thereupon giveth a *Caveat* to thoſe in the Marches of *Wales*, that execute Torture by vertue of Inſtructions under her Majeſty's Hand, according to a Statute, to look unto it, that their Doings be well warranted.

I know not whether theſe Articles were deſigned by the Archbiſhop for any publick Accuſation, to be laid againſt Mr. *Beal*, in the *Star Chamber*, or in any other Court, or only that ſome *Reprimand* might more privately be given him, either at the Council Board, or by the Lord Treaſurer; becauſe I find no more of it.

The Archbiſhop labours to ſtop a Commiſſion for a *Melius inquirendum*.

Some of theſe ſpightful Men ſhewed likewiſe another Inſtance of their good will to the Clergy; and that indeed, had it taken place, would have ſufficiently humbled them all, from the Archbiſhops and Biſhop to the pooreſt Vicar. And that was for the iſſuing out a Commiſſion for a *Melius Inquirendum*. It was certainly moved now in this 26th of the Queen; and ſome conſiderable Progreſs was made in it. And here was another great Work for the Archbiſhop's Head and Hand. Hereby ſtrict Enquiry was to be made throughout the whole Realm, of the full value of every Biſhoprick, Deanery, Archdeaconry, Canonry, Rectory, Vicarage, Salary, *&c.* under the ſpecious Pretence of advancing the Queen's Revenues of Firſt Fruits and Tenths. But by the Diligence of the Archbiſhop, partly by his Arguments and Reaſons againſt ſuch a Commiſſion, and partly by his effectual Dealings with ſome of his great Friends at Court, and eſpecially the Lord Treaſurer, it was ſtopt, and went no further. His

His Reaſons and Arguments were briefly ſet down under this Title, *Notes de Melius inquirendo*; which are as follows: ANNO 1584.

His Reaſons againſt it. MS. *G. Petyt* Armig.

1ſt. "That it would be ſlanderous that ſuch a Thing ſhould be done in Her "Majeſty's Days, which hath not been done in any of Her Highneſs's An- "ceſtors.

2. "That the Clergy being now ſo Poor, that for the moſt part they dye "Beggers, if the *Melius inquirendum* ſhould be put in uſe, it is certain that "they ſhould live, and dye in great Miſery.

3. "If the Clergy have not wherewith to buy them Books and other "Things neceſſary for their Studies, (as at this Day, their Livings being as "they are, a great number have not,) it will be the utter decay of Preach- "ing, and Hoſpitality.

4. "The Clergy's Living ſtanding upon the Tithes of Corn and Wooll "chiefly, if the Prices of them ſhould fall, as by Plague, Mortality, and "War it may be, then the Benefices and Livings of the Clergy would be "much leſs than they are now; and ſo their Living utterly decayed.

5. "It was never ſeen among the Heathen, but that the Clergy were ſpared, "when all others were greatly diſtreſſed, for Payments, Taxes, *&c.* Yea, in "the Popes time, they, above all others, had their Immunities and Privileges. "If therefore it ſhould be otherwiſe now, it would be a great Slander to "the Goſpel; and, as *Harding* ſaid, it would be counted and called, *A rave- "nous and ſpoiling Goſpel.*

6. "The Clergy hath been greatly called upon in Her Majeſty's Time for "*Ireland*, for building of Churches, repairing of Havens, *&c.* And if this "ſhould come in the neck of it, it is to be thought, that it would be to "the Ruine of the State Eccleſiaſtical.

7. "The Laity being ſo exceedingly favoured in their Subſidies, Fines, "Taxes, *&c.* it would be great inequality, that one State ſhould flouriſh, "and the other utterly decay.

[*This that follows is the Archbiſhop's own Hand.*]

"It would alſo be conſidered, whether it be not the meaning of the Pre- "ferrers of this Suit, or of ſome other moving them thereunto, to bring "ſuch of the Clergy, as pleaſeth them, into that Bondage and Awe, for fear "of enhauncing their Livings, that they dare not diſpleaſe them, and be "enforced rather to ſooth them in all things; whereby it may come to "paſs that the Waywarder ſort ſhall be greatly countenanced and encreaſed, "and ſuch as are dutiful in obſerving the Laws, diſcountenanced and de- "creaſed; which thing is greatly to be feared, and very likely to be in- "tended. That they which could not prevail in Parliament, may this way "be revenged.

[*Now follows another Hand.*]

"In *Anno* 26 *H.* 8. All Spiritual Promotions were then valued at the ut- "termoſt Rate, as well by the Oath of the Incumbent and Pariſhoners, as by "all other means. After which followed a new Rate, upon a Writ directed "to the Biſhop of every Dioces; which varied from the firſt very little. Ac- "cording to which Rates they have during all the Time of King *Henry*, King "*Edward*, Queen *Mary*, for ſo long time of her Reign as Firſt Fruits, were "paid; and now theſe Twenty ſix Years of her Majeſty's moſt happy Reign "paid their Firſt Fruits and Tenths, but not without the grudge and re- "pining of many of the Clergy; alledging, That they ought to come to "their Living free, without any ſuch Impoſition; which their Grudge with "their extreame Poverty conſidered, it may ſeem hard to urge them with "any further, or greater Payments.

"If they ſhould now upon a new Rate be taxed at a greater Charge, the "Arrearages which ſhould grow due by that means, would be much more "than they are, or ſhould be able to pay.

"The

ANNO 1585.

" The Farm of First Fruits cannot be certainly rated without great loss " to Her Majesty; for as the Receipt *Communibus annis* is between 5000 or " 6000 *l.* when no Bishopricks are in Payment; so in those Years wherein " they happen, the Receipt is much more.

" If the Clergy have not letted to Grudge at the Payment thereof to Her " Majesty after the Rate that is now, no doubt but they would exclaim " at the Payment thereof to any Subject after that Rate, much more if they " should be compelled to pay after a greater Rate.'

These Arguments did the Archbishop back with his Letter to the Lord Treasurer; which being of such moment, and such a considerable piece of Service to the Rescuing the Clergy of this Church from Ruin and Beggary, the Benefits whereof they enjoy to this Day, deserves to be recorded to grateful Posterity.

My Singular good Lord,

The Archbishop's Letter to the Lord Treasurer about it.

" IT is reported that there is Labour made by some for a Commission *Ad melius inquirendum* upon our Livings of the Clergy, and that the same is " like to take effect, if it be not staied by your Lordships means. I thought " my self therefore in Duty and Conscience bound to write unto your Lord- " ship my simple Opinion and Judgment therein; assuring my self that you " will take it in good part, as you have done hitherto the like.

Bishopricks.

" First, if Indifferency be used, (for yet such Commissions are often times " greately abused) it cannot be, that Her Majesty should gain thereby, but " rather lose. For *Bishopricks*, being at the First valued at the utmost, do " not now yield so much as they are valued at. Partly because that since " the said Valuation, their Temporalties unto many, are changed into Spi- " ritualties; less Profitable in sundry respects, and more Chargeable unto " them in respect of repairing of Chancels, of Pensions to Vicars, and such " like; Partly because their *Popish* Predecessors have let out in long Leases, " and for small Rents, the Demeans, serving for the Maintenance of Hospi- " tality, and other Provisions, which they themselves enjoyed for the same " use; Partly sithence the said Valuation also divers Fees have been encreased, " and some new Fees granted, to the great injury and burthening of us that " are now Incumbents. Many Pensions likewise, Procurations, Synodals, " and such like, given out of Religious Houses and other Places, being al- " so Parts of the first Valuation, are utterly lost and cannot be come by.

" For my part, I assure your Lordship, that I could never as yet receive " of it so much toward all Charges, as it is valued at in the Queen's Books, " by One hundred Pounds in the Year. But concerning Bishopricks I think " there is no doubt, considering that Her Majesty in every Vacation re- " ceiveth the Fruits; and therefore it may easily be known, whether " they be undervalued, or no.

Deanries.

" *Deanries*, especially of the old Foundation, are in the like case. The " Deanry of *Lincoln* is not so much worth to the Dean (ordinary Fees and " Charges deducted) by One hundred Mark in the Year, as it is valued at. " And the new Deanries consist in set Sums of Money; and therefore the " value of them cannot be unknown.

Archdeaconries.

" *Archdeaconries* are certainly known to be already valued at the utmost; " and that very few, or none of them, are so much worth indeed, and that " by much, as they are valued.

Vicarages.

" *Vicarages* are well known to be all in decay, and much over-valued, " and the Causes thereof are manifest.

Prebends.

" *Prebends* of the old Foundations are all in long Leases; and scarce so " much reserved to the Incumbent as the value is in the Queen's Books: And " yet he also, for the most part, burthened with all manner of Charges.

Parsonages.

" As for the new *Prebends*, they are paid only in Money; and therefore " their value cannot be hid.

" There remaineth only *Parsonages*; whereof many, no doubt, are valued " to the full, and a great number over-valued. And the most of those which are

" under

" under-valued are in Leaſe to Temporal Men (the more is the pity) for many Years, with moſt unequal Conditions to the Incumbents. If any remain in better State, they are but few, and not worthy of Inquiry, all things well, and indifferently conſidered. ANNO 1584.

" It will moreover be a great Diſcouragement to Students in Divinity, and a great hindrance to Learning, when Men ſhall ſee the Reward of their Labours to wax worſe and worſe; and the Living appointed for the Miniſters daily ſought to be diminiſhed. The Temporal Lawyer (whoſe Learning is no Learning any where but here at Home) being born to nothing, doth by his Labour and Travel in that barbarous Knowledge, purchaſe to himſelf, and his for ever, a Thouſand Pounds *per Annum*, and oftentimes much more, whereof there are at this Day many Examples; and yet no Man ſaith, *Black is his Eye*. The ſame is the State and Condition of all other Men, in what Trade ſoever they be: But only the poor Divine, labouring all his Life in true Learning, in liberal Sciences and in the Study of Divinity, (the Lady and Princeſs of all Sciences,) cannot be ſuffered to enjoy that which is already prepared for him; and both by God's Law, and Man's Law, belonging of Right unto him, and to no other. Temporal Men, for the moſt part, are not valued, but either in Lands, or Goods, to the Tenth part of their known Ability; the poor Divine having his Living valued to the utmoſt in all Duties to Her Majeſty, and other common Charges, far paſſing; and that in a moſt willing mind, yet ſo ſtill to be enhaunced.

" I truſt that *Julianus* the Apoſtate hath no Scholars in the Court; for he, by taking away the Reward of Learning, ſought utterly to extinguiſh all Learning, and ſo conſequently *Chriſtianity*: Saying in deriſion, *He did that which was moſt meet and profitable for Chriſtians*, Scil. *That they being made Poor, might ſooner come to the Kingdom of Heaven*: Seeing the Goſpel promiſeth the Kingdom of Heaven to thoſe that be Poor: And that Chriſt ſaith, That *none can be his Diſciples, unleſs they forſake all, and follow him.*"

Confirmations and Conſecrations of Biſhops.

Whatſoever Sees were now Vacant, and wanted Biſhops, (of which the Archbiſhop had complained to the Lord Treaſurer) I find only theſe Conſecrations and Confirmations this Year.

The Confirmation of the Election of *Thomas Godwin*, S.T.P. Dean of *Chriſt-Church*, *Canterbury*, to be Biſhop and Paſtor of the Church of St. *Andrews*, *Wells*, was on *September* the 11th. in the Pariſh Church of St. *Mary* the Virgin *de Arcubus*, *London*. And he was Conſecrated *September* 13th. the *Sunday* following by the Archbiſhop at *Lambeth*; *John* Biſhop of *London*, and *John* Biſhop of *Rocheſter* aſſiſtng; *Valentine Dale*, LL. D. being then Dean of the Cathedral Church; *Philip Biſſe*, S. T.B. Subdean. Dr. *Godwin* Regiſt. *Whitg*

Edmund Freak Biſhop of *Norwich* was Confirmed Biſhop, and Paſtor of the Cathedral Church of *Worceſter*, *December* the 5th. in the Church of St. *Mary*'s of the *Arches*, *London*. *John Freak*, Archdeacon of *Norwich*, being then that Reverend Father's Proctor; *Thomas Wilſon* then Dean of that Church. *Edm. Freak.*

William Wickham, S. T. B. was Confirmed Biſhop, and Paſtor of the Cathedral Church of St. *Mary Lincoln*, *Saturday December* the 5th. Conſecrated the next Day at *Lambeth* Chapel by the Archbiſhop, *Edmund Wigorn*, *Johan. Exon*, and *Marmad. Meneven*, aſſiſting. *Will. Wickham*

The Archbiſhop's Option. Regiſt. *Whitg.*

The Option the Archbiſhop made upon the Confirmation of this Biſhop of *Lincoln*, was the Advowſon of the Prebend of *Layton Buzzard*; which the ſaid Biſhop, by a formal Inſtrument, granted to the ſaid Archbiſhop, that he might Collate to it, whenſoever it fell void, for 21 Years; yet only for one Collation: This being an ancient Prerogative and Cuſtom of that Metropolitical See of *Canterbury*, preſently after the Confirmation of any Elect. The Inſtrument ſhewing the Right thereof, and the manner of granting theſe Options, I have ſet down in the *Appendix* for thoſe who have the Curioſity to peruſe ſuch ancient Grants. *N°.* XIX.

Edmund Scamler, S. T. P. Biſhop of *Peterborough*, was Confirmed Biſhop, and Paſtor of the Cathedral Church of *Norwich*, *Friday* the 15th Day *January*, in St. *Mary*'s Church *de Arcubus*, *London*. *Edm. Scamler.*

Richard

ANNO 1584. Dr. *Howland.*

Richard Howland, S T. P. was Confirmed Biſhop and Paſtor of the Church *De Burgo Sti Petri*, i. e. *Peterburgh*, the 6th Day of *February* being *Saturday*, in St. *Mary*'s *de Arcubus*, *London*. And on *Sunday* the 7th of *February* following, he was Conſecrated by the Archbiſhop in his Chapel at *Lambeth*. *exhiben. exhibitiſq; ritibus & ceremoniis de uſu moderno Eccleſiæ* Anglicanæ, *adhibend. juxta formam deſcriptam in Libro intitulat.* The Form and Manner of making and conſecrating Biſhops, *&c.* (which Clauſe is in all the Inſtruments of Conſecration in the Archbiſhop's Regiſter) *Thomas Winton*, *Johan. Exon*, and *William Lincoln*, aſſiſting at the ſaid *Howland*'s Conſecration: Theſe venerable Men, *William Redman*, S. T. P. Archdeacon of *Canterbury*, *William Drury*, *Richard Coſin*, and *William Lewen*, L.L.D D. *Andrew Pern*, S.T.P. Dean of *Ely*, *John Parker*, Gent. *George Whitgift*, *Richard Whitgift*, Gentlemen, *Richard Wood*, ——— *Graſton*, Chaplain to the moſt Reverend, and *John Ridge*, Apparitor, Gent. being then preſent.

Chicheſter Dioces remains vacant

Chicheſter Dioces was alſo vacant, and was likely to be filled in the Month of *September*, by the Sollicitations and Endeavours of the Archbiſhop, and Lord Treaſurer. The Archbiſhop, endeavouring to bring in Dr. *Goodman*, Dean of *Weſtminſter*, into the Rank of Biſhops, for his great Learning and Merits towards the Church, contrived that *Young*, Biſhop of *Rocheſter*, ſhould be tranſlated to *Chicheſter*, and the Dean to be made Biſhop in his room; and to hold his Deanery in *Commendam*; that ſo he might be near the Archbiſhop, being a wiſe Man, and very uſeful to him in the Eccleſiaſtical Commiſſion. In this the Archbiſhop had the Approbation of the Lord Treaſurer: Who accordingly had prevailed with the Biſhop of *Rocheſter* to be contented to be removed to *Chicheſter*. And ſo probable was this to take place, that the Archbiſhop in a Letter heartily thanked the Treaſurer for the Dean's Preferment; and added, that he truſted that GOD would receive much good by him, as well as by other Biſhops in the Church. But whatever the Obſtructions were, this Matter ſo deſired by the Archbiſhop came to nothing; and the See of *Chicheſter* remained void till the next Year, when it was filled by another, as we ſhall ſee hereafter.

Viſitations Regiſt. *Whitg.* Of *Glouceſter.*

The Archbiſhop's Metropolitical Viſitations this Year were as follows: The City and Dioces of *Glouceſter* was viſited by Commiſſion from the Archbiſhop, to *John* Biſhop of *Glouceſter*, *Laurence Humphrey*, S. T. P. Dean of that Church, *William Aubrey*, L L. D. the Vicar General, *Richard Coſin*, LL. D. and ——— *Blackleth*, Vicar General in Spirituals to the ſaid Biſhop of *Glouceſter*.

Of *Landaff.*

Another Commiſſion was iſſued out by the Archbiſhop, for a Metropolitical Viſitation of the Dioces of *Landaff*, to *William* Biſhop of the ſaid Dioces, and to *William Aubrey*, L L. D. and *William Evans*, L L. B. and *Thomas Jones*, M. A. and *Andrew Vayne*, Archdeacon of *Brecon*.

Of St. *Aſaph.*

The Dioces of St. *Aſaph* underwent alſo this Year the Archbiſhop's Viſitation, by Commiſſion to *William* the Biſhop of St. *Aſaph*, and *Griffin Lewis*, S. T. P. And by another Inſtrument, the Archbiſhop joined to his former Commiſſaries, *William Lewen*, *Edmund Merick*, and *David Yale*, LL.DD. Viſitors.

And of *Exeter*, St. *David*, *&c.*

There were Commiſſions alſo this Year for the Metropolitical Viſitation of the Dioces of *Exon*, and of St. *David*, and other Dioceſes.

Some Sees were vacant this Year; as that of *Lincoln*, by the Tranſlation of *Thomas Cowper*, late Biſhop there, to the See of *Winton*. The Archbiſhop made *John Robinſon*, S. T. P. Præcentor of the Cathedral Church of St. *Mary*, *Lincoln*, his Commiſſary, to exerciſe Epiſcopal Juridiction in that Dioces. And ſo was the See of *Bangor*, by the Death of the Biſhop there. The Commiſſaries appointed by the Archbiſhop to exerciſe Eſpicopal Juriſdiction there, *Sede vacante*, were *Edmund Merick*, and *David Yale*, LL DD. There was a Vacancy alſo in the Dioces of *Peterburgh*, by the Tranſlation of *Scamler* to the Biſhoprick of *Norwich*, beginning the 15th of *January*. The Commiſſaries appointed by the Archbiſhop for that Dioces, were, *Watkins* Dean of the Church of *Hereford*, *David Dun*, LL. D. *George Daukes*, LL. B. and *John Harris*, M. A.

The

The Archbiſhop interpoſed this Year in the behalf of one of his Clergy, whoſe Name was *John Hynde*, Rector of the Church of *Pevington* in his Dioces, who had, ſome time ago been lawfully admitted to it. But now ſome Lay-men, upon what pretence I know not, endeavoured to throw him out of his Poſſeſſion thereof. Which being a Violence upon the Church, and an Encroachment upon the Liberties of Church men, the Archbiſhop preferred a Letter to the Queen, at the humble Petition of the ſaid *Hynde*, to forbid it, and to maintain by Her Help, Authority and Defence the Eccleſiaſtical Liberties. This remarkable Letter may be read in the *Appendix*. *Num.* XX.

ANNO 1584.

The Archbiſhop defends the Liberties of the Church.

This Interpoſition of the Archbiſhop for maintaining the Liberty and Privileges of Church-men, ſeems to have been grounded upon divers ancient Charters. One whereof was a Charter of King *Edward* IV which I find in the Regiſter of *Booth* Biſhop of *Hereford*; wherein is ſet down, *Carta* Edw. IV. *de Libertatib. Cler. & ne ipſi Clerici per Laicos arreſtentur, aut aliquo per breve de premunir. facias, vexentur*, &c It was dated at *Weſtminſter*, *November* 2. in the ſecond Year of his Reign. And then follows a Bull of *Sixtus* IV. for the Liberty of Clerks, and what belongs to them, and that the Clergy be not arreſted or moleſted in their Perſons or Goods. dated 1476. 15 *Kal. Jun. Pontificat. Anno* 5.

A Charter of the Liberties of the Clergy. Regiſt. *Booth* Fol. CXXIX.

The Archbiſhop iſſued out a Commiſſion in the Month of *July*, to *Samuel Finch*, Clerk, Vicar of the perpetual Vicaridge of *Croydon*, to claim, require, receive and examine all Clerks, ſued, indicted, or convicted before any Juſtices of the Queen's, or upon any Felonies within *Croydon*; and to require ſuch Clerks to be received and admitted to the Benefit and Privileges of the Clergy, in Cauſes admitted and approved by Law and Cuſtom, and the Statutes of this Kingdom of *England*. That the Inſtrument of this ancient Privilege of Archbiſhops of *Canterbury*, may be read by any that have a mind to ſee ſuch Things, I have put it into the *Appendix*. Such another Commiſſion went forth to *Finch* and *Hammond*, in the Month of *June* 1588. *Num.* XXI.

Commiſſion for the Clerks convict from the Archbiſhop. Regiſt. *Whitgift*.

About *Michaelmas* the Archbiſhop according to Cuſtom, certified the Barons of the *Exchequer*, of all the Eccleſiaſtical Preferments and Benefices, conferred and granted within his Juridiction; in obedience to the Queen's Letters miſſive to him, to this Import: "The Queen to the Archbiſhop, "Willing for certain Cauſes, that Her Barons of the *Exchequer* might be "certified by him of the Names and Surnames of all the Clerks admit-"ted, inſtituted, *&c.* into any Deaneries, Archdeaconries, Prebends, Provoſt-"ſhips, Rectories, Vicarages, *&c.* or any Spiritual Preferments within the "his [the Archbiſhop's] Dioces or Juriſdiction, from the Feaſt of St. *Mi-*"*chael* laſt, to the Feaſt of St. *Michael* now approaching: And to ſearch for "that purpoſe his Regiſters, and to enquire of his Archdeacon touching "the Premiſſes. And to ſend the ſame, wrote in Parchment, to the Ba-"rons, together with Her Majeſty's Brief, *&c.*"

Certificate from the Archbiſhop of all Eccleſiaſtical Perferments, granted.

And accordingly there follows in the Archbiſhop's Regiſter, his Certificate of the ſaid Preferments to the ſaid Barons, dated *October* the 1ſt, 1584. and the reſpective Time when each Preferment was granted, and the Names of the Perſons who were admitted to them, both of the Dioces of *Canterbury*, and in all the ſeveral other Dioceſſes of his Province. This Certificate was cuſtomarily ſent in yearly, as appears by the Regiſter. The Cauſe whereof chiefly, I ſuppoſe, was, Thar the Queen might not looſe any of Her Firſt Fruits.

I ſhall obſerve one Thing more, falling out within the compaſs of this Year, which I find in the Archbiſhop's Regiſter, (tho' perhaps it may be eſteemed too ſlight a Matter to be ſet down) concerning a Collection to be made for a great Calamity by Fire, recommended to the Archbiſhop; chiefly, that hereby may be ſeen the different way of Collections for ſuch like Loſſes in thoſe Times: Which was not by Letters Patents under the Great Seal, to all the Subjects, nor by laying Obligations upon all Miniſters throughout the whole Realm to read and preſs the ſame, and that by divers Penalties upon them and Churchwardens, impoſed by Act of Par-

The Lords recommend to the Archbiſhop a Collection to be made for a Fire.

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liament; nor by an Office erected for that purpoſe, as now it is, and ſo become a kind of Burthen. When by occaſion of a great Fire in *Nampt-wich*, wherein 800 Houſes were conſumed, with moſt part of the Goods and Houſhold-ſtuff of the Inhabitants, the Lords of the Council wrote to the Archbiſhop, "That the Queen had contributed a good Value towards "the poor Sufferers; and required him, the Archbiſhop, to contribute "himſelf, and to deal effectually with the Clergy, to yield their Devo-"tion the more largely to ſo charitable and neceſſary a Purpoſe; and that "he would appoint Men of good Credit and Reputation to collect the ſame." The Archbiſhop accordingly ſent his Letter to *Thomas Redman*, Archdeacon of *Canterbury*, to collect the Contribution of his Dioces. The 'foreſaid Letter of the Council was delivered *January* the 9th 1584. to Mr. *Powl*, his Graces Servant, [Sir *George Paul*, I ſuppoſe, the Archbiſhop's Comptroler] coming for the ſame in his Grace's Name.

A Writing ſent to the Archbiſhop, by one endued with a *Later Spirit*.

One Thing more I muſt inſert, before I conclude this Year. A ſtrange Paper came to the Archbiſhop this Year 1584. dated in the Month of *April*, from a Perſon that would not be known, endued with *Later Spirit* as he called it, and that by Revelation; ſending two Copies, one for the Archbiſhop of *Canterbury*, and the other to be delivered by him to the Queen. In which the Writer uſeth the Stile of *Thou* and *Thee* to the Queen; he pretended to a *former* and *later* Spirit: And the *former* Spirit inſtructed him in ſome Principles and Practices of Religion; but the *later* Spirit, which was vouchſafed him by pretended extraordinary Revelation, better informed him in other Principles and Practices, quite different from them: As ſhall appear by the Diſcourſe following, which I contract from the ſaid Paper, being a full Sheet of the largeſt ſize, written in a ſmall Hand. I begin with his Concluſion firſt, to give ſome Taſte of the Man: It was in theſe Words: "My "good Prince, Conjecture no evil Opinion of me, for I wiſh and will Thee "good. The Cauſe why I leave unperfect my Name, and the Name of "my Dwelling, is, that I fear I have offered an Offence to Thy Majeſty, "not by Conſent of my own Will, but as Your Majeſty may unkindly "conceive of me. From the ſecond City in *England* Weſtward. Written "by Thy Grace's moſt true Subject, who wiſheth Thee heavenly Health "and Happineſs. I do ſend two of theſe Copies to Thy Majeſty, the one "for an Exerciſe to Your ſelf, the other for a Chriſtian Token to the "good Buſhop *Canter*."

The Tract beginneth thus, (giving an Account of his two Spirits) "O!

His two Spirits.

"moſt Gracious Queen, Thy moſt true and faithful Subject and obedient "Servant to command, is now almoſt brought ſubject to ſtrange Mo-"tions of a *new Spirit*, and become thral to the Smart of his own late "Affections. O alas! my languiſhing Body is ſore tormented, my troubled "Mind more grieved, and moſt of all my careful Soul ſo much is vexed, "That as one which once oved to live, and to be liked of this World, "I now loath to live, and deſire to leave the deceitful Vanities of this "Word. But in my heavineſs, lo! I ſay, My Soul, Why art thou thus "diſquiteted? Why muſes thou on ſuch vain Matters? Then my *la-"ter Spirit* anſwered me, Speak, Cry out and Write the Vanities whereon "thou thinkeſt, and the hateful Vices which thou ſeeſt and heareſt. But "my *former* Spirit ſaid, What do I ſee or hear?

His Dream.

"Then was formed in my mind the doleful and dreadful Dream, "which very often moſt perfectly appeared unto me: An angry and "fiery Angel deſcending from the Heavens, veſted all in red, within "his Hand held a fearful Iron Rod, and in the other a fiery Viol, full of "ire and wrath, and cryed as in the *Revelations*, *Lamentation*, *Woe*, *and* "*Mourning* unto thee, O *England*, becauſe of Offences! Thy Prieſts are "married, and are full of Concupiſcence: Thy Gentlemen ſurpaſs, and are "defaced in Pride, and are full of Contention: Thy Lawyers, Merchants, "and Yeomen, delight in Riotneſs and Belly-chear, and are full of Cove-"touſneſs: Thy Poor are Envious, without any Charity or Piety. Then "ſaid the Spirit as thou ſeeſt, ſo ſhew it forth, and not to the leaſt, but

"unto

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" unto the greateſt. Wherefore, Worthy Prince, being bid and emboldened " by Provocation of this my earneſt Spirit, I greet Thee with this *Spiritual* " Preſent, (one cauſe) that thou divinely conſider of this my undoubted " Viſion; (another) That thou deeply conceive and weigh of theſe *Spiritual* " Motions, which I have repreſented unto Thee." Then ſhewing what he was, namely, firſt a Chriſtian, then a Scholar, next a Traveller, and at preſent a Merchant, and proſpered according to his Hearts deſire, *&c.* he added, " But ſuch hath been the Vehemency of this *later Spirit* this two Years, " working in me, that I remain near vanquiſhed, unleſs thy Goodneſs by " a godly Spirit do let, publiſh, and make Reſolution of theſe my ſuppoſed " Verities, *&c.* And I do pronounce innocently, before the glorious Throne " of God, and unfeignedly proteſt bef re thy godly Perſon, that no Crea- " ture or Chriſtian, Elder or any Autor, gave me Counſel, or encouraged " me in this my over-bold Enterprize, but only the *earneſt Spirit*, which " I could not poſſibly reſiſt.

And then he proceeded to ſhew what his *former* and *later* Spirit ſaid of divers Points of Religion, as of good *Works*, of the *Lord's Supper*, of *Praying to Saints*, and concerning Ceremonies.

Concerning *good Works*, the *former* Spirit ſaid: 1. We ſanctify the Sabbath. 2. We frequent the Church and Sermons 3 We ſing Pſalms. 4. We humble our ſelves in Prayer. 5. We do, and allow all Works of Charity. 6. We receive the Sacrament. 7. We ſtudy and ſearch the Scriptures. The *latter* Spirit ſaid, 1. Inſtead of Sanctifying, we Sacrifice it to the Devil; for we either ſpend it in Chambering and Wantonneſs, *&c.* 2. We come to the Church, but we make it a Place more to ſee and to be ſeen, *&c.* than for Zeal to give praiſe and glory to God, *&c.* 3. We ſing, but without Meditation, *&c.* 6. We receive Sacraments, but my Spirit perſwadeth me it done ignorantly, not eſteeming it the Spiritual Body, but groſly taking it for bare Bread and Wine, and a bare Sign or Remembrance of the Lord's Death, *&c.* 7. We ſtudy and ſearch the Scriptures; O! alas! but we firſt ſeek not nor crave for God's Holy Spirit, *&c.* but read, learning thereout ſomething, to ſhew our ſelves Goſpellers, or picking Places every where to maintain Argument, *&c.* to the cauſing of divers Sects and Schiſms, now ſo lately ſprung up amongſt us.

Concerning the *Lord's Supper*, the *former* Spirit is brought in thus ſpeaking. 1. Chriſt is *Spiritually* preſent in the Sacrament, according to his inviſible Grace, and no ways *Bodily*, *&c.* But the *later* Spirit ſpeaks thus: Chriſt himſelf ſaid, *This is my Body, which ſhall be given for you.* He reſted not by the firſt Words, *This is*, &c. but ſaid further, It is the ſame viſible Body, which now ſhall be delivered and offered on the Croſs for you. Of the Cup he likewiſe ſaid, It was his Blood; not adding the Word *Figure* or *Similitude* of his Body or Blood: So that Chriſt Jeſu, our good Schoolmaſter, the Author of all Wiſdom and Speaker of all Truth (who never ſpake any thing unadviſedly or unwiſely) This is his own Doctrine and Diſcipline: And therefore becauſe it is he himſelf which thus hath ſpoken, if we in Faith do believe it to be ſo, my *later Spirit* perſwadeth me, that the Author neither juſtly can, nor will impute any great Sin unto us for it. A ſecond Reaſon which my *later Spirit* certifieth me, That in believing it to be the very Body and Blood of Chriſt, we do yield and attribute the more and greater Omnipotency unto God: We likewiſe give greater Reverence and Honour to the Inſtitution. But moſt of all it approveth our Faith, *&c.* To which there is yet a Third Reaſon added; and then the *later Spirit* explaineth divers Places of Scripture, brought againſt the Real or Corporal Preſence.

Concerning *Praying to Saints*, the *former Spirit* told him, That Chriſt ſaid, *Come unto me all that are weary and heavy laden, and I will refreſh you:* And, *whatſoever ye ſhall ask the Father in my Name, it ſhall be be given you. I am the Way, the Truth, and the Life*, &c. *We have an Advocate with the Father, even* Jeſus Chriſt *the Righteous*, &c.

ANNO 1585. Touching this Point, ſaith the Tract, both the Sacred Word and our Catholick Church commandeth me to believe. But my Spirit often ſtriveth to know which is the right and true Catholick Church; and perſwadeth me to know it by four ſpecial Marks, which is Number, Learning, good Life, and true Doctrine of Faith. [In all which he gives the *Roman* Church the Pre-eminence] It [*i. e.* the later Spirit] ſtill cryeth in my Ear, The firſt Beginner and Bringer in of our Religion was a Wedlock-breaker, and a Man of War.

And afterwards, ſpeaking about the aboliſhing of *Ceremonies*, the former Spirit produced that of St. *Paul*, That the Old Teſtament had Ordinances, and Servings and Worldly Holineſs, *&c.* and other Places where he ſpake againſt Rites and Obſervances, ſo much inſiſted upon by the *Jews*: But the latter Spirit made (methinks) ſomewhat a hard Reflection upon that Apoſtle, ſaying, "There might be a little Raſhneſs in *Paul* in many things, as there "was a great Error in *Peter* in one thing. I think, if he had been Scholar "to Chriſt, being here on Earth, he would have premeditated more, and "ſtayed his Hand in writing and granting ſo much. Our Saviour, *Luke* 20. "ſaith, *The Children of this World marry Wives, and are married; but they that "will be counted worthy of the World to come, and the Reſurrection of the Dead, "neither marry, nor are married.* In the 19th of *Matthew*, he telleth of three "ſorts of Chaſtity, and the laſt he concludeth to be moſt acceptable to God, "ſaying, *He that can comprehend the ſame kind of Chaſtity, let him comprehend "it.* In the 14th of *Revelation*, the Hundred forty four thouſand that ſtood "before the Throne, were *Virgins*, who never accompanied with Women; "*even ſuch follow the Lamb* &c. And yet *Paul*, he gives a general Autho-"rity to every Biſhop and Miniſter to have a Wife. Chriſt in the 6th of "*Matthew* telleth his Apoſtles, that they muſt *faſt*, and teaching them the "true Order of *Faſting*. *Paul* ſaith, *Whether we eat or eat not, we be never the "worſe nor better.* Our Saviour we find, he alloweth and commendeth ſome "Ceremonies in the Law (as commanding to reſt on the Sabbath Day; "bidding the Lepers ſhew themſelves to the Prieſts:) *Paul*, we ſay, ex-"cludeth and condemneth all." Theſe and a great many more Popiſh Dictates of the *later Spirit* fil the Paper. By this we may obſerve, how old this Device was of proving falſe Doctrines by the Spirit, and who they are that ſtil act the great Pretenders to the Spirit, and its Motions within them.

CHAP. XIII.

The Biſhop of Exon *vindicates himſelf to the Archbiſhop, againſt certain Accuſations. He deprives one* Randal, *of the Family of Love. The Archbiſhop reſtrains the Liberty of the Preſs. Rules for that Purpoſe. His Diſcouragement from Great Men. His Letter thereof to Sir* Chriſtopher Hatton. *His Humanity to* Cartwright. *The Earl of* Leiceſter's *Letter to the Archbiſhop thereupon: And in behalf of one* Fenn. *The Archbiſhop's Letter to the Earl. Paſſages between Secretary* Walſingham *and him about the* Puritans.

Articles againſt *Wolton*, Biſhop of *Exon*, unjuſtly laid to him.

SOON after the Parliament was diſmiſſed, grievous Articles and Accuſations of Miſgovernment, were brought againſt *John Wolton*, Biſhop of *Exeter*, who was Father in Law to *Francis Godwin*, the Biſhop, and Hiſtorian. The Articles unknown, but concluded by the Biſhop that was accuſed, to be

be one *Paget*, a Perſon diſaffected to the preſent State of the Church, and who, at a Viſitation of the Biſhop, had been detected of Ignorance and wilful Contempt of the Laws. This Biſhop (to give ſome Account of him, whom ſome evil Men had the Confidence thus to find fault with) was the Son of *Alexander Nowel*'s Siſter, and went along with him in Exile, in Queen *Mary*'s Days, into *Germany*, for the ſake of the Goſpel. He read the Divinity Lecture in *Exeter* twice a Week for four Years, and preached twice every Lord's Day. He only with one more remained in the ſaid City of *Exeter*, in the great Plague, preaching publickly, and comforting privately ſuch as were infected with that Diſeaſe. *ANNO* 1585.

Some Account of him. *Literæ Epiſcopales penes me.*

Theſe Articles againſt the good Biſhop came to the Archbiſhop of *Canterbury* by way of Information, to be anſwered to, as it ſeems, in the Eccleſiaſtical Commiſſion. The Archbiſhop the 29th Day of *April* this Year 1585, ſent theſe Accuſations to the ſaid Biſhop; to all which he made full Anſwers in his own juſt Vindication, ſhewing how falſely and uncharitably he had been dealt withal in the ſame. The Articles were, 1. That he had never Viſited the whole Dioces in his own Perſon. 2. That he had, in his firſt Viſitation, indirectly reſtored certain Miniſters into their Places, who had been juſtly thruſt out by Dr. *Townſhend*, one of the Viſitors, for their Ignorance and Lewdneſs. 3. That in his Second Viſitation, not liking to have Men of Gravity, who loved the good of the Church, he put into Commiſſion two unadviſed and raſh Youths, to Viſit in his Stead, who behaved themſelves accordingly, to their Diſcredit, his Shame, and the Grief of the godly. 4. That at his ſaid ſecond Viſitation kept at *Exon*, in a Church near his own Houſe, yet he himſelf came not at it. 5. That he preached very ſeldom; and that in his own Benefices he might be preſented, for not preaching his Monthly and Quarterly Sermons: Yea, that he would be in his Bed, or in his Stables among his Horſes, or in his Kitchin among his Servants, when there were Sermons in the Church, hard by his Houſe 6. That he ſold the Vicarage of *Newlyn* for an 100 *l.* And at the ſame time bought a Benefice for his Son in *Somerſetſhire* for an 100 Marks. 7. That he borrowed a Loan of the Miniſters of his Dioces, towards the Payment of his *Firſt Fruits*, which were forgiven him: But the Loan not as yet repaid. 8. That he gave the Archdeaconry of *Exon* in Marriage with his Daughter to one *Barret*, an unmeet Perſon for ſuch an Office, having been trained up as an ordinary Serving Man, and unlearned. 9. And the Archdeaconry of *Totnes* upon one *Cole*; who had little or nothing from it And the Profits were gathered up for the Biſhop, as one *Brewton* the Collector confeſſed: and the ſaid *Cole* dyed deeply in Debt. 10. And that ſince his Death, the Biſhop gave the ſame to one *Sweet*, who muſt have nothing out of it for two or three Years; and muſt reſign it, when the Biſhop ſhall appoint him. And the ſame Perſon as before gathered up the Fruits thereof, as he did before. 11. That he gave the Archdeaconry of *Barnſtable* to one *Lawe*, his Kinſman: who by his own Confeſſion had but 20 *l.* by the Year out of the ſame, and the Benefice of *Aſhwater*. 12. That he made Boys and ignorant Men Miniſters; and that he made his own Son Miniſter, being but 18 Years of Age. 13. That he made his firſt Wife's Father a Miniſter, who had been the Duke of *Somerſet*'s Cater, and a Man unlearned, not having any Underſtanding in the *Latine* Tongue. 14. That divers Perſons, Prieſts and others, were called before him, for Whoredom and other notorious Crimes; and he did not aſſign them Penance; nor yet releaſed them, but kept their Matters depending; that they might bring him in Gain. 15. That two Harlots were got with Child in his own Houſe, which accuſed two of his Men; but none of them brought to Penance; yea, and ſtill the Men waited upon him.

The Sum of the Articles; and his Vindication of himſelf.

Theſe were ſuch ſtrong Calumniations, that one would think ſomething ſhould ſtick. But the innocent Biſhop gave in his Anſwers to every Particular, and ſent them to the Archbiſhop; whereby may be ſeen, how unjuſtly and maliciouſly this good Prelate was charged by theſe Accuſers of the Brethren: Which Anſwers being ſomewhat long, I have from his own Paper

Anſwers given in by the Biſhop to the Archbiſhop.

ANNO 1585.

No. XXII.

Paper tranſcribed into the *Appendix*. Which Anſwers he prefaced with theſe ſolemn Words, "True, as I ſhall Anſwer before God at the Great Day, and "before Men upon my Oath, when I ſhall be called to Anſwer.

The ſaid Biſhop depoſed a Miniſter of his Dioces for unſound Opinions.

Whether theſe Slanders fell upon him only becauſe of his Epiſcopal Order (hated by many) or becauſe he did not ſpare ſuch in his Dioces as were Deſpiſers of the Orders of the Church, I know not: But I find one Piece of his Juſtice executed upon one *Anthony Randal*; whom in the Year 1581. he had depoſed from the Parſonage of *Lydford*, for divers Heteredox Aſſertions by him maintained. He ſeemed to be of the *Family of Love*, or a ſort of thoſe Modern Sectaries we call *Philadelphians*. For he neither approved of the Popiſh Church, nor yet of this of ours: And nevertheleſs held it not lawful to ſpeak a Word againſt either, becauſe authorized by Princes; until God ſhould remove both, and ſettle a Third: And held it lawful to comply with a falſe Religion, ſettled by the Magiſtrate. This Man alſo was altogether for Allegorizing the Scriptures; not regarding ſo much the Literal Senſe of them, as ſome more hidden and myſterious. The Biſhop therefore upon his acknowledging, and ſtanding by theſe and other odd and unſound Opinions, could not do leſs than deprive him. And this his Doing, and likewiſe *Randal*'s Tenets, the Biſhop ſent up in his own Vindication. Namely, ſuch Tenets as theſe; That the Serpent that ſpake to *Eve*; that the Fruit that *Adam* and *Eve* eat of; that the Place of Paradiſe; that the Evening and the Morning, ſpoken of in the firſt Chapter of *Geneſis*, muſt all be underſtood not Literally, but only Spiritually, and Allegorically. Moreover, that as many as receive Jeſus Chriſt and his Doctrine, did fully keep all the Moral Law, and lived pure without Sinning. That the Lord's Supper and Baptiſm were not Sacraments; becauſe he read not the Word *Sacrament* in the Holy Scripture. That he allowed the Adminiſtration of the Sacraments, becauſe the Magiſtrate had eſtabliſhed it. That he was neither of this Church, nor of the Popiſh Church: yet he hoped there was a Third Church, which ſhould ſtand, when both theſe ſhould fall. But for theſe Conceits of his, and the like to them, I refer the Reader to the Paper

No. XXIII. thereof ſubſcribed by himſelf; which he will find in the *Appendix*.

Abuſe of Printing.

The Archbiſhop's Care about it.

The Liberty of the Preſs now gave great Occaſion to the ſpreading of Sects and Schiſms: So that many diſaffected Books and ſcurrilous Libels were daily publiſhed and diſperſed, againſt the Government, eſpecially againſt that of the Church, in reſpect of its Religious Worſhip, and Epiſcopal Juriſdiction; whereby many Men became prejudiced againſt Conformity, and a peaceable Complyance with the Churches Orders; and their Minds blown up with Diſcontents, and Doubts, about the Uſages and preſent Practices of the Church. The Archbiſhop therefore thought it highly neceſſary to have a ſtrict Watch there, and to ſtop any Copies going to the Preſs, before they had been by the Biſhop of the Dioceſe, or ſome Reverend and able Perſons, diligently read over, and allowed. And not to permit any to be printed or publiſhed, that impugned the Doctrine or Diſcipline; or that made any unworthy Reflections upon the Queen or the State. This Matter therefore the Archbiſhop acquainted the Queen with: and ſhe thereupon charged him, and the Lords of her Privy Council, to ſee her Intentions in this Point duly performed: And ſo the Archbiſhop got a Decree in the *Star Chamber* for the reſtraining of ſuch Books. For this was a Matter that had lain before the *Star Chamber*; which High Court conſiſted of the Archbiſhop and the Privy Council, and many other Biſhops and Perſons of eminent Quality: And accordingly, were framed by the Archbiſhop's Head, Rules and Ordinances in ſeveral Articles, for the rectifying Abuſes in Printing. Which, upon grave and mature Deliberation, were confirmed and ſet forth by the Authority of the *Star-Chamber*, *June* the 23. *Anno* 28. *Elizab.* together with a Preface: Which appears by the Writing (being the Hand of one of his Secretaries) to have been alſo made by the Archbiſhop. By which Preface it is evident, that this Matter was taken in hand (*viz.* That Rules ſhould be appointed for Printing) by the Queen's Special Order.

Rules by him drawn up for regulating the Preſs.

The

ANNO 1585.

The Preface to them. MSS. *Whitg. penes me.*

The ſaid Preface ran to this Tenour: "WHEREAS ſundry Decrees and "Ordinances have upon grave Advice and Deliberation been heretofore "made and practiſed, for the repreſſing of ſuch great Enormities and Abuſes "as of late (more than in times paſt) have been commonly uſed and pra-"ctiſed by divers contemptuous and diſorderly Perſons, profeſſing the Art "or Myſtery of Printing, and ſelling of Books: And yet notwithſtanding, "the ſaid Abuſes and Enormities are nothing abated; but, (as it is found "by Experience) do rather more and more encreaſe, by the wilful and "manifeſt Breach and Contempt of the ſaid Ordinances, to the great Diſ-"pleaſure and Offence of the Queen's moſt Excellent Majeſty: By reaſon "whereof ſundry intolerable Offences, Troubles and Diſturbances have hap-"pened, as well in the Church as in the Civil Government of the State and "Common-weal of this Realm: Which ſeem to have grown, becauſe the "Pains and Penalties, contained and ſet down in the ſame Ordinances and "Decrees, have been too light and ſmall for the Correction and Puniſh-"ment of ſo grievous and hainous Offences; And ſo the Offenders and "Malefactors in that behalf have not been ſo ſeverely puniſhed, as the "Quality of their Offences have deſerved:

"HER MAJESTY therefore, of her moſt godly and gracious Diſpo-"ſition, being carefull that ſpeedy and due Reformation be had of the "Abuſes and Diſorders aforeſaid; and that all Perſons uſing and profeſſing "the Art, Trade or Myſtery of Printing, or Selling of Books, ſhould from "henceforth be ruled and directed therein by ſome certain or known "Rules, or Ordinances, which ſhould be inviolably kept and obſerved, "and the Breakers and Offenders of the ſame to be ſeverely and ſharply "puniſhed and corrected; Hath ſtraitly charged and required the moſt Re-"veral Father in God the Archbiſhop of *Canterbury*, and the Right Ho-"nourable the Lords and others of Her Highneſſe's Privy Council, to "ſee Her Majeſty's ſaid gracious and godly Intention and Purpoſe, to be "duely and effectually executed and accompliſhed.

"WHEREUPON the ſaid moſt Reverend Father, and the whole Preſence "ſitting in this honorable Court this 23. Day of *June*, in the 28th Year "of Her Majeſty's Reign, upon grave and mature Deliberation, hath or-"dained and declared, that the Ordinances and Conſtitution, Rules and "Articles hereafter following, ſhall from henceforth by all Perſons be due-"ly and inviolably kept and obſerved, according to the Tenor, Purpoſe "and true Intent and Meaning of the ſame; as they tender Her Majeſty's "high Diſpleaſure, and as they will Anſwer to the contrary, at their ut-"moſt Peril."

Theſe Orders and Rules ſo ratified for Printing were, for the reducing the Number of Preſſes. That there ſhould be none in private Places, nor any where but in *London*, except one in *Cambridge*, and another in *Oxford*. No more Preſſes to be ſet up, until the exceſſive Number of them already ſet np, be abated. And this Number to be ordered by the Archbiſhop and the Biſhop of *London* for the time. They to ſignify the ſame to the Maſter and Wardens of the *Stationers* Company. Who ſhould preſent ſuch as they ſhould chooſe to be Maſters and Governous of Preſſes, before the Eccleſiaſtical Commiſſioners. No Perſon to print any Book, unleſs firſt allowed, according to the Queen's Injunctions; and to be ſeen and peruſed by the Archbiſhop or Biſhop of *London*. No Book to be printed againſt the Form and Meaning of any Statute or Law of this Realm; or any Injunction ſet forth by the Queen or Her Privy Council, or contrary to any Letters Patents, Commiſſions or Prohibitions under the Great Seal of *England*, *&c.* And Perſons that ſhould ſel, utter, or bind willingly any ſuch Books, contrary to the Intent of any Ordinance or Article aforeſaid, to ſuffer three Months Impriſonment. That it might be lawful for the Wardens of the ſaid Company to make ſearch in all Work-houſes, Shops, *&c.* of Printers, Bookſellers, *&c.* for all ſuch Books and Copies, and to ſeize and take them to Her Majeſty's uſe. But I had rather theſe Orders were read, as they are ſet down at length in the *Appendix*. *N°.* XXIV.

In

ANNO 1585.

Some great Men, how affected towards his Doings for Uniformity.

In the Archbiſhop's Tranſactions for Uniformity, notwithſtanding the great Oppoſitions made againſt him, he had the certain Allowance and Countenance of the Queen his Miſtreſs, therein; and the Favour likewiſe of other great Men of the Court: As the Lord Treaſuerer *Burghley*, the Earl of *Leiceſter*, Sir *Francis Walſingham*, Principal Secretary, and Sir *Chriſtopher Hatton*, Vice-chamberlain. And yet the three former had ſome kindneſs to ſuch of the Non-Subſcribers, as were Preachers, and eſteemed Learned; and would at leaſt have them diſpenſed with. The Temper and Inclination of the Lord Treaſurer we have already had full Tryal of, in what paſt between him and the Archbiſhop related before. As for the great Earl of *Leiceſter*, he profeſſed a great deſire of Unity in the Church, and yet was an earneſt Patron of *Cartwright* and others of the *Puritan* Strain; and the former he had preferred to be Maſter of his Hoſpital founded by him in *Warwick*. Secretary *Walſingham* had aſſured the Archbiſhop, in diſcourſe with him, that he would join with him againſt ſuch as ſhould be breakers of the Orders of the Church eſtabliſhed, and that moved Contention therein. And yet even he alſo made an earneſt Application now to the Archbiſhop in Favour of one *Wood*, a Miniſter of *Kent*, that was but the laſt Year deprived for his Obſtinacy; and he but a Man of mean Parts, of whom we have had ſome Account given already, and ſhall hear more by and by. And for his neceſſary Proceedings with this ſort of Men, his Grace had received ſometimes even from theſe his Friends, very hard Words.

Wood a Miniſter in *Kent*

But *Hatton* was his faſt and intire Friend and Confident; and ſhewed little or no Favour to theſe wayward Miniſters, or any of them. To him therefore the Archbiſhop opened now his Boſome, with ſome Regret: Signifing, "How ſtrange it was, that theſe great Men ſhould ſtand "ſo variouſly affected, as they did. That to this Purport it was, that not "long ſince he had received unkind Speeches where he leaſt lookt for them; "and that only, for doing his Duty in that moſt neceſſary Work he had "in hand. And he mervailed, how it ſhould come to paſs, that the ſelf "ſame Perſons would ſeem to wiſh Peace and Uniformity in the Church, "and to miſlike of the Contentions of the Diſobedient Sort; and yet could "not abide that any thing ſhould be done againſt them: Wiſhing rather "the whole Miniſtry of the Land to be diſcountenanced and diſcouraged, "than a few wayward Perſons (of no Account in compariſon) ſuppreſſed "and puniſhed". He ſaid further to his Friend, "That Men in executing "the Law according to their Duties were wont to be encouraged and "backed by ſuch; but that now it fell out clean contrary. *Diſobedience* "*and wilful Perſons* (he would, he ſaid, term them no worſe) were animated, Laws contemned, Her Majeſty's Will and Pleaſure little regarded; "and Executors thereof in Word and Deed abuſed. And tho' (as he went "on) theſe Overthwarts grieved him, yet, he thanked GOD, they could not "withdraw him from doing his Duty in this Caſe, which he was perſuaded "GOD himſelf, Her Majeſty, the Laws of this State, of this Church and Commonwealth did require of him. In reſpect whereof he was content, as "he ſaid, to ſuſtain all their Diſpleaſures, and fully reſolved to depend "upon none but upon GOD and Her Majeſty."

Opens his Mind to Sir *Chriſtop. Hatton* concerning ſome great Men.

Collect. of *Whitgift's* Lett MSS. *G. H.*

This was the Sum of a Secret Letter, dated *July* 16th, which he wrote to the before ſaid *Hatton*, (a Perſon in great Favour with the Queen) occaſioned by an obliging Meſſage, he had ſent to the Archbiſhop a little before by Mr. *Kemp*, a Truſty Servant of his. For perceiving what Affronts the Archbiſhop endured, and what Toyles he underwent, he thought fit by the ſaid Meſſenger to aſſure him how ſenſible he was of his Cares; and that he would take all Opportunities to recommend him to Her Majeſty's Favour and Countenance; and ſignifying, how well affected ſhe ſtood unto him, and to the Labours he ſuſtained in Her Service towards the Church; that he would always as occaſion ſhould ſerve, ſollicite his Suits unto Her. This Meſſage mightily alleviated his troubled mind, and adminiſtered great Comfort to him: And by his Letter, "He returned his Honour "moſt

Upon *Hatton's* kind Meſſage to him.

" moſt hearty Thanks for that his moſt friendly Meſſage, and ſhould " think himſelf bound unto him therefore, as long as he ſhould live. For " it had not a little comforted him. And that by offering him that great " Courteſie, he had offered him as great a Pleaſure as he could deſire. Ad- " ding, that Her Majeſty muſt be his Refuge: And therefore beſeeched " *Hatton*, that he might uſe him, as he meant to do, whenſoever Occa- " ſion ſhould ſerve; whereof he aſſured himſelf, and therein reſted." *ANNO* 1585.

Mr. *Cartwright* had the Favour both of the Lord *Treaſurer* and the Earl aforeſaid. The former Lord had ſpoken favourably of him in the laſt Parliament. For it ſeems he had repreſented himſelf in ſo humble and modeſt a Guiſe to that good Nobleman, that it made him have a regard to him So that by his Means his Peace was obtained, who had been in ſome Trouble before. which Favour the ſaid *Cartwright* in a *Latin* Letter to him, dated in *June*, thankfully acknowledged. And that what he had ſaid of him in that moſt Noble Senate of the whole Kingdom, namely of his quiet Behaviour when he was abroad, he could not paſs over in Silence; and likewiſe of that Teſtimony he gave of him; which as it delivered him from his preſent Trouble, ſo it manifeſted the good Reputation his Miniſtry had abroad among all Men. For upon *Cartwright*'s Return home from abroad, (where he had been five Years, and officiated as a Miniſter of the Church of *England*, to ſome *Engliſh* Factories there) Officers were ſent to apprehend him, as a Promoter of Sedition; and he was caſt into Priſon as a turbulent Perſon. Tho' in another Letter to the ſaid Lord, he told him, that he had ſhewed himſelf, as much as he could, to live peaceably abroad.

Cartwright ſpoken favourably of by the Lord Treaſurer.

Cum ad præſentem è malo liberationem, tum ad Miniſterii mei tranſmarini honeſtam inter omnes exiſtimationem. Epiſt Cartw. D. Theſaur.

The Archbiſhop alſo, whoſe natural Temper was mild, (notwithſtanding his earneſtneſs in theſe Publick Matters, wherein the Safety and Peace of the Church was concerned) was very courteous unto his old Antagoniſt. Who ſeemed now to have been brought to a more peaceable Diſpoſition, and reſolution, not at all to make any Diſturbance in the Practice and Devotions uſed in this Church. For which the Archbiſhop received him kindly, and promiſed him all Friendſhip. And this took, as it appeared outwardly, ſo much with him, that he expreſſed it very affectionatly to his Patron, the Earl of *Leyceſter*. And the Earl thereupon ſignified to his Grace, how kindly he himſelf took his great Civility towards *Cartwright* at his hand, and heartily thanked him for it: Adding, that he reckoned, it would do that Miniſter much good, meaning, as it ſeems, in bringing him into a better Opinion of the Church. And ſo prayed the Archbiſhop to continne his Favour to him, and to allow him now and then to Viſit him.

The Archbiſhop courteous to him.

For after this manner the ſaid Earl wrote to the Archbiſhop in the Month of *July*: " That he moſt heartily thanked him for his favourable and cour- " teous Uſage towards Mr. *Cartwright*: And that the ſaid Miniſter had ſo " exceeding kindly taken it alſo, as he aſſured his Grace he could not ſpeake " enough of it. That he truſted it would do him a great deal of good. " And that *Cartwright* had profeſſed and proteſted to him [*i. e.* the Earl] " to take no other Courſes [in diſcharge of his Duty at the Earl's Hoſpi- " tal at *Warwick*] but to draw all Men to the Unity of the Church. Tel- " ling the ſaid Earl, That his Grace had ſo dealt with him, as no Man " ſhould ſo command him, and diſpoſe of him, as he ſhould: And that " he did mean to let this Opinion publickly be known, even in the Pul- " pit, (if his Grace ſo permitted him) what he himſelf ſhould do, and " all others ſhould do, for Obedience to the Laws eſtabliſhed. And that if " any little Scruple were, it was not great, and eaſy to be reformed by " his Grace. And the Earl then very earneſtly intreated him to continue " his Favour and Countenance towards him, with ſuch Acceſs ſometimes, " as his Leiſure might permit. For that he preceived *Cartwright* did much " deſire and crave it." But the main Plot that lay at the bottome of theſe loving Words, both of the Earl and that Miniſter, was to obtain a Li-

Which the Earl of *Leyceſter* thanked him for. Epiſt. & Chart. *Whitg.*

ANNO 1585.

cence from the Archbiſhop for him to preach without Subſcripion; as he underſtood well enough, as we ſhall ſee by and by.

And for his Kindneſs to *Fenne*, another Puritan.

The ſaid Earl at the ſame time interceded for another of this Party, that ſeemed more ſtiff than *Cartwright*; namely, one *Fenne*, whom the Archbiſhop likewiſe had ſet at Liberty, and ſhewed great Humanity to. For which the Earl thanked the Archbiſhop moſt heartily; tho' he underſtood, as he added, that he was ſomewhat more opinionative than he could wiſh. But that he truſted that he would alſo yield to reaſon: And that he meant to deal with the Biſhop of *Coventry* and *Litchfield*, [to whoſe Dioces it ſeems he was to be ſent] to make ſome Trial of him. Surely, added the Earl, he is an honeſt Man. And ſo concluded his Letter to the Archbiſhop, with his Prayers to God to bleſs his Church, and to make his Servants conſtant and faithful. And ſo bad him Farewel. Written from the Court the 14th of *July*, ſubſcribing himſelf, *Your Graces very aſſured Friend*, *Robert Leyceſter*.

The Archbiſhop's to the Earl of *Leiceſter*, concerning *Cartwright*.

To which ſeemingly kind Letter of this great Man (who inwardly loved not the Archbiſhop, whatever courtly Pretence he made) he three Days after in due reſpect gave this wary Anſwer: "That Mr. *Cartwright* ſhould "be welcome to him at all time: And that uſing himſelf ſo as became him, "(and as, he hoped, he would) he ſhould find him willing to do him any "good. But to grant unto him, as yet, his Licence to preach, without "longer Tryal, he could not: eſpecially ſeeing he proteſted himſelf to be "of the ſame Mind he was at the Writing of his Book, for the Matter "thereof, tho' not for the Manner: He himſelf alſo, he thanked God, not "altered in any Point, of his ſet down to the contrary: And knowing "many Things [in his Book] to be very dangerous. And that therefore "notwithſtanding he was content and ready to be at Peace with him, ſo "long as he lived peaceably; yet did his Conſcience and Duty forbid him "to give unto him any further Approbation, until he might be better perſuaded of his Conformity. And ſo being bold, as he added, to uſe his "accuſtomed Plainneſs with his good Lordſhip, he committed him to the "Tuition of Almighty God."

Walſingham Solicites the Archbiſhop for one *Wood* a Puritan.

About this time alſo did Sir *Francis Walſingham* apply to the Archbiſhop to favour one *Lever Wood*, a *Kentiſh* Miniſter of mean Parts, but of great Stiffneſs: Who for his Obſtinacy had been Deprived the laſt Year. This Man had gotten Acceſs to the ſaid Secretary; and had obtained a favourable Meſſage in his behalf from him to our Archbiſhop: Uſing it as an Argument to prevail with the Archbiſhop, that he found him very conformable, and willing to obſerve the Orders of the Church; and had ſubſcribed a Paper of Articles to that effect. Which *Walſingham* was apt to think might ſatisfy the Archbiſhop, (as he told him) tho' he did not ſubſcribe in the Words required. This Man had ſome ſuit to the Queen; and *Walſingham* was minded to give him his Aſſiſtance therein, in caſe he ſhould hear from the Archbiſhop a good Report of the Man. But upon this Meſſage he put the Secretary in mind of ſome Paſſages that in Converſation together fell from him; Wherein he had given his Word to the Archbiſhop, to joyn with him againſt all theſe new Reformers, that would not acquieſce in the Religion eſtabliſh'd: Putting him in Mind alſo, of further Diſcourſe with him to the ſame purport, when he was lately at *Lambeth*. At which time the Archbiſhop had declared his mind to him, how favourably he intended to Proceed in theſe Matters: Which gave the ſaid Secretary great Satisfaction.

Secretary *Walſingham*'s Advice to the Archbiſhop concerning Subſcription.

For the Secretary had obſerved the Clamour and Noiſe made, and withal the Danger that might thence enſue to the Church, by reaſon of the three Articles, ſo ſtrictly required by the Archbiſhop to be ſubſcribed by all without exception, as well thoſe that had Livings already, and were legally inſtituted therein, as ſuch as ſhould hereafter take Orders, and Cures upon them. Therefore he thought fit to repair to *Lambeth*, and there gave his Secret Advice to the Archbiſhop, that it would ſtop in a great meaſure Complaints that were frequently brought to Court, and withal tend much to the eaſing of his own great Pains and Labour; if he would require the

ſaid

ſaid Subſcription only of ſuch as were hereafter to enter into Livings, or the Miniſtry. But as for ſuch as were Miniſters and Incumbents of Benefices already, to let them alone to proceed in the Diſcharge of their Miniſtry, upon condition to give a Writing under their Hands to read the Common Prayer in their Churches according to the Uſages and Laws preſcribed for the ſame. Which good Council, proceeding from ſo wiſe a Man, the Archbiſhop promiſed readily to comply withal. *ANNO* 1585.

But as for *Wood*'s Subſcription before-mentioned, it was of ſuch a nature that he left himſelf at Liberty to do as he pleaſed; as the Archbiſhop obſerved in his Anſwer to the ſaid Secretary. Which deſerves to be ſet down at length, as I found it among an authentick Collection of Letters and Papers of this Archbiſhop. Which I ſhall the rather do, tho' there be a Copy of it already printed in *Fuller*'s *Eccleſiaſtical Hiſtory of Britain*; it being ſomewhat faultily tranſcribed, and put under a wrong Year, *viz.* 1583. Eccleſ Hiſt. B. IX. p. 162.

The Archbiſhop's Letter to *Walſingham*. *Liber Chart. Whitgift.*

" *Firſt*, The Archbiſhop expreſſed his Thanks to him for his Letters wrote " unto him in behalf of *Lever Wood*. And therein perceived the Perſor- " mance of his honourable Speeches to him, in promiſing to joyn with him " againſt ſuch as ſhould be breakers of the Orders of the Church eſtabliſh- " ed, and Movers of Contention therein. That upon that and other like " Speeches of his with him [the Archbiſhop] at his laſt being at *Lambeth*, " he had forborn to Suſpend or Deprive any Man already placed in any " Cure or Charge, for not ſubſcribing only; if hereafter he would promiſe " unto him in Writing, to obſerve the Book of Common Prayer, and the " Orders of the Church by Law ſet down. And that he did now require " Subſcription to the ſame Articles of ſuch only as were to be admitted " into the Miniſtry, and to Eccleſiaſtical Livings. Wherein he found him- " ſelf ſomething eaſed of his former Troubles. And that none, or very " few of the laſt named Perſons did refuſe to ſubſcribe to the ſaid Arti- " cles, tho' ſome of them had been accounted heretofore very preciſe. That " he alſo remembred, that it was his own Wiſh and Deſire, that ſuch as " hereafter ſhould be admitted to any Living, ſhould in like manner be " tyed to the obſerving of Orders. Which as it had already wrought " ſome Quietneſs in the Church, ſo he did not doubt but it would in " time perfect the ſame. And that he could not break that Order in one, " but others would look for the like Favour; to the renewing and en- " creaſing the former * Schiſme, not yet already extinguiſhed. Where- " fore he heartily prayed him to joyn with him herein.

* Atheiſm *Full.*

" That as touching the Articles encloſed in his [the Secretaries] Letter, " whereunto *Lever Wood* had ſubſcribed, they were (the Archbiſhop ſaid) " of no moment; but ſuch as might eaſily be * eluded. For whereas he " firſt ſaid, (in his Articles) That he would willingly ſubſcribe, as far as " the Law required at his Hands, his Meaning was, the Law required no " ſuch Subſcription. For ſo he [the Archbiſhop] was informed, that ſome " Lawyers (therein deceived) had perſuaded him and others. And again, " in ſaying, That he would always in his Miniſtry uſe the Book of Com- " mon Prayer, and none elſe, his Meaning was, that he would uſe but ſo " much of the Book as pleaſed him; and not that he would uſe all things " in the Book required of him. The Archbiſhop added, That he had " dealt with him in ſome Particularities; [as perhaps, the Croſs in Bap- " tiſme, the Ring in Marriage, *&c.*] which he denyed to uſe. And there- " fore, (as the Archbiſhop concluded) his Subſcription was to ſmall Pur- " poſe. He ſubjoyned, That he would as near as he could * provide, that " none ſhould hereafter come into the Church, to breed new Troubles. " That he could be better occupied, and GOD would bleſs their [*i. e.* the " Biſhops] Labours more amply, and give better Succeſs to the Word, ſo " commonly and diligently preached, if we could (ſaid he) be at Peace and " Quietneſs among our ſelves, which he moſt heartily wiſhed, and doubted " not to bring to paſs by GOD's Grace; the rather through his [the Se- " cretaries] good Help and Aſſiſtance. Whereof he aſſured himſelf. And

* Deluded *Full.*

* Promiſe *Full.*

ANNO 1585. "so with his most hearty Prayers, commended his Honour to the Tuition "of the Almighty."

CHAP. XIV.

The Earl of Leyceſter *requires the Archbiſhop's Judgment about the Queen's Defence of the* Netherlands. *His wary Anſwer. The Biſhop of* Sarum's *Diſcourſe of the Lawfulnes of the Queen's preventing their being forced to Idolatry. Another Paper,* Whether the Queen be bound by the Word of GOD to aſſiſt the *United Provinces: Suppoſed to be the Archbiſhops Writing. Labours to ſtop a Commiſſion, for enhauncing the Firſt-Fruits and Tenths of the Clergy. Motion made for Mr.* Daniel Rogers *to be Treaſurer of St.* Paul's. *The Deans Reaſons againſt it. The Controverſy between* Hooker *and* Travers. *The Archbiſhops Judgement thereon.*

The Archbiſhop's judgement required about the Queen's aiding the *Low-Countries* againſt King *Philip.*

A Weighty Motion was made this Summer, about the Month of *July*, to the Archbiſhop by the Earl of *Leyceſter*: namely, to declare what his Judgement was for the Queen's Aſſiſtance of the Inhabitants of the *Netherlands*, ſo grievouſly now oppreſſed by *Philip* King of *Spain*: And requiring of him, how it came to paſs, that the Biſhops, and eſpecially himſelf, had not interpoſed their Advice, upon the ſo earneſt Solicitations of thoſe *Low Countries*, that Her Majeſty would take upon Her the Defence of that miſerably diſtreſſed People. This great Affair had been already concluded upon at Court by the great Men about the Queen; tho' ſhe herſelf was very tender of entring into this open Breach with *Spain*. The lofty Earl expected this mighty Addition to the reſt of his Honours and Titles, to lead and govern Her Forces in thoſe Countries for their Relief. But now, that the Queen might be fully fixed and determined, and that he might go with the greater Glory and Hope of Succeſs, he wanted the Archbiſhop's Approbation of the Lawfulneſs and Expediency of this Counſil, to be opened by him to the Queen; unleſs it were to enſnare him, who ſeemed not ſo forward in promoting of this Undertaking as ſome others were. But to relate the Matter more particularly: The Earl called for *Alexander Nevyl*, (a Man of ſome Reputation, and that had formerly lived with Archbiſhop *Parker*) and ordered him to attend upon his Grace with the aforeſaid Meſſage. But upon ſome urgent Buſineſs *Nevyl* was forced to deliver this Meſſage by Letter to the ſaid Archbiſhop.

The Earl of *Leyceſter*'s Meſſage to him for the ſame. Collect. of Lett. and Pap. of *Whitg.*

The Import whereof was, "That he had preſumed to ſignify to him in "Writing as much as his Lordſhip imparted to him late laſt Night: "*viz.* That his Lordſhip knew his Graces great Wiſdom and unfeigned "Zele which he bore unto the Church and Common Weal: And there-"fore wondered not a little, that in this long time of Conſultation about "the *Low Country*'s Cauſes, his Grace and his Brethren, (but eſpecially his "Grace) had not declared their minds unto Her Majeſty: The rather to "ſtir Her Highneſs to the enterprizing of ſo honourable an Action. That "his

" his Lordſhip doubted not, but his Grace was fully perſuaded, that it " was a Cauſe of ſpecial Conſequence; and that there was ſo great Neceſſity, " both in reſpect of the Church and Common Weal, to enter into the " Action; that the Cauſe could not be abandoned without manifold In- " conveniences, and extreme Danger to them both. And that the Miſery " thereof as it was like to redound to the whole Body of the Common " Weal, ſo could it not but ſpecially afflict the Church, and Men of his " Graces Profeſſion. And therefore he moſt earneſtly adviſed his Grace " to take the Matter ſadly into his Conſideration. And that as GOD, as " he proceeded, had placed his Grace higheſt in Degree in the Church, ſo " to yield unto the Church and Common Weal that Duty, which now in " this Peril and Danger wherein they ſtood, at his Graces Hand principally " they ſeemed to challenge. To the Honourable and Chriſtian Diſcharge " whereof the Earl ſaid, his Grace had now a very fit Opportunity offered " him; in caſe his Grace (as in Conſcience he perſuaded himſelf he was " bound to do) would to that end deal effectually with Her Majeſty. And " further he continued his Speech, That he was fully perſuaded, his Grace " could do nothing at this time, to GOD more acceptable, to the Church " and Common Weal more Profitable, and to himſelf more Honourable."

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This, as Mr. *Nevyl* added, was as he remembred the Subſtance of that which he was commanded to ſignify unto his Grace. The further Conſideration whereof he referred to his honourable Wiſdom. And ſo craving Pardon, in very great haſt took his leave from his Houſe in *London*, the 19th of *July*, 1585.

To which the Archbiſhop gave this wary Anſwer under his own Hand in eight Articles. Which I ſuppoſe he ſent to the ſaid Earl; and a Copy thereof to the Lord Treaſurer: Whom he thought fit to acquaint with this Matter. " Firſt, It is a Matter of Council and of State; wherewith it " becometh none to intermeddle, but ſuch as are called thereunto. 2. I " know not Her Majeſty's Ability to maintain and defend that which they " require of Her. 3. Some of Calling have openly given it out, that theſe " Wars muſt be maintained by the Diſſolution of Cathedral Churches: " Which GOD forbid. 4. If Her Majeſty ſhould be perſuaded at my " Motion, and not rather by their Lordſhips, who beſt know the State of " Things, then, if it ſhould fall out otherwiſe than well, or that Effect " not follow which is looked for, the whole Blame would be laid on me: " As the Loſs of *Calais* was on Biſhop *Thurlbie*. 5. It was not long ſince, " that I was ſomething hardly uſed for a ſurmiſed Conference in a Mat- " ter of Religion of another State. [He meant of *Scotland*; which *Beal* had " laid to his Charge.] 6. GOD's Providence and Goodneſs, in defending " and relieving the oppreſſed, prevaileth without extraordinary and doubt- " full means. 7. The conſtant Report hath been, and is, that Her Ma- " jeſty is pleaſed to give them Aid. And to that end Soldiers are levied, as " common Opinion is. And therefore my Motion therein ſhould be need- " leſs. 8. I wiſh with al my Heart great Compaſſion be had to them; and " think that (their Cauſe being Religion) they ought to be relieved by al " lawful ways and means poſſible. But if any further thing be required, " I muſt be reſolved of the Lawfulneſs thereof, and know what it is, be- " fore I uſe any Perſuaſions thereunto."

The Archbiſhop Anſwers warily.

The Matter looked indeed but as a Tryal of the Archbiſhop, ſince as he obſerved truly, his Perſuaſions uſed to the Queen would come too late, when this Aiding of the *Low Countries* was reſolved upon already. For on the 26th of *June* (which was the Month before) the Deputies from the States of the *Netherlands* came to *London*. And on the 29th Day of the ſame, they made a Solemn Oration to Her, then at *Greenwich*. And after they had therein ſhewed their ſad Condition, and wretched Uſage under King *Philip*, they preſented unto Her the Sovereignty of thoſe Provinces of *Brabant*, *Gueldres*, *Flanders*, *Holland*, *&c.* And She, by direction of Her Wiſe and Politic Counſil, enclined Her Heart at length to the Eaſe and Protection of that

And the Queen had taken them into her Protection before. *Stow*, Annal.

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that oppreſſed People. And in *October* following came forth a *Declaration of the Cauſes* moving the Queen of *England* to give Aid to the Afflicted of the *Low Countries*. Which was printed in the *Latin*, *Italian* and *Engliſh* Tongues. And the foreſaid Earl of *Leyceſter* ſhe appointed Her Lieutenant General of all Her Forces there, as he ſeemed to be ambitious of.

The Caſe concerning the *Low-Countries* put to the Biſhop of *Sarum*.

But to return back a little. As the Archbiſhop was moved (whatever was the Reaſon) to perſuade the Queen, after the Reſolution was taken; ſo there was another Biſhop conſulted withal in due Time, *viz.* in the Month of *June*, namely, *Piers* Biſhop of *Sarum*, the Queen's Almoner: Who was required alſo to give his Judgment in this great Point of State. But it was propounded to him by way of Queſtion in Divinity; not as a Matter of Policy. Which might give Umbrage to the Archbiſhop to decline, as much as he could, giving his Judgment. The Caſe then put to this Biſhop, as a Caſe of Conſcience, propounded (in that way) the better perhaps to ſatisfy the Queen, was, *Whether a Prince may defend the Subjects of another Prince, from being forced to commit Idolatry.* This Caſe had regard to the Inquiſition ſet up in the *Low Countries*, in the moſt outragious and tyrannical Manner againſt the poor People that had indeed no Diſpoſition to Popery. There were other previous Queſtions firſt of all moved to this Biſhop. To all which the ſaid Biſhop, being a Court Prelate, gave his Reſolutions more roundly. The Diſcourſe is ſomewhat long, and therefore I have caſt it into the *Appendix*, to be read there. But the ſum in ſhort of the Biſhops Anſwer to the main Queſtion, was this: "That a Chriſtian Prince "might do it in reſpect of his Duty to GOD, the Common-Wealth, and "his Neighbour. But theſe Means at firſt to be uſed; *viz.* Entreaty with "the Prince, under whom they live, by Letters, Meſſages and Embaſſies: "Putting the People in mind of their Duty by ſome convenient way: "Going thither himſelf in Perſon, to deſtroy Idolatry. So ſhewing the "Duty of a good Prince; which is to maintain the Glory of GOD. And "his Bleſſing is upon them that do it: And the contrary upon them that "do it not. He may add unto theſe means, Threatnings. And if no "other way will ſerve, he may defend them with the Sword. But herein "two Things are to be avoided, Covetouſneſs and Ambition. That the "Magiſtrate is bound to love GOD with al his Heart and Mind and Spirit. "But it might be counted but a very ſmall Love and Zele towards GOD, "to ſuffer, in any Place of the Church, his Diſhonour. That GOD hath made "Kings nurſing Fathers, and Queens nurſing Mothers. That the Church "is Catholic, diſperſed through all the World. And it is the Part of a "Nurſe, both to feed the Church, and to defend the ſame; to nouriſh "and cheriſh it. And that the Safty of the one State and Kingdom, and "alſo of Religion and quiet Peace in the ſame, doth likewiſe require "it."

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Then the Biſhop proceded to give Examples of this Matter in *Ezechias* and *Joſias*, good Kings, and *Conſtantine* the Emperor. Which laſt concerned himſelf for ſome *Chriſtians* in *Perſia*, under the Government of *Sapores* King of *Perſia*. And that *Sozomen*, the Eccleſiaſtical Hiſtorian, writes of him, that his Care was every where for the good eſtate of the Chriſtians; whether they were *Romans*, or of foreign Nations. That *Theodoſius*, another good Emperor, aided *Valentinianus* againſt *Maximus* the Tyrant; for the Quietneſs of his Kingdom, and the rooting out of the Tyrant. And withal, as *Ruffinus* writeth, reſtored the Catholic Faith, (which had been violated) and the Kingdom, by depreſſing Tyranny. And afterwards went back to his own Kingdom, *&c.* But I refer the Reader for this whole Diſcourſe of the Biſhop, to the *Appendix*, Number aforeſaid.

Reſolution of the Caſe, Whether the Queen be bound to aſſiſt the *United Provinces*.

There is another Paper, among the MSS in the *Lambeth* Library, concerning the Cauſe of the Queens aſſiſting the *United Provinces*, which hath neither Date nor Name of the Writer; but I am apt to conclude it to be our Archbiſhop's Judgment in that Matter, (ſo cautiouſly delivered) it being propounded as a Caſe of Conſcience, for the Uſe, as it ſeems, of Her Majeſty. For it is ſet down in theſe Words, *Whether Her Majeſty be bound*

by

by the Word of GOD, to aſſiſt the United Provinces againſt the King of Spain. To which the Anſwer follows: Wherein the Reſolutions of the 'foreſaid Biſhop are conſidered: ANNO 1585.

"The Queſtion, I think cannot be diſcuſſed by Divinity, except it "firſt be cleared, whether their Cauſes be juſt, or not. If they be the "King of *Spain*'s Subjects, then it is not lawful, I think, to aſſiſt them, "altho' they pretend the Cauſe of Religion. For if Her Majeſty's Sub- "jects in *Ireland* ſhould rebel, pretending a Cauſe of Religion, it would "be thought an Injury, if the King of *Spain* ſhould aſſiſt them. *Quod tibi "non vis fieri, alteri ne feceris.* This Rule holdeth as well among Princes, "in reſpect of their Dealings one with another, as among private Men. *Lamb.* Lib. MSS Fol. Vol. 178.

"If the Aſſiſting of them in this Caſe might apparently advance the "Cauſe of Religion; yet were it lawful, *Facere malum, ut inde veniat bo- "num*, Rom. 3. *v.* 8. GOD is both able and willing, I doubt not, to de- "fend his own Cauſe by lawful Means.

"If it be objected, That as many as profeſs Chriſtian Religion, be all "Members of one Body; And muſt accordingly be relieved: It is true in "a good Senſe. But we are either called Members of one Spiritual Body; "and ſo Chriſt is our Head; Whoſe Doctrin muſt direct our Charity: Or, "elſe, all Chriſtians are ſeveral Members of ſeveral Politick Bodies; the "Heads whereof are the Magiſtrates. And in this Caſe the Head of one "Body may not aſſiſt the Feet of another againſt the Head. For it were "to invert the Order of Nature.

"The *Papiſts* hold, that Subjects, by the Popes Direction, may take Armes "againſt their Princes. But *Chriſtian* Religion never maintained any ſuch "Doctrine.

"If they be not the King of *Spain*'s Subjects; but do lawfully ſeek to "maintain themſelves, and the Cauſe of Religion againſt ſuch a Tyranny; "and do pray Aſſiſtance of Her Majeſty; then I think they ought to be "relieved. *Omnia quæcúnque vultis, ut faciant vobis homines, ita & vos facite "illis.* Matt. 7.

"If it be objected, That the aſſiſting of them may endanger Her Ma- "jeſty; Yet conſidering the Neceſſity, and manifeſt Peril, if over-thrown, "both of them [are in] and their juſt Cauſe; I think, Her Highneſs is "to depend upon the Providence of GOD, and bound to aſſiſt them. "For GOD will ever defend thoſe that are more careful of his Glory, "than of their own Eſtate: *Primum quærite regnum Dei, & reliqua omnia "adjicientur vobis.* Matt. 6.

"This laſt Clauſe doth admit this Exception; That if the Aſſiſting of "them, and the Cauſe of Religion in thoſe Countries, be as it were an "evident endangering of the Cauſe of GOD in our own; eſpecially the "Maintenance of Religion here being of greater Importance to GOD's "Glory, than the Maintenance of it there, then Her Majeſty is not ſo "bound. For *ordinaria Charitas incipit a Seipſo.*

"If the Queſtion were, Whether all the Proteſtant Princes were bound "to joyn their Forces againſt the Tyranny of the Pope and the *Spaniard*, "conſidering their League and Purpoſe, I think it were not only Lawful, "but very neceſſary."

To clear ſomewhat ſpoken doubtfully in the former Paper, *viz.* Whether theſe *Netherlanders* were the King of *Spain*'s Subjects; let me ſubjoyn what a learned Divine in thoſe Times (afterwards Biſhop of *Wincheſter*) wrote, to juſtify the *Flemings* defending of themſelves againſt that King: "What "reaſon had that King to alter their State, and evert their ancient Laws? "That he was not King, but Earl, of *Flanders*. And being admitted for "a Protector, he would needs become an Oppreſſor. Why ſhould they "not defend the Freedom of their Country?" But we proceed to other Matters. Dr. *Bilſon*'s True Difference. p. 521.

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The Archbiſhop labours to prevent a Commiſſion for enhauncing *Firſt-Fruits* and *Tenths.*

The Beneficed Clergy were again in very great Danger, in regard of their Revenues, by the advancing of the *Firſt-Fruits* and *Tenths:* Motion having been made for the Queen's farming them out. And there was a great Talk of a Commiſſion taking out for the enhauncing of them, in order thereunto. Now was a Time for the good Archbiſhop, born for the Good of this poor Church, and the Miniſters of it, to lay out all his Learning and Intereſt to put ſome ſtop to this miſchievous Project, And for this Purpoſe he drew up an excellent Paper, conſiſting of twenty Arguments and Conſiderations, ſhewing the Inconveniences that would ariſe by farming out the *Firſt-Fruits* and *Tenths*, and by a Commiſſion to enhaunce the ſame. Which Paper he carefully ſent to the Lord *Burghley*, (whom it chiefly concerned, being the chief Manager of the Queen's Treaſure) to conſider of, and how little it was like to anſwer the Deſign, but certainly deſtructive of the good Eſtate of the Clergy. This Paper was ſent to him the 23 of *Auguſt*, 1585. endorſed by the ſame Lord Treaſurer, with theſe Words, *The Archbiſhop of* Canterburies *Informations.*

His Conſiderations offered to the Lord Treaſurer for that Purpoſe.

Therein the Archbiſhop ſhewed, "How the Clergy of *England* now a "Days dyed very Poor, in reſpects of former times, becauſe of Wives and "Children; Charges growing in the two or three firſt Years of their In-"cumbencies, *&c.* Reſtraint to take any Farms, or to buy or ſell, as here-"tofore; Decay of Oblations, Pilgrimages, Mortuaries and Perſonal Tiths, "and by Men's unconſcionable paying of their Tiths. That they would "not be able to procure Sureties, if the Rates ſhould be greater. That "there was a great Inequality and want of Proportion already betwixt the "Contribution of the Clergy, (*viz. Tenths* every Year, and *Firſt Fruits* at "firſt Entrance) and of thoſe of the Laity; who pay no *Tenths* at all, nor "*Primier ſeiſin*, but thoſe that hold of the Prince; and that at a very eaſy "Rate. That it would utterly decay the Study of Divinity, by diſcou-"raging the Students thereof. And ſo at length bring in Barbariſm. That "there wanted not divers that murmured at theſe Payments, and had "written againſt them as inconvenient and unlawful, [meaning ſome of "the *Puritans.*] And ſo it might be feared a new Impoſition would make a "new ſtir. That under the Pope, *Firſt-Fruits* were only paid of Biſhopricks "and other great Livings: *Tenths* not paid ordinarily, but upon urgent "occaſions. Therefore new Impoſitions might open the Adverſaries Mouths "yet more to accuſe Her Majeſty s Government; and perſuade Weaklings "to withdraw themſelves from us. That it would breed a great Diſcon-"tent by the Diſgrace offered, when their Livings alone, and above all "other *Engliſh* Men's, ſhould be ſo ſifted and burthened; as happened XXVII. "or XXVIII. of *Hen.* VIII. How much more would it be odious now in "this Poverty of the Clergy, if the Prince ſhould for a ſet Rent give them "over to the Spoil of a Subject. That if upon a new Enquiry, Eccleſiaſti-"cal Livings ſhould be charged at a higher Rate, the Arrerages of the "new Surpluſages ſince the 26th of *Hen.* 8. lighting upon the preſent In-"cumbents (as a real Charge upon their Churches) being very great, would "drive all ſuch to forſake their Benefices; and no Man after to dare to "meddle with them." I omit a great deal more the Archbiſhop argued with great ſtrength againſt this Deſign. He concluded, "That where "in every Parliament, and eſpecially in the laſt there were great Excla-"mations againſt an unlearned Miniſtry, if this Suit ſhould be granted, "it would encreaſe the Number of unlearned Miniſters; and drive the "Learned and other Students to ſome other Trade of Life more gainful. "For every Water-man on the *Thames*, as he added, earned more by his "Labour than ſeveral Miniſters in *England* would do by their Benefices. "That it ſhould be conſidered, Whether it were not the meaning of the "Preferrers of this Suit, or of ſome others moving them thereunto, to "bring ſuch of the Clergy as they pleaſed into Bondage and Awe, for fear "of enhauncing their Livings. Whereby it might come to paſs, that the "wayward ſort ſhould be greatly countenanced and encreaſed, and ſuch as "were dutiful in obſerving the Laws, diſcountenanced and decreaſed, which

"was

" was very likely intended; that they which could not prevail in Parlia- *ANNO*
" ment, might this way be revenged." But I refer the Reader to the *Ap-* 1585.
pendix for the whole Paper, very notably penned by the Archbiſhop

We hear no more of this, which had been moved undoubtedly by Nº. XXVI.
ſome that bare ill wil to the Clergy; and that having likewiſe the greedy Diſeaſe of Covetouſneſs, thought to ſwallow up the Churches Revenues. But it took not place. And this good Office to the Church, we muſt in a great meaſure Attribute to our Archbiſhop's Induſtry and Writings, both in this and the Year before; and to the Lord Treaſurer, convinced by his Arguments, putting a ſtop thereunto for the preſent: But moved again, (as we ſhall hear) hereafter. Which created more Work for the Archbiſhop.

We ſhall now relate a few Paſſages of more Perſonal and private Concern, wherein the Archbiſhop had ſome Dealing or Influence.

Motion made for Mr. *Rogers*, a lay-man to be Treaſurer of St. *Paul's*, oppoſed.

The Archbiſhop had been moved (in the Month of *December* or ſooner) in behalf of Mr. *Daniel Rogers*, a learned and well-deſerving Man, Son (if I miſtake not) to *John Rogers*, ſometime Reader of Divinity in St. *Paul's*, *London*, and one of the firſt Tranſlators of the Bible into *Engliſh*, and the firſt Martyr for the Goſpel under Queen *Mary*. This *Daniel* had been the Queen's Agent abroad in *Germany*, and other *Northern* Parts many Years: And now he was in the Eye of the Court for Preferment. The Lord Treaſurer, by Inſtructions from the Queen, had ſpoken to the Archbiſhop, in order to her conferring on him the Treaſurerſhip of St. *Paul's*, then near Vacant by Dr. *Weſtphaling*, ere-long to be preferred to the Biſhoprick of *Hereford*. And, if that could not be, without ſome Violence uſed to the Statutes of that Church, that he would find out ſome Exchange: That ſome of the Queen's Chaplains that had Preferment of equal value, might be removed hither, to make room for *Rogers* there, without infringing the Laws of the Church. This Matter the Archbiſhop imparted to *Alexander Nowel*, the worthy and well deſerving Dean of that Church. Who, knowing how contrary this would be to admit a Lay-man into that Place, that by their Statutes and Ordinances was to be occupied by an Eccleſiaſtical Miniſter or *Prieſt*, (as he was called in the antient Statutes) earneſtly endeavoured to avoid this; however dear Mr. *Rogers* was to him. And therefore, (beſides an humble Petition to the Queen by the Members of that Church, that ſhe would not urge ſuch a thing upon them,) the Dean diſpatched a Letter to the Lord Treaſurer, dated the firſt of *January* this Year: Shewing him, how it could not conſiſt with their Foundation: And entreating him [the ſaid Lord Treaſurer] that he would uſe all his Intereſt with the Queen, that ſuch a Thing might not be put upon them: And withal acquainted him with the ſmall Ability of the Archbiſhop to do any thing in this Matter. I ſhall ſet down the ſum of this Letter, (the Effect of his Conſultation with the Archbiſhop) wherein the good Dean interpoſed for the Right of the Church, and all other Churches of the Land; and ſhewed what great Inconveniences might follow to the State of the Church in general, in caſe ſuch a thing ſhould take place.

Nowel, Dean of St. *Paul's*, to the Lord Treaſurer about this Matter.

His Letter, with his Reaſons againſt it.

" That as he was right glad to hear of Her Majeſty's great Deſire to
" prefer Mr. *Rogers*, ſo worthy a Man, and his very good Friend; ſo to his
" good Lordſhip's Letter, concerning their Statutes (the which he thought
" not ſo ſtrict to require that their Treaſurer ſhould be a Preacher) he was to
" anſwer even as it was contained in the humble Supplication they of that
" Church had made to Her Majeſty, and as they had declared unto Mr.
" *Rogers* himſelf: to wit, that he who was to be admitted to the Office of
" their Treaſurer, that had three ſeveral Benefices annexed unto it, muſt
" by the Statutes of their Church, be an Eccleſiaſtical Miniſter or Clergy-
" Man. Which Term they uſed in reſpect of this time, rather than the
" Name of *Prieſt*, or *one within Orders to ſay Maſs*, uſed in their old Statutes.
" And they ſaid, That he muſt be a Preacher; for that ſithen Maſſing was
" put down, every Prebendary was by the Orders of their Church bounden
" to preach, and had his peculiar time of preaching in their Church, ap-
" pointed to him. And that to the keeping of theſe Statutes and Ordinan-

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"That beſides this Oath, general to all their Prebendaries, their Trea-"ſurer was to take another ſpecial Oath of Fidelity to the Dean and Chap-"ter. For that he ought to ſee the Muniments and Evidences of their "Church kept in Safty. And that all the New Cathedral Churches, founded "by Her Majeſty's Father of moſt famous Memory; and the Church of "*Weſtminſter*, founded by Her Gracious Majeſty; were (as they verily "thought) according to theſe old Statutes by their Foundation, *De uno* "*Decano Presbytero, & Prabendariis Presbyteris.* For the which Cauſe, the Lord "Archbiſhop of *Canterbury* his Grace; and for that he knew not which of "Her Majeſty's Chaplains had a Prebend of like value to their Treaſurer-"ſhip, could not return any certain Anſwer to his Lordſhip, concerning "any Exchange to be made."

The Dean then went on to ſhew with what ſtrictneſs they of that Church had obſerved their Statuts in this Point, by ſome Inſtances, *viz.* "That "Dr. *Pennye* had a Prebend given unto him without any Eccleſiaſtical Cure "annexed. But when he changed his Preaching into the Practice of Phyſick, "he was deprived thereof. And when the Lord Biſhop of *London* had given "to his Son, a young Man, a Prebend, having likewiſe no Eccleſiaſtical Cure "annexed unto it, that they, tho' being long and much importuned, yet "did refuſe a great while to admit him thereunto: Neither was he admit-"ted at the laſt, but with this Condition, that he ſhould within ſhort time "enter into the Eccleſiaſtical Miniſtry: Elſe his Prebend to become void, "even as tho' he were dead And that with like ſtrictneſs they had hitherto "endeavoured to obſerve their Statutes.

"And that if any Eccleſiaſtical Perſon not preaching, or Layman, poſſeſ-"ſing Eccleſiaſtical Livings, ſhould (as he feared) ſecretly otherwiſe inform "Her Majeſty, or any of Her moſt Honourable Council; or of Dr. *Weſt-*"*phalings* ſeldom preaching in their Church; (which his Lordſhip had noted "in his Letter) or of the ſlackneſs of others in preaching, thereby to make "their poſſeſſion of Eccleſiaſtical Livings to ſeem more tolerable; and with-"al to make an Enterance to the Treaſurerſhip, charged with ſo many "Eccleſiaſtical Cures, to a Layman, no Preacher; that the like might fol-"low in the Deanry, ſhortly to be void by his extream Age and much "Sicklineſs: And conſequently in other the Dignities and chief Prebends of "their Church, beſt able to maintain learned Preachers; to the great De-"cay of the Church, and preaching of the Goſpel: Which Her Majeſty "had thus long ſo graciouſly maintained."

He further added in this Caſe, (the ill Conſequences thereof ſo nearly touching their Church, if Mr. *Rogers*, ſo unqualified, were admitted to this Place,) "That he would be right glad, before Her Gracious Majeſty (if it "ſo might be) or before his Honourable Lordſhip, and others of Her Ma-"jeſty's moſt Honourable Privy Council, be admitted to make his Anſwer "to theſe Men; that the Truth, (which as he doubted, was by ſome ſecret "dealings (he ſaid) much obſcured) might manifeſtly appear. And then "(applying himſelf more particularly to the Favour of this Lord) that he "was moſt humbly to beſeech him in behalf of their poor Church [of "St. *Paul*'s] or rather of the whole Church of *England*, to be a Means to "Her Gracious Majeſty, that their Treaſurers Office, charged with three "Benefices, and being, tho' not great in value, one of the chief Dignities "of their Church, (which was of all other Churches moſt in the Eyes of "the whole Realm) might be beſtowed upon an Eccleſiaſtical Perſon, and "learned Preacher: Whereby the preaching of the Goſpel, ſo long by her gra-"cious Majeſty maintained, might ſtill be continued. In the which by the "Preachers and great multitudes of their Hearers, Her Majeſty's faithful Sub-

"jects,

" jects, Her Majeſty might continually and moſt heartily be prayed for. " And that their poor Church ſhould by this Benefit be bounden (as it was " already moſt bound) continually to pray for Her moſt Gracious Majeſty's " long, and long moſt Gracious Reign over them; and for his Honourable " Lordſhip's long and godly Life. And thus moſt humbly taking his Leave, " he commended his good Lordſhip to the moſt bleſſed Protection of Al- " mighty GOD, dated *Jan.* 1. 1585. Subſcribing himſelf

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Your Honourable Lordſhip's

At Commaundement,

Alexander Nowel.

By way of Poſtſcript, he added,

" The Value of our Treaſurers Office is eſteemed about 54 *l.* yearly. The " Tenths, Subſidies and a yearly Penſion of 6 *l.* 13 *s.* 4 *d.* going out of it, " being deducted, remaineth clear to the Treaſurer about 36 *l.* or 37 *l.*

" I have thought good herein to encloſe certain Words contained in " Her Majeſty's Foundation of Her Highneſs's Church at *Weſtminſter*; where- " of I was ſometime a Prebendary.

Eandem Eccleſiam Collegiatam, de uno Decano Presbytero, & duodecim Præbendariis Presbyteris, tenore præſentium, realiter & ad plenum, pro Nobis, hæredibus & Succeſſoribus noſtris, creamus, erigimus, fundamus, ordinamus, facimus, conſtituimus & ſtabilimus, perpetuis futuris temporibus duraturam, &c.

Thus the Archbiſhop left this good Dean to plead the Caſe of his own Church; and in his, and all others. And I hope, it took place.

We heard under the laſt Year, how Mr. *Hooker* was placed Maſter of the Temple, and appointed to be Preacher to that Honourable Society: And how he obtained it againſt Mr. *Travers*. Yet *Travers* continued to be Lecturer there. And here began another Conteſt between them. *Hooker* was a true Man to the Church as eſtabliſhed: *Travers* was not ſo. *Hooker* had Hopes of our Fore-fathers that dyed Papiſts: *Travers* would not allow them to be ſaved. *Hooker* was for *Univerſal* Redemption; and taught the Decrees of GOD concerning the Salvation of Mankind by *Jeſus Chriſt*, in more latitude. *Travers* was for the more rigid way, for *abſolute* Excluſion of the greateſt part of Mankind from it, and to be ſhut up under a Decree of Reprobation and Rejection. Theſe and other differing Opinions cauſed different Doctrines to be preached in the ſame Pulpit, Morning and Afternoon. So that as the Writer of *Hooker*'s Life reports, that one ſaid, The Forenoon Sermon ſpake *Canterbury*, the Afternoons *Geneva*.

Hooker and *Travers* diſagree in their Sermons at the *Temple*.

Life of *Hooker* by *Walton*.

The Archbiſhop of *Canterbury*, by reaſon of this Controverſial Preaching one againſt another, the Maſter laying down his Doctrin in the Morning, and the Lecturer confuting the ſame in the Afternoon, thought fit to ſilence *Travers*; and to ſtop him from preaching there any more: And withal objected chiefly againſt him his Foreign Ordination. Upon this he appealed to the Queen and Her Privy Council, and petitioned to be reſtored to his Miniſtry. And to aſſiſt him, he had ſeveral great Friends at Court. But neither he nor they could ever prevail with the Queen to revoke what the Archbiſhop had done: For She left Spiritual Matters to his Diſcretion. But notwithſtanding *Travers* his Petition was thought by his Friends ſo reaſonable, and his Uſage ſo hard, that they got it privatly printed. Which the modeſt Mr. *Hooker* found himſelf bound hereupon to give an Anſwer to. Which Anſwer he dedicated to our Archbiſhop. Who (upon the reading of it) began to wonder at the Man; obſerving in it ſo much ſtrong Reaſon, and writ with ſo much *Meekneſs*, and yet *Majeſty of Style*; as the above-ſaid Author of his Life expreſſeth it.

Travers ſilenced at the *Temple*, appeals to the Council.

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Anſwer to *Travers* Supplicat.

To give ſome knowledge of this Man's Temper, and of the Doctrins conteſted between them, I will ſpecify a few Things in that Anſwer of his. *Travers* had charged him very ſeverely for his Charitable Opinion of *Papiſts* dying in their Superſtitions. He ſaid, That it encouraged evil affected Men to continue ſtill in damnable ways; and others weak in Faith, to ſuffer themſelves to be ſeduced to the Deſtruction of their Souls, *&c.* To this *Hooker* ſaid, That they who were preſent at that Speech of his could teſtify, that nothing paſt his Lips more than was contained in their Writings; who for Soundneſs of Doctrin, Learning, and Judgment, Mr. *Travers* did, he dared to ſay, not only allow but honor: [Meaning, it is like, *Calvin*, *Beza*, &c] That what he had ſaid was only this: *I doubt not but that GOD was merciful, to ſave Thouſands of our Fathers, living heretofore in Popiſh Superſtition; in as much as they ſinned ignorantly.* And even this he ſaid, was ſpoken in a Sermon, the greateſt part whereof was againſt Popery.

Hooker's Vindication of what *Travers* miſliked.

Further, *Travers* had miſliked, that *Hooker* had termed GOD a *Permiſſive* and no *Poſitive* Cauſe of the Evil, which the Schoolmen called, *Malum Culpæ.* Secondly, That to their Objections, who ſaid, *If I be elected, do what I will, I ſhall be ſaved*, *Hooker* had anſwered, That the Will of GOD in this Thing was not *Abſolute*, but *Conditional*: *i. e.* To ſave the Elect, Believing, Fearing, and obediently Serving him. Thirdly, That to ſtop the Mouths of ſuch as grudged and repined againſt GOD for rejecting Caſtaways, he had taught, That they were not rejected, no, not in the Purpoſe and Council of GOD, without a foreſeen Worthineſs of Rejection; going, (tho' not in time, yet in order) before. "For if GOD's Electing did in order (as needs it muſt) "preſuppoſe the Foreſight of their Beings that were elected, tho' they "were elected before they were; nor only the poſitive Foreſight of their "Being, but alſo the Permiſſive of their being miſerable, (becauſe Election "is thought Mercy; and Mercy doth always preſuppoſe Miſery) it fol-"lowed, that the very Choſen of GOD acknowledged, to the Praiſe of the "Riches of his exceeding free Compaſſion, that when he in his Secret De-"termination ſet it down, *Thoſe ſhall live and not dye*, they lay as ugly "Spectacles before him as Lepers could with Dung and Mire, as vile "Creatures putrified in their Fathers Loyns, miſerable, worthy to be had "in Deteſtation. And ſhould any forſaken Creature be able to ſay unto "GOD, Thou didſt plunge me into the Depth, and aſſign me unto endleſs "Torments; only to ſatisfy thine own Will, finding nothing in me, for "which I could ſeem in thy ſight, ſo well worthy to feel everlaſting "Flames?"

When he ſaw that Mr. *Travers* carped at theſe things, only becauſe they lay not open, he promiſed at ſome convenient time to make them clear as the Light, both to him, and all others.

When he was asked, what his Grounds were, he anſwered, That St. *Paul*'s Words concerning this Caſe were his Grounds. The next thing *Travers* demanded of him was, What Authors he did follow in expounding of St. *Paul*, and gathering that Doctrin out of his Words againſt the Judgment, he ſaid, of all Churches, and all Writers? *Hooker* to this gave Anſwer, That he was well aſſured, that to controul this *over-reaching Speech* (as he ſtiled that bold Saying of *Travers*) the Sentences which he might have cited out of Church-Confeſſions, together with the beſt learned Monuments of former times, and not the meaneſt of our own; were more in number than perhaps he would willingly have heard of. But that *Travers* gave him at that time great cauſe to think, that alledging of other Mens Words, to ſhew their Agreement with his, would as much have diſpleaſed his mind, as the thing it ſelf, for which it had been alledged. For *Travers* had often, he ſaid, in publick Place bitten him for this. Altho' he had never in his Sermons, as he added, uſed many of the Sentences of other Writers: And had made moſt of his Sermons without any at all: Having always thought it meeteſt, neither to affect, nor to contemn the Uſe of them.

And when *Travers* had miſliked uſing humane Authority, in preaching GOD's Word, as the Teſtimony of mere mortal Man; *Hooker* alledged that,

that, which under no Pretence in the World would be diſallowed, namely *Reaſon*. Not meaning thereby his own Reaſon, as it was reported by *Travers*, but that ſound divine Reaſon; Reaſon, whereby the Concluſion out of St. *Paul*, might be demonſtrated, and not probably diſcourſed of only: Reaſon, proper to that Science, whereby the Things of GOD were known. Theological Reaſon, *&c.* This was the Reaſon, he ſaid, which he intended, And in this, he ſaid, he did that which by many was enjoyned as the only allowable, but granted by all, as the only ſure and ſafe Way, whereby to reſolve things doubted of, in Matters pertaining to Faith and Chriſtian Religion. *ANNO* 1585.

For we muſt know, that *Travers* (and that partly out of prejudice) had taken great Exceptions at ſome Paſſages in *Hookers* Sermons, preached at ſundry times at the *Temple*; and had drawn up a Note of his Doctrines: Which he called, *Unſound Points of Doctrin*; and they conſiſting of fifteen Articles. As, "that the Church of *Rome* was a true Church of Chriſt. That the Fa- "thers, that lived and dyed in *Popiſh* Superſtitions, were ſaved; becauſe they "ſinned ignorantly. That they who are of the Church of *Rome* may be "ſaved by ſuch a Faith as they have in Chriſt, *&c.* That Predeſtination was "not the *Abſolute* Will of GOD, but *Conditional*. That the Doings of the "Wicked are not of the Will of GOD *Poſitive*, but onely *Permiſſive*. That "Reprobates are not rejected, but for the evil Works, which GOD did "foreſee they would committ, *&c.*" But I paſs theſe Articles over thus briefly, being ſet down by me in another Place. Articles of pretended unſound Doctrin gathered by *Travers* againſt *Hooker*. Addit. to *Hook.* Life.

Theſe Articles were delivered, either by the Lord Treaſurer or the Archbiſhop, to Mr. *Hooker* (who was moſt concerned in them) and they were collected chiefly from a Sermon he had preached *March* 1585. To all which he wrote Anſwers in Reply and Vindication of himſelf and his Sermons. Of which I ſhall repeat nothing, but refer the Reader to the *Additions* of *Hookers* Life, ſet before his *Eccleſiaſtical Polity*. But the Archbiſhop, being called upon for his Judgment on either ſide, diſcreetly after his Manner gave it, with ſome Moderation, *viz.* *Hookers* Reply and Vindication.

I. Papiſts living and dying Papiſts, may notwithſtanding be ſaved. The Reaſon: Ignorance excuſed them: As the Apoſtle alledgeth, *I obtained Mercy, becauſe I did it ignorantly.* 1 Tim. 1. 13. The Archbiſhops Remarks thereon.

To this the Archbiſhop ſet down his Judgment, in theſe Words: Shewing, how *Travers* had miſrepreſented *Hookers* Expreſſions, *viz.*

"Not *Papiſts*, but *our Fathers*. Not *They all*, but *many of them*. Not "*Living and Dying Papiſts*, but *living in Popiſh Superſtitions*. Not ſimply *might*, "but *might by the Mercy of GOD*, be ſaved. *Ignorance* did not excuſe the "Fault, to make it no Fault. But the leſs their Fault was, in reſpect of "*Ignorance*. The more Hope we have, that GOD was merciful to them."

II. Papiſts hold the Foundation of Faith. So that they may be ſaved, notwithſtanding their Opinion of Merit.

Which the Archbiſhop thus determined. "Papiſts overthrow the Foun- "dation of Faith, both by their Doctrin of *Merit*, and otherwiſe many "ways. So that if they have, as their Errors deſerve, I do not ſee how "they ſhould be ſaved."

III. General Repentance may ſerve to their Salvation, tho' they confeſs not their Error of *Merit*.

Archb. "General Repentance will not ſave any but the Faithful Man. "Nor him for any Sin, but for ſuch Sins only as he doth not mark, nor "know to be Sin."

IV. The Church of *Rome* is within the New Covenant.

Archb. "The Church of *Rome* is not as the Aſſemblies of *Turks*, *Jews*, "and *Painims*."

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V. The *Galatians*, joyning the Law with Chriſt, might have been ſaved, before they received the Epiſtle.

Archb. "Of the *Galatians*, before they were told of their Error [of ma-"king the Obſervation of *Circumciſion* neceſſary to Believers] What letteth "us to think, as of our Fathers, before the Church of *Rome* was admo-"niſhed of her Defection from the Truth?" Theſe were the Archbiſhops correctings of ſome of Mr. *Hookers* Expreſſions; or rather, as Mr. *Travers* had inſincerely miſrepreſented his Aſſertions.

CHAP. XV.

Mr. Whitaker *the Queens public Profeſſor of Divinity, motioned for Maſter of St.* Johns *College*, Cambridge. *Objections againſt him. Dr.* Perns *Letter to the Lord Treaſurer about* Whitaker. *Elected. In Troubles ariſing to the Univerſity of* Oxon, *the Archbiſhop applyed to. Makes Statutes for the Cathedrals. His Viſitations; and Conſecrations of Biſhops. Of* Chicheſter, *Dr.* Bickley; *Warden of* Merton. Savil *ſucceeds him there.* Weſtphaling *Biſhop of* Hereford: Bellot *Biſhop of* Bangor. *The Archbiſhop unites two Churches. Licences granted on divers occaſions. A new Plat-form of Diſciplin. Is made a Privy Councellor. A Mock Communion. Penance enjoyned for it by the Archbiſhop.*

Endveavours for and againſt *Whitaker* to be Maſter of St. *Johns* College.

UPON the Promotion of Dr. *Howland*, Maſter of St. *Johns* College, to be Biſhop of *Peterborough*, Conſultations were entered into among the Fellows for ſome agreable Perſon to be their Governour in his room. Mr. *William Whitaker*, B. D. and the Queens public Divinity Reader, had his Eye on that Place. And tho' his Intereſt in that College was but ſmall, (eſpecially among them that were not *Puritanical*, as he was eſteemed to be) yet he had the Recommendation of our Archbiſhop, and another powerful Friend, *viz.* the Lord Treaſurer *Burghley*. By whoſe Influence and Induſtry, *Whitaker* at laſt (tho' not before *February* the next Year) carried his Point. But in the mean time it was neceſſary firſt to clear his way, and to remove as much as he could all Obſtructions. He was of Doctors ſtanding, but had not taken that Degree; nor ſeemed inclinable ſo to do. This gave occaſion to the College and Univerſity to conclude the Reaſon thereof to be, that he was touched with the Principles of the *Puritans*: Who diſallowed of that Title as Antichriſtian, and not to be conferred by any Univerſity Power; nor did allow of any other Doctors, but thoſe that were *Doctors* (i.e. *Teachers*) in the Church, as a diſtinct Eccleſiaſtical Office. And it was further obſerved of Mr. *Whitaker*, (to create this ſurmiſe of him) that he was deſirous of the Degree of Doctor ſome Years ago, before he was of ſufficient Standing; and application had been made by Dr. *Pern*, Vice-chancellor, to the High chancellor to procure him a Royal Diſpenſation. But now he was of another mind. It was alſo generally given out, that the ſaid Dr. *Pern*, that had formerly been of St. *Johns* College, now one of the eldeſt Heads of the Univerſity, and of great Influence there, did uſe his Intereſt for another, in Oppoſition to *Whitaker*; and that he adviſed

adviſed the College to obtain a Mandate from the Queen, in order to exclude him. *ANNO* 1585.

The Lord Treaſurer therefore (fixing upon *Whitaker* to be the fitteſt Man to Govern that College, the Conſtitution whereof he well knew) expoſtulated with Dr. *Pern*, in a Letter to him, for endeavouring to procure Letters from the Queen, or other great Perſons to the College to elect ſome other; and for obtaining Voices of the Fellows, both of the Seniors and Juniors, for a Friend of his. Yet in the Concluſion, telling him, That he would ſuſpend the Continuance of his old good Will and Favour towards him, till the return of his Declaration to him of his Doings at this time, and intendment hereafter of proceeding in that Matter, for the Election of the Maſter of St. *Johns*. Dr *Pern* was now at *Croydon* with his great Friend, the Archbiſhop. And tho' he be not here mentioned; yet I make no doubt it was conſulted between them both concerning an Anſwer to this Letter, that ſhould expreſs an Eſteem for *Whitaker*: And particularly, to move the ſaid Lord, that he might take his Degree; a thing ſo requiſite to be done, to take off Objections againſt him. The Lord Treaſurer his Friend.

Dr. *Pern* ſoon cleared himſelf to the ſaid Lord with earneſt Proteſtations of his honourable Eſteem of his Lordſhip, of the Falſeneſs of the Report brought to him, and of his juſt Value of the Worth and Learning of the ſaid Profeſſor: And withal adding his Advice concerning him. For to this Tenor did his Letter run, dated from *Croydon*, *Sept.* the 1ſt.

Dr. *Perns* Letters to him concerning Mr. *Whitaker*, in Vindication of himſelf. *Epiſt. Academ. penes me*

" That he had read with great Admiration, and no leſs Grief, that his " Lordſhip, being always his ſingular good Lord, ſhould by any ſiniſter " and unjuſt Report conceive any kind of Offence toward him: Of whoſe " Favour he had been, moſt of all Mens, deſirous, as of a ſingular Trea- " ſure, *&c.* He aſſured his Lordſhip, he was not any way privy or par- " taker of any Labour, either for the procuring of any Letters from Her " Majeſty, or from any other Noble Perſons; nor yet for the obtaining " of any of the Fellows Voices, Seniors or Juniors, for the ſame, for any " Friend of his. And that of this Matter he did not ſo much as think, " before the reading of his Honours Letters. That his Lordſhip knew " how earneſt a Suitor he had been to him, [like a good Univerſity Man] " for the Staying of all ſuch Letters, contrary to the Statuts and good " Foundations of the Colleges: The which he knew would be the great De- " cay of all good Learning and Order in the ſame Univerſity; if the E- " lections according to Statutes, both of Maſterſhips, Fellowſhips and Scho- " larſhips were not obſerved. And that therefore he neither hitherto had, " nor yet ever intended to joyn with any, to make any ſuch indirect Suit " in Court againſt his Honour: Adding, That he thanked GOD, he was " too old an Head in *Cambridge* that day, to joyn with any Factious Mem- " bers in St. *Johns*: The which had been cunning Practitioners in ſhaking " off their Maſters and Heads. But he truſted their new Statutes would " help to alter that Caſe hereafter, without great and ſufficient Cauſe.

" And that whereas it was contained in his Honours Letter, that he " ſhould ſeek to preferr a Friend of his to the Maſterſhip, he thanked " GOD (he ſaid) he was not ſo fooliſh to think, that if he and an hundred " ſuch as he was, ſhould bend all their Endeavours againſt his Honour " herein, they could any thing prevail. And he aſſured his Lordſhip, that " the antient and hearty good Will that he bore unto St. *Johns*, and the " dutiful Reverence and faithful Love that he bore to his Honour, was " ſuch, that there was no Friends good Will that he knew, the which " he eſteemed ſo dearly, as if he were able, he would ſeek to benefit him " herein, with ſuch a Loſs to the College, as in any wiſe to diminiſh his " ſingular good Will to the ſame. Who both had and might more pleaſure " the ſaid godly Foundation divers ways, than any Man Living in this " Land. For the which, as a poor Member and Wel willer, to the utmoſt " of his Power, he added, he did heartily thank his Honour."

And

ANNO 1584.

To move *Whitaker* to take his Degree of *Doctor*.

And then deſcending to ſpeak of Mr. *Whitaker*, he profeſſed to the ſaid Lord, "That both for his ſingular Learning and great Modeſty, and many "excellent good Deſerts of the Church of GOD, he had always and did "ſtill heartily love him and eſteem him worthy of that Place, and a bet-"ter And that he doubted not, but that his Honour would move him "to take the Degree of Doctorſhip in Divinity: Which by the Statutes of "the Univerſity was requiſite for the Queens Reader in Divinity: Who "was appointed *Doctor Cathedræ illius Facultatis*. For that he had the Crea-"tion of all the Doctors that proceeded in Divinity. The which he could "not do, except he were firſt Doctor himſelf: And that the ſaid *Whitaker* "had been very deſirous of it about three or four Years paſt, being one "Year before the time that he could procede orderly. And that he had "ſpoke to him, then being Vicechancellor to write to his Honour for to "obtain of Her Majeſty a Diſpenſation, that he might procede (having done "all his Acts) notwithſtanding the Want of the time only. The which "he accordingly did, and it was expedited to his Lordſhip by the Dean "of *Powles*, his loving Uncle. And becauſe ever ſince that time, that he "might have proceeded without any Diſpenſation; and ſince the time of "his Mariage, for that by none of the Perſuaſions of the Heads of Col-"leges at *Cambridge*, he would be induced to proceed, it was feared, that "he had been alienated by the Perſuaſions of ſome that were near unto "him: Which were thought not to like well of that Degree, nor of "other good Orders in the Univerſity. Which fantaſtical Humours, added "this good Doctor, daily given to dangerous Innovations, if any ſuch "ſhould take root in the Univerſity, as they did in other Places, both "the Church, and conſequently the Common-weal ſhould ſoon come "to ruine thereby: If he principally, and all the Governours of Col-"leges, ſhould not ſtudy and labour to bridle and reſtrain the licen-"tious Affections of the Youth of the Univerſity at this Day. And that "herein if either, he, or they, ſhould want his honourable Aſſiſtance, all "good Exerciſes of Learning and good Orders in the ſaid Univerſity would "ſhortly be overthrown. To the maintenance whereof Mr. *Whitaker*, by "his good Example in that great College, ſhould do more good, than a "great many others; to GOD's Glory, the Peace of the Church, Her Ma-"jeſties good liking, his Honours great Comfort, and his own ſingular "Commendation. Whereof, ſaith Dr. *Pern* in the Concluſion of his Let-"ter, he ſhould for his part be as heartily glad, as any Friend he had. "And praying his Lordſhip to keep this Letter Secret to himſelf, he ſub-"ſcribed himſelf, *Your Honours moſt bounden and daily Orator*, Andrew Pern."

To the latter Part of this Letter, as it was written in the Archbiſhops Houſe at *Croydon*, ſo there is little Queſtion but he was of Council with the Writer; both in reſpect of the Care therein ſhewed, to preſerve the Youth of that Univerſity from diſaffection to the Practices of the Church enjoyned, and to prevent Mr. *Whitaker* from being carried away on that ſide.

Whitaker elected and admitted Maſter of St. *Johns*.

That I may not leave this Univerſity Matter half way, and imperfectly related, I add, that at length, not before the latter end of the next Year, *viz.* the 25 *Febr.* 1586. and that with much Oppoſition, he became Maſter of the ſaid College; and that chiefly by the Intereſt of the Lord Treaſurer; as appeareth by *Whitakers* Letter to him the next day, written in elegant Latin; ſignifying the Difficulty where with it was brought to paſs, and his Promiſe to follow the wiſe Inſtructions he gave him in the Government of the College: The Contents of the Letter were:

Of which he writes to the Treaſurer.

"That he was now elected and admitted into the Maſterſhip of St. "*Johns* College, but with very great Difficulty and Contention. He ac-"knowledged his Lordſhips good Will towards him: And beſeeched him "to defend with his Authority him, whom he had brought into that Col-"lege, to aid him with his Help, to fortify him with his Patronage. That "of the State of their Affairs others would write plainly to him. That "it

" it ſhould be his chief Care to keep the Statuts of the College himſelf, " and to take care that they ſhould be kept by others: To nouriſh Peace; " to give every one that which was right and equal, without favour, and " Parties. And that he truſted ſo to be, that thoſe who ſeemed then to " be divided in their minds, ſhould ſoon agree in one. Which unleſs it " were done, many Inconveniences, he ſaid, muſt needs follow. He added, " that his Election was called in Queſtion: But that it depended upon his " Lordſhip and his Collegues, [that is, who by Commiſſion were Viſitors of " that College.] Which if it were firm (which was no doubt to him) his " Election muſt be moſt firm alſo. And that whatſoever of Scruple might " be in the minds of ſome, that his Lordſhip might very eaſily by his Au- " thority [perhaps as Chancellor] take away. That as to himſelf, even thoſe " that were his Adverſaries profeſſed they had a worthy Eſteem for him, " but diſproved of that manner of Election. And ſo commended the thing " to his great Wiſdom and Authority." This was dated from *Cambridge* the 26. *Febr.* 1586. *ANNO* 1585

I only add, That the ſaid Mr. *Whitaker* (by the Advice, as we may conclude, of the Treaſurer) took his Degree of Doctor of Divinity ſoon after, *viz. Anno* 1587, when one of his Queſtions was, *Papa eſt inſignis ille Antichriſtus.* I have taken occaſion to ſay ſo much of this Man, being of ſuch Figure in his time, in the Univerſity, and of ſuch Reputation ſtil for his learned Writings againſt the Papiſts: And who may fal in our way to ſay more of hereafter.

This Year was our Archbiſhop concerned for the State of Learning in the other Univerſity of *Oxford*; being much out of Frame about this time, in divers reſpects. And he had ſeveral things in his mind to confer with the Lord Treaſurer about, for the better ſettlement of Peace in that Place of Learning. And in a Letter to that Lord, dated *March* the 21ſt 1585. he writ, " That he longed til Opportunity might ſerve, to impart the ſame " unto him. For that tho' it did not particularly belong to his Lordſhips " Charge, yet he was perſuaded, that he had a very tender Care thereof, " in reſpect of the Church and Common-wealth; whereof it was a princi- " pal Member." Tho' the particular Cauſe or Cauſes of this Addreſs of our Archbiſhop in the behalf of *Oxford* is not ſpecified; yet I find in other Papers relating to that Univerſity, two Concerns upon them this Year, to the great moleſtation of their Studies. To which I ſuppoſe the Archbiſhop referred.

Diſtrbance in *Oxon*: which the Archbiſhop endeavours to allay.

In a Letter of the Heads to the ſaid Lord Treaſurer. (to whom they betook themſelves as the great Patron of Learning and Religion) it appears, that there was an Attempt now made upon a Privilege of that Univerſity. Which was, that the Univerſity, and al within five Miles of it ſhould be free from the Queens Purveyors, to take Corn for Her Majeſties Houſhold, or to carry it: Shewing to that Lord, That it had been granted by the Favour of divers Princes, that thoſe that lived within five Miles of *Oxford* ſhould not be bound, as others were, to thoſe Duties of providing Bread-Corn for the Uſe of the Court. Now there came ſome ſuch pretended Officers thither, and compelled divers Perſons within thoſe Limits to thoſe Burthens. Theſe that were thus injured reſorted with their Complaints to the Heads of the Univerſity, telling them, they were ready to do any thing that became honeſt Men and dutiful Subjects to do. In this Matter therefore they did earneſtly deſire that Lord to interpoſe on their behalf by their Letter dated *Decemb.* 9. " Praying him in thoſe Times of Iniquity, and in " ſo great a Dearth, as then (it ſeems) was, that they might not be de- " prived of ſuch a Benefit." Their Supplicatory Letter may be found in the *Appendix*, for the better underſtanding of their Affair.

By infringing their Privileges by the Queens Purveyors. *Cart. Acad. Oxon. penes me.*

Ex oneribus illis Frumenti quibus ad uſum Aulæ Regiæ alii aſtringuntur, minimè teneantur.

N°. XXVII.

They had been this Summer, and ſtil were, in a Law-ſuit, commenced againſt them by one *Leonard Perrot*, on the part, it ſeems, of the Queen: Having called the Privileges of that Univerſity (which they pleaded) into Queſtion, and ſued thoſe that defended them, as Encroachers upon the

They are ſued about their Privileges.

ANNO 1585. Queens Prerogative. For finding he ſhould not be able to ſucceede in his undertaken Cauſe againſt the Univerſity, if according to their old and uſual Cuſtom, the Matter were tryed within the Univerſity, which was not to be cited to any foreign Court of Judicature, but that Matters that concerned their Members were to be tryed in their own Courts: Therefore he took that deſperate courſe, to call in queſtion their Privileges, and to charge the Defenders thereof in *Crimen imminutæ Majeſtatis.* This had made them in the Month of *May* to apply to the ſaid Lord Treaſurers Equity and Goodnes, to ſuppreſs both the Covetouſnes and Boldneſs of this troubleſome Man; and to aſſiſt honeſt Men unjuſtly and undeſervedly brought into Danger: And to protect the Univerſity againſt ſo ſignal an Injury, or rather Calamity. This troubleſome Buſines was depending even to the Month of *March*, when the Archbiſhop ſolicited the Lord Treaſurer in the Univerſities behalf.

That Univerſities Conteſt with the Townes-Men about their Oath.

Another Matter of Trouble happening about this Time alſo to the ſaid Univerſity, was a Conteſt with the Townſmen of *Oxford*, who laboured much to get a *Salvo* for the Oath they uſed to take to the Univerſity, for the better preſerving their Liberties and Cuſtoms: And that tho' the Maior and Bailiffs took that Oath; yet the Aldermen and Burgeſſes (to make it as favourable to the reſt of the Town as might be) refuſed to take it, but with the *Salvo* of the Liberties of the Town. For which they pretended a Charter. This Controverſy came before the Queens Council. Then the Univerſity offered ſeveral Reaſons, why the Aldermen and Burgeſſes, al of them, ſhould take the Oath without any ſuch *Saving*. Whereof the firſt was an antient Charter of *Henry* III. granted to them, "That "the Maior and Bailiffs ſhould Swear, *Quod conſervabunt libertates & Conſuetudines Univerſitatis.* And that *Edward* I. appointed, that the Aldermen and Fifty eight Burgeſſes ſhould ſwear *Secundum tenorem chartæ Domini Regis.* Which was to be referred to *Henry* III. Therefore no *Saving* "being there, no *Saving* ought to be admitted herein." This Paper, containing this and the reſt of the Univerſities Reaſons, for the Honourable Reſpect I have to that Univerſity, (wherein I am incorporated) and to their Privileges, I have inſerted into the *Appendix*, from the Original. N. XXVIII.

Our good Archbiſhop was now applyed to by the Univerſity of *Oxon* in both theſe Extremities, for his Friendſhip and Aſſiſtance: And he as readily took their Parts; and being very wel verſed in Univerſity Matters himſelf, had ſeveral things, material to the purpoſe, to impart to the Lord Treaſurer, (as he writ to him) and others of the Privy Counſillors, in their behalf.

The Archbiſhop frameth Statuts for the Cathedrals.

I find other Cares upon the Archbiſhop this Year; namely, about framing Statutes for the Cathedral Churches, that hitherto either wanted them wholly, or wanted Amendments and Alterations, to comport which the Reformation of Religion from Popery; and redreſs of other Inconveniences in them. He ſignified now in the Month of *March*, to the Lord Treaſurer, (who had put him upon doing this Work) that he had brought the Statuts for Cathedral Churches to ſome perfection: And would ſend them ſhortly to him to be peruſed.

We come now to relate the Archbiſhops Viſitation of ſome Dioceſes this Year Vacant, and of his Conſecration of ſome new Biſhops into ſuch Sees.

Chicheſter Dioces viſited. Regiſt. *Whitg.* Fol. 116. b.

The Dioces of *Chicheſter* being vacant by the Death of *Curteſs*, (who ſeems to have dyed the 27. *Febr.* 1584) was viſited by the Archbiſhop. The Articles to be enquired in every Pariſh upon this Viſitation, *Sede vacante*, by the Authority of the moſt Reverend Father in GOD, the ſaid Archbiſhop of *Canterbury*, Primate of all *England*, *&c.* were theſe that follow:

Articles of Enquiry.

Firſt, Whether the Miniſter had uſed any other Form or Manner of Public Prayers, than what was preſcribed in the Book of Common Prayer: Or had altered any of them, *&c.* 2. Whether he, or any other had took upon them to read Lectures or preach, being Laymen, or not ordered according to the Laws of this Realm, or not lawfully Licenced. 3. Did he, upon Sabbath Days and Holy Days, call for and inſtruct the Youth in the Catechiſm,

Catechiſm, and Principles of the Chriſtian Religion: And once every Sabbath Day put the Church-wardens in mind of their Duty, to note who abſented themſelves from Divine Service: And upon the Goods and Catalls of ſuch to l vy 12 *d.* a piece: And ſuch likewiſe as irreverently behaved themſelves there. 4. The fourth Article related to the Miniſters uſing the Form of Thankſgiving after Child-birth for any Woman unlawfully begotten with Child, otherwiſe than upon the Sabbath Day or Holy Day: And alſo with publick Acknowledgment of her Sin; in ſuch Form as the Ordinary preſcribed. 5. Whether the Miniſter in Public Prayer time wore a Surplice, and went abroad apparelled, as by Her Majeſties *Injunctions* and *Advertiſements* was preſcribed. Did he privately exerciſe himſelf in godly Prayer and Study, *&c.* 6. Had he, or any other, ſpoken againſt any part of the Book of Common Prayer, or againſt any of the Articles agreed upon by the Clergy of both Provinces, *Anno* 1562. Or defended any Popery or other Seditious, Schiſmatical Error. 7. Whether any in the Pariſh was ſuſpected to ſerve [*i. e.* Worſhip] any monument of Superſtition or Idolatry; or to reſort to any Maſs, or other Service diſallowed; or to any Popiſh Prieſt for Shrift: Or that did not reſort according to the Law to Divine Service publicly. 8. Whether any in the Pariſh taught Children publicly, or found in any Houſe privately. Were they licenced by the Ordinary? Was he of Religion? Did he teach the Catechiſm, which was ſet out for that purpoſe, to his Scholars 9. Whether the Hoſpitals and Almes Houſes were uſed according to their Foundation and Ordinances. Whether Legacies and other Sums of Money, given for good and godly Uſes, were employed according to the Intent of the Givers. 10. Whether any had married within the forbidden Degrees, of Conſanguinity or Affinity. Any ſeparated in that reſpect, kept company ſtill together. Any Man that had two Wives, or any Women, two Husbands. Any inceſtuous, incontinent Perſons: Any common Drunkards, Ribalds, Swearers, Sorcerers, Charmers, Uſurers, *&c.* 11. Whether any departed this Life, whoſe Wills were not proved. 12. Had any ordinary Regiſter, Clark or Apparitor, conceled or winked at any Offender preſented; or commuted any public Satisfaction or Puniſhment, for Money. Whether any of them had exacted exceſſive and unaccuſtomable Fees in any Eccleſiaſtical Matter. 13. Whether the Miniſter was a Preacher; or had any other Eccleſiaſtical Living: Where he did remain and abide. 14. Whether any refuſed to come to Divine Service Had they any Children. Where and with whom they remained. Had ſuch any Children, Kindsfolks or Friends beyond the Seas. Did they depart with Licence? In what Parts of the other ſide of the Sea did they remain? What Relief had they? 15. By vertue of their Oath, they [the Church-wardens] ſhould make diligent Inquiſition, and truly preſent in Writing, the Names and Surnames of all that had offended or were ſuſpected to offend in any of theſe Articles, or againſt any Part of the Queens Injunctions, or any Eccleſiaſtical Law, *&c.* I have abbreviated theſe Articles of Enquiry; and ſo they are but imperfectly related for Brevity ſake. But they are ſet down at length, (as they are in the Archbiſhops Regiſter) in the *Appendix.* *ANNO* 1585.

Nu. XXIX

Bickly made Biſhop of *Chicheſter.*

From the Viſitation of this vacant Dioces of *Chicheſter* we procede to give account of the filling of it, which was not before the latter end of *January:* When this weighty Charge in the Church of *England* fell upon *Thomas Bickley*, S.T.P. Warden of *Merton* College, *Oxon*, formerly Chaplain to *Parker*, ſometime Archbiſhop of *Canterbury*, and an Exile under Queen *Mary.* He was confirmed Biſhop of the Holy *Trinity* Church in *Chicheſter*, on *Saturday Jan.* 29. in St. *Mary le Bow* Church, *London.* And conſecrated on *Sunday, Jan.* 30. following, in the Archbiſhops Chappel at *Lambeth:* A Blank being left in the Regiſter for the Names of the Biſhops aſſiſting. Regiſt. *Whitgift.* Vol. I.

The Archbiſhop knew his Abilities for a Biſhop.

The Archbiſhops good Opinion of Dr. *Bickley* for a Place of Government in the Church, may appear by what he wrot in one of his Letters laſt Year to the Treaſurer concerning him. *I would to GOD*, ſaid he, *that it would pleaſe Her Majeſty to place him, and ſuch as he is, in the Rooms now vacant:* For the Archbiſhop knew, that he was a reſolute Man, and one that would diſ-

ANNO 1585.

Bickley Censures the E. of *Leyceſters* Chaplain.

charge his Duty without fear. As may appear by this Paſſage concerning him. In his Archidiaconal Viſitation, as it ſeems, (for he was Archdeacon of *Stafford*) he found one of the Clerks defective in his Duty, either in his Subſcription, or want of due obſervance of the Rules and Orders of the Church. And ſo gave him a Reprimand, and ſuſpended him, or put him under ſome other Cenſure. Nor did it hinder the Arch-deacons doing Juſtice upon this Offender, tho' he were the great Earl of *Leyceſters* Chaplain; (whom he had preferred to ſome Place in thoſe Parts;) nay, and this Archbiſhops Kinſman too. For he was both. As for the Archbiſhops Part, he was very wel contented with the Puniſhment, inflicted upon his Kinſman, as he ſignified in his Correſpondence with the Lord Treaſurer: Who was concerned about this Matter; and feared ſome evil like to fall upon Dr. *Bickley* from the Earl; who would look upon it, as ſome Affront don to himſelf. The Archbiſhop added of this Clergy-man, That he was a good Scholar, and as he hoped, not affected that way, [*viz.* towards *Puritaniſm*] further than to pleaſe my L. of *L.* (as he cifred him with thoſe two Capital Letters only) And that he intended to pick ſome occaſion to leave that Living, whereunto he had no great Fancy. But that indeed he was affected, as the Archbiſhop proceded, with the Deſeaſe of this time, *viz.* Popularity and Vain-glory. And therefore this, the Archbiſhop ſaid, would be a good Schooling to him. He ſaid further, that this Man was of his own bringing up; and that, whatſoever he ſaid, he had it by his means. And therefore he doubted not, but that he would be ruled, and adviſed by him. And that he [the Archbiſhop] had urged him againſt his Will to take that Place, to pleaſe that great Lord; tho' now he repented of it. But as for *Bickley*, what he had don, he bid the Lord Treaſurer not doubt, but that in this Action he had don wiſely and lawfully. But the Treaſurers Fear was in the behalf of that deſerving Man, that it might expoſe him to the Wrath of that great Favourite; who being a Man of Pride and Stomac, might reſent what was don to his Clerk; and ſo be a means of ſtoping all *Bickleys* future Preferments, and the Service he might do in the Church. But the Earl being now the Queens General in the *Low-Countries*, in his Abſence this Biſhopric was conferred on him.

Savyle recommended by Lord Treaſurer to ſucceed him in *Merton* College.

Upon this Preferment of *Bickley*, the Wardenſhip of *Merton* College becoming void, the Lord Treaſurer ſent his Letters to that Houſe, recommending to them Mr. *Savyle*, a Fellow there, afterwards Sir *Henry Savyle*, well known for his excellent Learning and Abilities in Greek, Mathematical and Philoſophical Studies. Which the College, as well knowing his Worth, and being one alſo of their own Members, readily and chearfully complied with: as appears by the Anſwer they returned, dated from *Merton* College, *March* the 8th.

Their Anſwer.

"That they had received his Lordſhips Letters concerning the Succeſſion of Dr. *Bickleys* Place, directed to them, in favour of Mr. *Savyle*; one of "their Body. And that of his Deſerts to the Room, albeit they were of "themſelves ſufficiently perſuaded, as being a Man well known, and well "approved among them, yet had his Lordſhips Commendation ſo greatly "encreaſed their former Opinion, that ſince the Foundation of the Houſe, "they believed, never any Man was nominated with the like Conſent, or "greater Applauſe. But that whereas the Statute of their Foundation im-"ported three ſeveral Perſons to be named by them, whereof their Pa-"tron my Lord of *Canterbury*, was to elect as to his Grace ſhould ſeem moſt "meet; they moſt humbly craved his Means to his Grace, for the ful "and complete perfecting of this his Benefit towards their Houſe. For "which, as they ſhould think themſelves doubly bound to yield moſt hum-"ble Thanks, ſo ſhould they be ready continually to pray for the proſpe-"rous ſucceſs of his honourable Affairs. To which no doubt the Archbi-"ſhop readily conſented, and elected the ſaid *Savyle* as appeared by the ſuc-"ceſs."

Weſtphaling made Biſhop of *Hereford.*

The Church of *Hereford* alſo being now deſtitute of a Paſtor, by the Death of *Scory*, the Queen ſent Her *Conge d'elire* to the Dean and Chapter of the ſaid Church; which ran to this Tenor.

By

ANNO 1585.

By the QUEEN.

ELIZABETH

"TRuſty and Welbeloved, Wee grete you well. Whereas the Biſhopric "of *Hereford* is now void by the Death of the late Incumbent of the "ſame, We let you wit, that calling to our remembrance the Vertue, Learn- "ing and other good Qualities of our Truſty and Welbeloved *Herbert Weſt-* "*phaling*, D. D. We have thought good, by theſe Our Letters, to Name and "Recommend him unto you to be elected and choſe to the ſaid Biſhoprick of "*Hereford*. Wherefore We require and pray you forthwith upon the Re- "ceipt hereof to procede to your Election, according to the Laws of this "Our Realm, and our *Conge d'elire* ſent unto you herewith. And the ſame "Election ſo made to certify unto Us under your Common Seal. Given un- "der Our Signet at our Manour of *Richmond*, the 23 day of *November*, 1585, "in the 28 Year of Our Reign.

The *Conge d'elire*. Regiſt. *Whitg.* Vol. I.

Accordingly the ſaid Dr. *Weſtphaling*, Treaſurer of S. *Pauls* and Canon of *Chriſts Church*, *Oxon*, was Confirmed in the Church of S. *Mary De Arcubus*, *London*, Biſhop and Paſtor of the Cathedral Church of *Hereford*, the 29 of *January*, 1585. And on *Sunday* following, *viz. January* the 30. the Archbiſhop by vertue of the Queens Commiſſional Letters, did Conſecrate the ſaid *Weſtphaling* in his Chapel at *Lambeth*; uſing the Rites and Ceremonies, *de uſu moderno*, of the Church of *England*, according to the Form preſcribed in the Book, intitled, *The Manner and Form of Making and Conſecrating Biſhops, Prieſts and Deacons.* The Biſhops aſſiſting were ———— Here is a Blank left; the Names of thoſe Biſhops being by the Negligence of the Regiſter omitted: as before in the *Acta & Habita* of the Conſecration of Dr. *Bickley* Biſhop of *Chicheſter*.

Regiſt. Whitg. Vol. i. fol. 41.

Hugh Billet, S. T. P. was alſo Elected and Confirmed Biſhop of *Bangor* in S. *Mary le Bow*, *London*, *January* 29. 1585. and Conſecrated on *Sunday* following in the Chapel at *Lambeth*. That is, on the ſame Days and Places as the two former Biſhops were. And the Biſhops aſſiſting not ſet down, a Blank being left for their Names as before.

Billet made Biſhop of *Bangor*.

The Archbiſhop did this Year unite two Churches; namely of South *Summercotes*, in the County of *Lincoln*, and North *Summercotes*, in the ſame County: That ſo both being laid together, the Fruits might be a better Subſiſtance for an able Miniſter. The Fruits and Revenues of South *Summercotes*, (being 22 *l.* 2 *d. obq.*) ſo ſmal as not ſufficient for an agreeable Maintenance of the Rector there, (as it ran in the Inſtrument): And in conſideration of other Burthens, belonging to the ſame Church, did not, nor could ſuffice for the future. And ſince the perpetual Vicarage of North *Summercotes*, in the Town of South *Summercotes*, then was legally vacant, of the Queens Preſenſentation, and was near and contiguous to South *Summercotes*, and was not above 9 *l.* 18 *s.* value: for theſe and other Cauſes ſhewn his Grace, and by him approved, by his Authority, he did unite, annex and ratify the ſaid perpetual Vicarage of North *Summercotes* with al the Rights and Appendences, to South *Summercotes*, to be incorporated thereunto, during the preſent Rectors Incumbency; and not otherwiſe. The Inſtrument was directed to *John Sparkes*, Clerk, Preacher of Gods Word, Rector of South *Summercotes*. Provided notwithſtanding, that the Celebration of Prayers, and Adminiſtration of the Sacraments, and Cure of Souls, be not neglected in both Churches; and the accuſtomable Burdens and Dues be obſerved to the Archbiſhop, Biſhop of *Lincoln*, and Archdeacon.

Unites two Churches. Regiſt. *Whitg.* Vol. I. fol. 111

There were Licences granted out this Year from the Archbiſhop to certain Perſons for teaching School; as there were afterwards from Year to Year: ſome for teaching Grammar; ſome for teaching Reading and Writing only. I ſhal ſpecify two granted this Year; and on what *Proviſos*. The one was to *Joſ. Brown*, B. A. *Ad inſtruend. erudiend. & informand. quoſcunq; pueros in Literis Gram-*

Licences granted from the Archbiſhop for teaching School. Regiſt. *Whitg.*

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Grammaticalibus, aliiſq; documentis licitis & honeſtis: ac de jure, legibus & ſtatutis hujus regni Angliæ *in ea parte permiſſis & approbatis, in quocunque loco publico vel privato tuo arbitrio, eligend. &c. in & per Dioc.* Winton. & Ciceſtren. —— *Tibi de cujus fidelitate, Literarum Scientia, morum probitate & diligentia plurimum confidimus, Licentiam, &c. ad noſtrum beneplacitum, tantummodo duraturam, &c.*

Where I obſerve, the Schoolmaſter is ſtinted to teach only in ſome particular Dioces or Dioceſſes; and not elſewhere, and that the Matters wherein he was to inſtruct his Scholars, were lawful and honeſt, and agreeable to the Laws and Statutes of the Kingdom: To prevent inſtilling into them Popiſh or Seditious Principles. And as to his Qualifications; to be faithful, honeſt and diligent, and endued with competent Learning. And notwithſtanding, his Licence to remain only during Pleaſure. That ſo his Benefit by teaching School might depend upon his Diligence and ſober Behaviour.

The Conditions of ſuch as were ſo licenced.

The other ſort of Licences for *Engliſh* Schoolmaſters ran, *in Facultate legendi ac ſcribendi, aliiſque documentis licitis & honeſtis*, &c. as before: ſuch a Licence was granted this Year to one *Stephen Woodcook*. And this Licence to remain onely during pleaſure. I only hint this, to ſhew the Forms of Licences (once for all) for teaching School in thoſe Times; and the Limitations.

Licence to eat Fleſh in *Lent*.

To theſe I might add another ſort of Licences appearing in this Archbiſhops Regiſter this Year; namely, for eating Fleſh in the time of *Lent*. I ſhall only give the Inſtnnce of one, (which was ſomewhat extraordinary) granted to *Ambroſe Potter* of *Graves-End*; to eat Fleſh and white Meats, during his Life with his Wife; but with this Proviſo, he do it ſoberly and frugally, cautiouſly, and avoiding public Scandal, as much as might be: and not to do it openly: And with this Preface: "That ſince Laws that are made for the be-
"nefit of all, yet even their intent and meaning was, that there ſhould be
"ſome ſlackening of their Force, for the Health and Safety of each, *&c.*"
It was provided alſo, that according to a Statute lately ſet forth, that on each Feaſt of the *Purification* of the bleſſed Virgin yearly, or within ſix Days following immediately after, he ſhould give 6 *s.* 8 *d.* in the Pariſh wherein he ſhould live, to the Poors Box: and to fulfil all and ſingular Things, which in the foreſaid Statute of the Act of Parliament in the Fifth Year of the Queens Reign, in that behalf provided, were contained; whatſoever Canonical Conſtitutions were made in that behalf notwithſtanding.

Cum leges ad omnium utilitatem conditæ, ad ſalutem ſingulorum de vigore ſuo aliquid remittere etiam ipſæ cupiant. Regiſt. *Whitg.*

Other Licences for eating Fleſh in *Lent* ran in the ſame Tenour, only that Caution is not in another dated this Year, *viz.* of giving 6 *s.* 8 *d.* to the Poors Box. But this was not for Life, as the former was.

A Licence to certain Perſons to receive the Sacrament at another Pariſh Church. Regiſt. *Whitg.* Fol. 126. b.

I find another Licence this Year pretty remarkable, becauſe unuſual, granted to certain Perſons for the receiving the Holy Sacrament at another Pariſh Church. A Contention happening (as this Licence ſets forth) between *Edm. Harriſon, Francis Purkas, Edm. Brown* and *Rich. Purkas*, of the Pariſh of *Great Yeldham* in the County of *Eſſex*, and one *Hudſon*, Incumbent of the ſaid Pariſh; the ſame *Hudſon, animo ductus malicioſo, i. e.* being carried by a malicious Mind, refuſing to miniſter the Holy Sacrament to them, now the good Time of *Eaſter* drawing neer; they therefore earneſtly deſiring (as it became them) the wholeſome Food of their Souls, had humbly made Supplication to be allowed to receive the ſame within the Pariſh Church of *Toppesfeld*, neer adjoyning to them, from the Hands of the diſcrete Man Mr. *Whiting*, the Rector or Vicar of that Pariſh: Accordingly he granted them a Licence or Faculty ſo to do in this time of *Eaſter*. Dated *April* 4. 1585.

Vos tam Saluti ferum animarum veſtrarum pabulum plurimum (ut decet) exoptantes, &c.

The laſt Day of *September*, the 27 *Eliz.* The Archbiſhop ſent in to the Barons of the Exchequer, the Names and Surnames of all ſuch as had been collated or preſented to any Eccleſiaſtical Preferments and Benefices, together with the Names of thoſe Preferments and Benefices, throughout his Province, from *Michaelmas* the laſt Year, to this preſent: In obedience to the Queens Writ iſſued out from the Exchequer, and ſigned *Roger Manwood* Knt. Lord Chief Baron, and *Flower*, Deputy to Sir *Chriſtopher Hatton*, who had the Charge of the Firſt Fruits and Tenths: Firſt beginning with a Liſt of the Preferments in his own Dioces of *Canterbury*, and then ſetting down all the reſt in order, in the other Dioceſes. And theſe Certificates were

The Names of ſuch as had been preferred to Benefices, ſent to the Exchequer by the Archbiſhop.

ſent

ſent in yearly: That the Queens Revenues ariſing from the Tenths and Firſt Fruits due from the Clergy, might be the better known. And this is another Thing I note once for all. *ANNO* 1585.

The *Diſciplinarians* had this Year drawn up a more preciſe and exact Platform of Diſcipline (as they imagined) for the Government of the Church; but varying in ſome Things from their former; which nevertheleſs they affirmed was according to the Preſcript of the Word of God. For about the Year 1583 (when as before that Time, the Platform of *Geneva* had been followed by the *Puritans*) a particular Draught was made for *England*, with a new Form of Common Prayer to be uſed in Public, therein preſcribed. The Year enſuing in Parliament time, came forth the Platform, amended and rectified, as a moſt perfect Pattern for al Churches. By vertue of which Platform al the preſent practiſed Orders, Laws and Ceremonies were to be cut off at one blow. And this was laboured then to be eſtabliſhed. But it prevailed not. Shortly after the Parliament was broken up, this Platform was found again to have ſome things amiſs in it: and was committed to *Travers*: and by him underwent a new Review and Correction: and ſo came forth again in the Year 1586. But a Copy of it came to the Hands of the Archbiſhop, and from him to the Lord Treaſurer, (to whom he always communicated al Matters relating to the Churches Concernes) who ſent it back to the Archbiſhop. And he told his Lordſhip what his Judgment of it was, namely, "That it was a very confuſed Platform in his Opinion, and differing from "al others: Neither could it long ſtand."

A new Platform of Diſciplin comes forth. The Archbiſhops judgment of it.

Surv. of the Diſciplin. p. 66. Edit. 1593.

In the Month of *February*, on the Day of the Purification of our bleſſed Lady, our Archbiſhop was ſworn of the Queens Privy Council. And with him *William* Lord *Cobham*, Warden of the five Ports; and *Thomas* Lord *Buckhurſt*, (afterwards Lord Treaſurer) the next Day. And ſo the Archbiſhop was now in a neerer Capacity to ſerve the Church, by adviſing the Queen from time to time; and likewiſe anſwering ſuch Objections againſt the Clergy, and Slanders raiſed upon them, whenſoever any of the Privy Council might mention any ſuch, or Complaints be preferred, to their, or the Churches Prejudice: And as ſome of thoſe Councellors had don before very plentifully. Which was the Cauſe of ſeveral Letters written to him from the Council Board. This was brought to paſs chiefly by the Lord Treaſurer: who took the Opportunity of getting him and the other Lords into the Council, in the Abſence of the Earl of *Leiceſter*, now in the *Low-Countries*. Which did not a little grieve him, when he heard of it, as the Writer of the Archbiſhops Life tells us. And with theſe two new ſworn Privy Counſellors with him, he linked himſelf, to the ſtrengthning of his Intereſt with the Queen, when he ſhould have occaſion to move any thing in behalf of the Church.

Made a Privy Counſellor. *Stows* Chron. p. 1201. Edit. in 4to.

Sir *Geo. Paul.* Life of *Whitg.* P. 49

The Archbiſhop did enjoyn an exemplary Penance upon one *Joſeph Leak* of *Edmonton* in *Middleſex*; for a moſt ſcandalous Crime againſt not only the Proteſtant, but the Chriſtian Religion: intending, as it ſeems, thereby to make a Mock of the Holy Communion, as adminiſtred by the Reformed Churches. I place it under this Year as neer as I can gueſs, for the MS. is without Date. The Caſe was this; (as I find it among the Papers of the Lord *Burghley*:) a Company of People met together in ſome Place in that Pariſh, upon the Marriage of a Couple of ordinary People: where they ſpent the whole Day in Piping and Dancing. And when Night came, this Man would needs have the Company withdraw into a Barn, where they continued their Exerciſe til one or two after Midnight. And when they were ready to depart, ſaith *Joſeph Leak*, Nay, but we wil firſt have a * *Communion*, and ſo farewel. Thereupon he cauſed one of the Rabble to go to the next Alehouſe for Bread and Beer. Which being brought, he appointed one to be the Clark, whoſe Name was † *Edward Smith*, to deliver to the Company the Beer, which he termed Wine; and another to be Sexton, to follow the Clark, and to fil the Cup, when it was empty. And when he had thus appointed his Officers, he made himſelf a ſquare Cap, and cut the Bread for the Communion. And this don, he playing the part of the Miniſter, went before, and delivered to the Company the Bread, abuſing the Words of our Saviour, *Take*, *Eat*, &c. taking the

One enjoyned Penance by the Archbiſhop for a Mock Communion.

* Papiſts cal the Sacrament of the Lords Supper a *Communion*, in deriſion of Proteſtants.

† Fled to *Holland*.

ANNO 1585. the Bread out of a Hat, which he caried under his Arme. The Clark and Sexton followed with their Wine, according to his appointment. And when their Communion was ended, they ſung, inſted of a Pſalm, a vile profane Song called, *The Doggs of Tottenham*, &c.

This moſt blaſphemous and impious Action was made known to the Archbiſhop by *Roger Green*, the Vicar of that Pariſh. And the ſaid *Joſeph* was enjoyned Penance by the Archbiſhop, to be done in the ſaid Pariſh Church of *Edmonton*; where he had given ſuch a wicked Example. But he was obſtinate and unrelenting of his Wickedneſs, and would not perform it; threatning to kil whoſoever came to apprehend him. And *Jaſper Leak*, Juſtice of Peace [his Brother] preſently thereupon fel out with the ſaid Vicar; calling him ill Names at his pleſure, threatning to drive him out of the Country; ſeeking by indirect means to diſcredit his Perſon; thinking thereby to bring his Doctrin into contempt.

Informations againſt him, ſuſpected of Popery.

Theſe further Informations were brought in to the Archbiſhop, ſitting, as it ſeems in the Commiſſion; That *Robert Partridg*, Gent. then Conſtable, having a Warrant ſent unto him from the Archbiſhop for the attaching of the ſaid *Joſeph*, according to his Duty did attach him. But the ſaid *Joſeph* not only reſiſted the ſaid Conſtable, but alſo beat him, and wounded him very dangerouſly: And when the ſaid Conſtable certified *Jaſper Leak* of the ſaid Warrant from the Archbiſhop, he denyed the Warrant to be lawful: and further threatned to ſend him to *Newgate*, if he durſt attach his Brother by that Warrant. Further, that *John Cornwal*, Father in Law of the ſaid *Leak*, (whoſe Wife and Daughters were Recuſants) was vehemently ſuſpected to have Maſs ſaid in his Houſe, by reaſon of the reſort of one *Pooly*, who was ſuſpected to be a Prieſt; with divers others. Further, it was informed, that *Jaſper Leak* had not received the Holy Communion ſince *Maunday Thurſday* was Twelve Month, and had been preſented: but as they thought by the means of Dr. *Stanhope* his Friend [Chancellor to the Biſhop of *London*] nothing was don. Another Information againſt this Man was, that he had not received the Communion with them [*i. e.* in the Pariſh of *Edmonton*] at any time, came to Church ſeldome or not at all: and within this two Years had begotten two Baſtards upon two poor Maydens in their Pariſh. Which two Maydens (as themſelves report) were both forced by him. What the End of this high Miſdemeanour was, I find not: but by this Paſſage it appears, how neceſſary the Archbiſhops Authority, by vertue of the Queens Commiſſion, was, to check the bold Inſults in thoſe Days, of Atheiſm, Blaſphemy, Popery, as wel as other Attempts of unquiet Spirits againſt the Eſtabliſhed Worſhip and Peace of the Church.

CHAP.

ANNO 1586.

CHAP. XVI.

Travers *ſilenced by the Archbiſhop. He Writes his Caſe to the Lord Treaſurer. And ſues to him for his Liberty to Preach. His Exceptions to Mr.* Hookers *Sermon.* Hookers *Account of* Travers *his Controverſy with him. And Vindication of his Doctrin. The Archbiſhop excepts againſt* Travers *his taking Orders at* Antwerp. *His Reaſons for the Lawfulneſs of his Miniſtry. The Archbiſhops Animadverſions thereupon. Forbids* Cartwright *to Anſwer the Rhemiſts* Engliſh *Tranſlation of the New-Teſtament. The Archbiſhops Favour to* Samuel Fox, *for his Father the* Martyrologiſts *Sake.*

Travers applieth to the Lord Treaſurer, to be reſtored to his Preaching.

IT was ſhewn before, under the laſt Year, concerning the conteſt betwixt Mr. *Hooker*, the Maſter of the *Temple*, who preached in the Morning, and Mr. *Travers*, who preached the Lecture there in the Afternoon: And how the latter, led by ſome Modern Principles, imbibed at *Geneva*, diſliking the Doctrins preached in the Mornings, (that advanced more the Goodneſs of GOD to all Mankind, even to *Papiſts*, nay *Heathens*, and the Univerſal Grace of GOD) ſet himſelf to confute them in the Afternoons: Whereupon *Hooker* was fain in his Sermons to vindicate himſelf, and clear his Aſſertions. It hath been told likewiſe, how, beſides *Travers* his preaching againſt him in his own Pulpit, he had likewiſe drawn up in Writing *Hookers* ſuppoſed falſe Doctrines in divers Articles: All tending to draw that honourable Auditory into Parties and Factions, inſtead of preaching to their Edification: And laſtly, how for the preventing theſe undecent Jarrings and Contentions, the Archbiſhop prudently interpoſed, and forbad *Travers* to preach there any more. This unexpected Stop, put him upon trying his Intereſt with the Lord Treaſurer, (eſpecially having ſometime preached to his Family; and ſo had him his Friend.) It was on the 27 of *March*, 1586. that he delivered his Mind to that Lord in a ſmooth Letter, (making ſome unhandſome Reflections therein upon the Archbiſhop, for what he had don) to this Tenor:

His Letter to him for that purpoſe. MSS. *Burghlian.*

" That notwithſtanding it was an ordinary Thing with the People, being " not able to judge and diſcourſe of the Cauſes themſelves, to juſtify Au- " thority, howſoever that proceded, and to diſallow the Things condemn- " ed by them, whatſoever they were; yet that ſundry good Reaſons en- " couraged him to preſent this his moſt humble Petition to him, and to " hope by his Honours great Wiſdom and Equity to be relieved. That " there were many notable Precedents of antiçnt Times, both in our Sa- " cred Stories, and in other Eccleſiaſtical; which ſhewed, that GOD in his " Wiſdom and Providence had ſo diſpoſed, that a gracious Aſpect of " a notable and honourable Counſillor had often times qualified the Indiſ- " poſitions of ſome, occupying chiefeſt Place in the Government of the " Church, againſt the faithful Preachers of GOD's Word. That this Com- " fort he was in ſo much greater hope to receive by his Lordſhips means, " for his great Wiſdom and deep Judgment to diſcern of the Cauſes, where- " with GOD had bleſſed his Honour, in his gracious Mercy, to his own " Glory and the Good of his People. That for the excellent Spirit given " unto one, many might have cauſe to honour and glorify him that gave it.

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" Moreover, that the honourable Favour which his Lordſhip had vouch-
" ſafed him in his Miniſtry; even to the uſing his Service for a time, in
" the Inſtruction of the Church in his own Houſe; and many times in
" ſupporting and furthering the ſame in the *Temple*, did give him good
" hope, if he had not miſgoverned himſelf ſo far, as to make him unwor-
" thy of the Continuance of his Lordſhips Countenance and favourable
" Regard of him, that he could not be deſtituted of ſo comfortable Pro-
" tection, in his ſo needful time. But that if his Lordſhip ſhould find, that
" the Thing for which he was blamed, had been dutifully don by him, and
" to the good Service of Almighty GOD, of Her moſt Excellent Majeſty,
" as Defender of the Faith; and, under Her Highnes, to their Honours of
" Her Councel, and the Church; Which he ſerved by Bond of that Calling,
" which none (he alledged) while he dealt according to his Duty in it, could
" lawfully and without Offence to GOD, take from him: [as the Archbi-
" ſhop had done] Then he truſted, that as ſome had been means to ſtrike
" him down, ſo his good Lordſhip would be, as GOD's fatherly Hand,
" to ſet him up again. Wherefore in good Hope of ſuch iſſue, as might be
" honourable to GOD, and to his Lordſhip, as the worthy Means, profita-
" ble to his Church, and confortable to him in continuing of his Miniſtry,
" he beſeeched the Almighty more and more to ſanctify the noble Spirit he
" had endued his Lordſhip with: And ſo to direct him in his high and
" honourable State in this Life, as it might be incomparably encreaſt by
" participation of the Glory of his Kingdom in the Life to come. Writ
" from the *Temple* the 27. Day of *March*, 1586." Subſcribing himſelf,

His Lordſhips bounden

At Commaundement,

Walter Travers.

Thus did this Man uſe all his Eloquence and Flattery with this noble Lord, to controule what the Archbiſhop had don, and by the Power of that great Miniſter of State, to get himſelf reſtored to his Preaching again; which Calling as he wrot, none could lawfully deprive him of.

Exceptions taken by *Travers* to *Hookers* Sermon anſwered.

The very next Day after *Travers* had written this Letter, being *Sunday*, he heard the Maſter of the *Temple* preach there: And took great Exceptions to ſeveral Paſſages in his Sermon, as containing much Heterodox Doctrine; and forthwith diligently noted it down in Writing, the more to expoſe the Preacher: And then diſperſed his Notes to divers; and among the reſt, to the ſaid Lord Treaſurer. Now that the ſaid Maſter might not be wanting to himſelf, in vindicating his Behaviour in his Miniſtry to the ſaid Lord Treaſurer; and that he might be left to judge fairly on both Parts; he ſoon after ſent the Objections made by Mr. *Travers* againſt that Sermon, with his own Anſwers thereunto. That ſo that Wiſe and Pious Lord might weight and ſcan, whether he had juſtly accuſed his Doctrin, or no: Therein relating truly, what he had delivered to his Auditors; and what matter of diſlike the other had taken thereto: and ſubjoyning his own Vindication. This excellent Paper of this meek learned Man hath been already publiſhed by me elſewhere, to which I refer the Reader. But the ground of all the Conteſt was, that *Hooker* had ſaid, " That he doubted not, but that GOD was " merciful to Thouſands of our Fathers, who lived in *Popiſh* Superſtition. " For that they ſinned ignorantly. But we have the light of the Truth." To which *Travers* oppoſed, " That Salvation belonged to the Church of Chriſt: " And that we might not think, that they could be capable of it, who " lived in the Errors held and maintained in the Church of *Rome*, that " Seat of Antichriſt. Wherefore to his People God ſpake in this ſort, *Go* " *out of Babylon, my People*, &c.

Additions to the Life of *Hooker*.

This

This Man, diſliking the way of Ordination by Biſhops, according to the *Engliſh* Book, went over to *Antwerp*, and there was made Miniſter by ſome Elders and Miniſters, and namely, by *Villers* and *Cartwright*, in a private Congregation, after the Form of *Geneva*. Other *Engliſh* Men alſo fetched their Ordination thence: One by name, *Robert Wright*, Chaplain to the Lord *Rich*. This *Villers*, that thus took upon him to Ordain Miniſters, ſeems to be the ſame *Villers* that *Camden* mentions in his Hiſtory: That he knew him a Preacher in *France*; who came into *England* [I ſuppoſe, to avoid Perſecution] in a threadbare Cloke, and grew rich here by a common Collection for him, for reading a Divinity Lecture. He was afterwards Chaplain to the Prince of *Orange*; and of conſiderable Power with him. Who fearing leſt the Prince ſhould look towards the *Engliſh*, among other things, affirm d, That Queen *Elizabeth* had never a Martial Man, to whoſe Valour and Fidelity ſhe could intruſt an Army, but *Suſſex*: And he not much favouring the Proteſtant Religion. So that when, in the Year 1575. the Prince not finding himſelf ſtrong enough to withſtand the *Spaniard*, thought of flying to the *French*, the Queen ſent Her Ambaſſador [*Daniel Rogers*] to him, to diſſuade him. And by others ſhe ſent to him. But, by means of the Oppoſition of *Villers*, nothing was effected. This *Villers*, I ſuppoſe, went afterwards to *Antwerp*, and was Miniſter of a Reformed Congregation there: And undertook to give Orders to the *Engliſh* Puritans; as he did to *Travers*.

ANNO 1586.

Travers made Miniſter at *Antwerp*.

Villers Hiſt. Q. *Eliz.* p. 209.

And this was the Archbiſhops great Reaſon of his Diſallowance of *Travers*, and his Refuſal to reſtore him to his Miniſtry, *viz.* his Ordination at *Antwerp*, and his denying to receive the Orders of the Miniſtry according to the *Engliſh* Book of Ordination. But he, taking it for granted, that his Orders received in a Congregation of the Reformed Religion from the Hands of Reformed Miniſters, was lawful and good, argued, that he ought not to be Ordained again, to qualify him to perform his Calling of preaching the Goſpel. And for the Proof of this he framed divers Reaſons. Which he preſented in Writing to the ſaid Lord Treaſurer. Who ſent them to the Archbiſhop to peruſe, and examine the ſtrength of. And he again ſent them back to that Lord with his own ſhort marginal Animadverſions upon thoſe Reaſons; for the ſaid Lords Conſideration, and Satisfaction. Theſe *Reaſons* were prefaced with this Title: *A Note of certain Reaſons, which I humbly deſire may be throughly and indifferently conſidered, for ſatisfying that which is alledged againſt me, of having been made Miniſter at* Antwerp, *as a ſufficient Cauſe why I ſhould be reſtrained from preaching, except I become Miniſter again according to the Order here eſtabliſhed.* Theſe Reaſons of his in ſhort were: "That the making of a Miniſter, being once lawfully don, ought not by "the Word of GOD to be repeated. That Paſtors and Teachers of the "Church in the New Teſtament had in like manner by the ſame Word "their Calling to their Miniſtry. That the reiterating again in one Do"minion what was ſufficiently don in another, taketh from Chriſts Au"thority given him of GOD in all Places. That it made his Kingdom "like the Kingdom of an earthly Prince; as if it were bounded with cer"tain Limits. That the repeating the former Calling to the Miniſtry, "made void that former Calling. And conſequently ſuch Acts as were "don by him, as Confirmations, Marriages, *&c.* That repeating of one "Action of that nature, that by the Word of GOD was not to be rei"terated, made the repeating of all others, which were of the like nature, as "lawful. As, to be Baptized again, and married again to ſuch Perſons as come "into this Country after their Baptiſm or Marriage celebrated in another, "That the making void ſuch Actions, as were don in all the Churches of God, "gave dangerous occaſion of Schiſmes and Diviſions; ſince the Church of "GOD is one, and a Communion was to be maintained among all the Saints, "and in all the Churches. That the univerſal and perpetual Practice of all "*Chriſtendom*, in all Places and in all Ages, proved, that Miniſters lawfully made in any Church of ſound Profeſſion, ought to be acknowledged "ſuch in any other." And then he proceeded to particular Inſtances. As

The Archbiſhop excepts againſt *Travers*'s foreign Ordination.

His Reaſons for the Validity thereof.

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first, " In *Polycarp*, who being a Miniſter in *Smyrna*, arriving at *Rome*, at the " Requeſt of *Victor* the Biſhop there, and by the good Conſent of all, dealt " in the Miniſtry, and adminiſtred the Lords Supper. Many *Scotch* Men " and others made Miniſters abroad, had been acknowledged for ſuch here, " and executed their Miniſtry accordingly: And ſo did Mr. *Whittingham*: " Tho' he was the firſt that was called in Queſtion in this Caſe. And " laſtly, that by the Statute of the 13. *Eliz.* the Law appointed not any " formerly ordered, to be ordered again according to the Form eſtabliſh- " ed; but only to Subſcribe the Articles, to qualify them to officiate."

The Archbiſhops Notes upon *Travers*'s Reaſons.

The Sum of what the Archbiſhop obſerved and noted concerning theſe Reaſons, and in Confutation of them, was; " That he yielded it to be true, " that a Miniſter lawfully made, ought not to be made again; but yet " that *Travers* his School Maſters [meaning the Miniſters of the foreign " Presbyterian Churches, for which he quoted *Danæus* his *Iſagoge*] thought " and practiſed otherwiſe. That as to what was ſaid, that the Ordination " celebrated in one Dominion ought not to be reiterated in the Dominion " of another, becauſe this would be an Encroachment upon Chriſts King- " dom, having Authority given him by GOD every where; the Arch- " biſhop conſented; but added, That yet the *French* Churches practiſed " otherwiſe; admitting none of our Miniſters, ordained according to the " Laws of this Church, to exerciſe his Function among them, without a " new kind of Calling according to their Plat-form. To that Article, that " the repeating the Calling to the Miniſtry made void the former Calling, " and conſequently ſo were all ſuch Acts as were don before, as Confirma- " tions, Marriages, *&c.* the Archbiſhops Note was peremptory, That *this* " *was untrue.* To what was further ſaid, that then alſo all Acts of the like " nature muſt be reiterated, *viz.* That one Baptized or Married in one " Country, muſt upon his coming into another Country be Baptized or " Married there: The Archbiſhop denyed it by this ſhort Note, *viz. No-* " *thing like.* As to that Aſſertion, that Miniſters lawfully made in any " Church of ſound Profeſſion in Faith, were acknowledged ſuch in any " other; and this to be the univerſal and perpetual Practice; the Archbi- " ſhop made this only Exception; *Always excepting ſach Churches as allowed of* " *Presbytery, and executed it.* Then as to his Examples, this was the Arch- " biſhops Animadverſion, That Mr. *Travers* his Cauſe was far differing from " *Polycarps.* For he went not to *Rome* to be made Miniſter, but being or- " dained Miniſter according to the Order of the Church wherein he lived, " was ſuffered to execute his Function at *Rome.* But *Travers* miſliking the " Order of his own Country, ran to be ordered elſewhere, by ſuch as had " no Authority to Ordain him; to the Contempt of the Miniſtry of this " Church, and the manifeſt Maintenance of Schiſm. That he knew no ſuch " foreign Miniſters executing the Miniſtry here; but if there were, their " Cauſe was far differing from his. That Mr. *Whittingham* had he lived, had " been deprived, without ſpecial Grace and Diſpenſation: Altho' his Cauſe " and Mr. *Travers* his were nothing like. For he in times of Perſecution " was ordained Miniſter by thoſe that had Authority in the Church per- " ſecuted: But *Travers* in the time of Peace, refuſing to be made Miniſter " here at home, gadded into other Countries; to be ordained by ſuch as " had no Authority: Condemning thereby the kind of Ordaining Mini- " ſters at home. That the Laws of this Realm required, that ſuch as were " to be allowed as Miniſters in this Church of *England*, ſhould be ordained " by a Biſhop, and ſubſcribe to the Articles before him. Laſtly, Whereas " *Travers* had ſaid, That the laſt Archbiſhop of *Canterbury* was acquainted " with his manner of Calling to the Miniſtry; and ſo was the Biſhop of " *London*, and were contented he ſhould preach at the *Temple* (as he had " done now almoſt Six Years) and that the preſent Archbiſhop himſelf had " not taken any Exception againſt it: Our Archbiſhop ſaid, That this " was to abuſe their Patience: And that he never allowed of his kind of " Calling; neither could he allow of it." This is the ſum in ſhort of this Paper of Reaſons ſet down by *Travers*, in Plea for himſelf; and of the Notes of

of the Archbiſhop ſet in the Margin of that Paper. But the whole Papers, being ſomewhat long, I have laid in the *Appendix*. To which the diligent Reader may have recourſe. *ANNO* 1586.

To *Travers* we annex *Cartwright*, the Archbiſhops old Antagoniſt: With whom he had again now ſomething to do. Who being ſo averſe to the State and Conſtitution of the Reformed Religion in this Church, the Archbiſhop cared not, that he ſhould have any hand in defending of it againſt the Papiſts: Foreſeeing that, if he did, he muſt ſprinkle divers of his own Conceits and Opinions among his Arguments. Whereby he might do as much harm one way, as good another. *Numb.* XXX. The Archbiſhop forbids *Cartwright* to Anſwer the *Rhemiſts* Teſtament.

The *Rhemiſts*, to ſtop the Mouths of the Proteſtants, as well as they could, for their reſtraining the Common People the Uſe of the Scriptures, had made an *Engliſh* Tranſlation of the New Teſtament, ſet out with divers Annotations, vindicating their own Doctrines, as agreeing with thoſe Places of Scripture noted, and confuting thoſe of the Proteſtants, as contrary thereunto. This Work called for a ſound Anſwer, both in regard of thoſe Notes and of the Tranſlation it ſelf. Several Perſons there were that put *Cartwright* upon this Employment: Whereof many were of the *Puritan* Sect; and ſome again were Courtiers: And they probably did it to divert him from being troubleſome to the Church; and ſuppoſing his Labour might be better employed that way. The chief of theſe were a certain Earl [the Earl of *Leyceſter* I ſuppoſe] and Sir *Francis Walſingham*, the Secretary. Who in the Year 1583. (as the Publiſher of that Book informes the Reader) was one that not only incited him to the Work, but inſured him of ſuch aid as ſhould be neceſſary for his finiſhing of the ſame. To which purpoſe, he ſent him an Hundred Pounds towards the Charges; for the buying of Books neceſſary to read and examine; and for the procuring of Writers. This was about the Year 1583. as appeared by the date of *Cartwrights* Letter in anſwer to that Counſillors Motion, and to teſtify his receiving of the ſaid Sum. The ſame Year he was ſolicited very earneſtly to the ſame purpoſe by ſeveral learned Men of the Univerſity of *Cambridge*, as appears by a *Latin* Epiſtle by joint Conſent written to him. Which Epiſtle is printed before the Book; whoſe Names are ſubſcribed to it: All of them of the like Principles, *viz. Roger Goad*, *William Whitaker*, *Thomas Crook*, *John Ireton*, *William Fulk*, *John Field*, *Nicolas Crane*, *Giles Seintcler*, *Richard Gardiner*, and *William Chark*. The like Letters, exhorting him to this Work, he received from divers Miniſters of *London* and *Suffolk*; which for ſome perſonal and ſpecial Reaſons (ſaith the Publiſher) were thought fit to be concealed; [one may gueſs what thoſe Reaſons were] but were ready to be ſhewn on juſt occaſion. *Cartwright* hath divers Encouragements to do it. Confutation of *Rhemiſts* Tranſlation, pr. 1618.

Cartwright undertook the Work. But as he had theſe Friends and Encouragers; ſo he had Potent Adverſaries: From whom he met with ſuch Diſcouragements, that he was moved often to lay his Pen aſide, as he wrot in the Year 1586. to an Earl and Privy Counſellor of great Note; who before had writ him a Letter, to ſet himſelf reſolutely to this Undertaking. Hath others that diſcouraged him.

The Archbiſhop was another that oppoſed him therein. And from him he received a Commandment about this Year to deal no further in it. *Martin Marprelate* in his Libel taketh Notice of this Act of the Archbiſhops, as a mighty Crime: And maketh it one of the Conditions he propounded of Peace between the *Reverend and Worthy Mr.* Marprelate, *Gent.* (as he ſtileth himſelf) *and the Reverend Fathers his Brethren, the Lords Biſhops:* Namely, to ſuffer Mr. *Cartwrights* Anſwer to the *Rhemiſts* Teſtament to be publiſhed. And a ſecond Stroke he hath at the Archbiſhop elſewhere in the ſaid Book on the ſame account; Saying, "That he heard once from the Mouth of a "Man of great Learning [but of their own Party, no doubt] and deep "Judgment; who, having ſeen ſome part of this Mans Anſwer to the ſame "*Rhemiſts* and traiterous Rhapſody, gave his judgment thereof in theſe Words, "That, Mr. *Cartwright* had dealt ſo ſoundly againſt the Papiſts, that for "the anſwering and confuting of the Adverſary, that one Work would be "ſufficient alone. He further added, That the Adverſary was confuted by "ſtrange and unknown Reaſons; that would ſet them at their Wits End, "when *Marprelate* quarels with the Archbiſhop about *Cartwrights* Anſwer to the *Rhemiſts* Teſtament. p. 38, and 28

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" when they ſaw themſelves aſſailed with ſuch Weapons, whereof they ne-
" ver once dreamed, that they ſhould be ſtrucken." And then the Libel-
ler asketh, turning his Speech to the Archbiſhop, " Will your Grace re-
" ceive any elſe that are the Hinderers of his publiſhing of this Work?
" Stil bereave the Church of ſo worty a Jewel; nay, ſo ſtrong an Ar-
" mour againſt the Enemy?"

Epiſtle of ſome of the Univerſity to *Cartwright.*

It could not be well taken by the ſaid Archbiſhop, or the Friends of the Church eſtabliſhed, that the *Cambridge* Divines in their foreſaid Letter, had given ſuch Commendation unto *Cartwrights* former Works (which muſt be his Books againſt Dr. *Whitgift*) extolling his great Abilities from the Subſtance of his Writings; in theſe Words: " That it was not for every Work-
" man workmanlike to frame GOD's Tabernacle; but for *Bazaliel* and *Aho-*
" *liab.* Neither was every one to be raſhly thruſt forth into the Lords Bat-
" tles: But ſuch Captains were to be choſen out of *Davids* Worthies. Of
" which they acknowledged him to be, in former Battles undergon for the
" Walls of your City, *viz.* the Church. And that they doubted not, but if
" he would engage in this War, that he fighting for Conſcience and Coun-
" try, nay, for the moſt Holy Place of the Temple, would be able to tread
" under Foot the force of the *Jebuſites, &c.*" By the *Walls* of the Church meaning the outward Government and Diſcipline of it. And for his fighting for theſe Walls, theſe Epiſtolers gave ſuch high Commendations unto him.

Non Cujuſvis eſt è vulgo artificis affabrè conficere Tabernaculam Dei, ſed Bezalielis & Aholiabi. *Nec quivis in bella Domini* temerè *intrudendus, ſed è fortibus* Davidis *deligendi duces.* Qualem cum te *agnoſcimus ex ſuperioribus prælijs pro Civitatis noſtræ,* Eccleſiæ *muris ſuſceptis,* non dubitamus, ſi hoc *Certamen inire velis,* &c.

In ſhort, by reaſon of the Oppoſition *Cartwright* met withal, eſpecially from the Archbiſhop for the Cauſes aboveſaid, his Book was neither fully finiſhed; nor publiſhed at all in the Queens Reign: Till the Year 1618. and then privately printed, having been finiſhed with ſome few Chapters in the *Revelations* (left undon) by Dr. *Fulk*; the Place, and Name of the Printer being omitted: With this Title, *A Confutation of the* Rhemiſts *Tranſlation, Gloſſes, and Annotations on the New Teſtament: So far as they contain manifeſt Impieties, Hereſies, Idolatries, Superſtitions, Profaneneſs, Treaſons, Slanders, Abſurdities, Falſehoods, and other Evils,* &c. *By the Reverend, Learned and Judicious Divine,* Thomas Cartwright, *ſometime Divinity Reader of* Cambridge. Some particular Exceptions the Archbiſhop took to his Anſwer to the Preface of that *Rhemiſh* Teſtament (which he communicated to the Lord Treaſurer) which we ſhall ſet down under the Year 1590.

The Archbiſhops Kindnes to Mr. *Fox* for this Fathers ſake.

I inſert here an Inſtance of the particular Honour and Reſpect the Archbiſhop had for the Reverend Mr. *John Fox*, the famous *Martyrologiſt*. Who as a Reward from the Queen, had the Leaſe of *Shipton* under *Wichwood* in *Oxfordſhire*, given him, being a Prebend, belonging to the Church of *Sarum*, with a Manour annexed. This Leaſe Mr. *Fox* gave this Year (the Year before his Death) unto his eldeſt Son *Samuel*, upon his Return home from his Travels abroad; which was about the End of *June*: As I find it by him written in a Journal of his own. But *Piers* Biſhop of *Sarum*, a Court Biſhop, as he and the Queens Almoner, had begged it of her to collate to it; having, as he reckoned, the greateſt Propriety in it; and accordingly had the Grant of it. Whereupon Mr. *Fox* applied himſelf, in his Fathers Name, to the Archbiſhop, declaring his Caſe. Who thereupon preſently gave him a Letter dated *July* the 14th. to the Biſhop. And the Biſhop as readily granted his Requeſt, out of a due Senſe of a Man, that had ſo well deſerved of the Church for his vaſt written Labours of the Hiſtory of this Church, and the Perſecutions of the true Profeſſors of it: Nay, and more than his Requeſt. For he promiſed to ſettle an Exhibition upon Father *Foxes* ſecond Son; whoſe Name was *Thomas*, bred up in *Kings* College *Cambridge*; and, when he was capable of it, of a Prebend in his Church of *Sarum*. But he Studied Phyſic, and afterwards became an eminent Phyſician in the College at *London*. For to this Tenour did the Biſhops Anſwer to the Archbiſhop run, dated the ſame Day with the Archbiſhops to him.

Thomas Fox.

" Grace

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The Bbiſhop of *Sarum*'s Letter to the Archbiſhop in Favour of *Fox*.

" Grace and Peace from God the Father, *&c.* That he had received " his Graces Letter in behalf of Mr. *Fox* his Son, for that Prebend of *Ship-* " *ton :* The Grant whereof Her Majeſty had already made unto him: Be- " cauſe it was a Prebend belonging to the Church of *Sarum*, in reſpect where- " of he laid (as he ſaid) ſome Claim unto it. That he thought good to pro- " cure the Diſpoſition of it into his own Hands. That nevertheleſs ready " he was to the utmoſt of his Power, to pleaſure that good Man Mr. *Fox*. " And that to this Point his Son, the Bearer hereof, and himſelf were grown. " Firſt, becauſe he thought ſome blemiſh to be in the Leaſe, for want of " Confirmation of the Dean and Chapter before the Death of Mr. *Randal*, " (to whom the Leaſe was made) he promiſed him either to confirm the " ſaid Leaſe again, or to make him a new one, if this miſliked him. For " that him, upon whom he [the Biſhop] meant to beſtow the Prebend, and " was his Domeſtick Chaplain, and to Marry his Niece very ſhortly, he " was ſure of in this Matter, to be at his Commandment; and he had pro- " miſed already the performance thereof before him unto *Samuel Fox*. The " Biſhop added moreover, that he had promiſed him to beſtow ſome other " Prebend upon his younger Brother, as ſoon as any fell void, after he was " capable of it. And in the mean Seaſon to give him ſome Exhibition " quarterly towards his Maintenance in the Univerſity. And this (he ſaid) " he truſted would ſatisfy his Grace and Mr. *Fox*. If not, that upon the " underſtanding of his Graces further Pleaſure therein, he ſhould be con- " tent to yield further to his better Contentment." And thus he leſt the Archbiſhop to Gods merciful Tuition. From his Houſe at *Sarum*. Subſcribing himſelf,

His Graces to Command in Chriſt,

Jo. Sarum.

The Biſhops value for *Foxes* Martyrology.

This was the Judgment and venerable Eſteem the Archbiſhop and Churchmen, in thoſe Days, had of that Reverend and learned Confeſſor, and his Labours. So uſeful, as they judged, that our Archbiſhop openly in Print (in his Anſwer to *Cartwright*) confeſſed, that he had read over Mr. *Foxes Acts and Monuments* from one End to the other: How low ſoever the Eſteem of him grew afterwards among ſome, even of the Clergy.

S. Fox's Journal.

I find Mr. *Samuel Fox* quietly poſſeſſed of, and enjoyed this Leaſe of *Shipton :* And ſometime lived there; and in the Year 1590, on New Years Day Eve (the ſame Day Thirty Years whereon himſelf was born) was born into the World in the Parſonage Houſe of *Shipton*, his eldeſt Daughter *Anne*, by Mrs. *Anne Leveſon*, whom he married the Year before, in the Houſe of Sir *Moyle Finch* at *Eaſtwel* in *Kent*; and being then Steward to Sir *Thomas Heneage*, Knt. Vice-chamberlain to the Queen.

CHAP.

ANNO 1586.

CHAP. XVII.

A Parliament. The Puritans bring in a Bill and Book. The Oppoſition it met with. Two notable Papers of Arguments to this Purpoſe; ſuppoſed of the Archbiſhops drawing up. The Houſe Petition the Queen for the new Model. Her notable Anſwer. Matters tranſacted in the Convocation. Their Benevolence. Their Subſidy. The Province of York *grant the ſame. Their Petition to the Queen. The Clergies Adderſs to Her; with a Tract againſt the new Model. Puritan Miniſters engage themſelves by Subſcription to the* Diſciplin. *Obſervations upon it. Of their Reſolution to ſet it up by Force.*

A Bill and a Book brought into the Parliament.

IN the Parliament that ſat this Year, 28. *Eliz. Octob* 29, called together by the Queen, chiefly for the thorow Examination of Matters concerning the *Scotch* Queen, (when our Archbiſhop with the Lord Treaſurer, and Lord Steward were Commiſſioners in the Queens Name) the diſaffected to the preſent Eccleſiaſtical Government and Worſhip, laboured earneſtly again, as they had don in the laſt Parliament, to bring their Ends to paſs. And for that Purpoſe brought in a Bill, and a Book, *Febr.* 27. And ſome of the Members made Speeches, (that this Deſign might go down the better) touching the neceſſity of a learned Miniſtry, and for Amendment of things amiſs in the Eccleſiaſtical State. And in order thereunto offered that Bill and Book written. The *Bill* contained a Petition, that it might be enacted, That all Laws then in force touching the Eccleſiaſtical Government might be void: And that this *Book*, which was another Form of Public Prayer and Adminiſtration of the Sacraments, with divers Rites and Ceremonies, might by only uſed in the Church, inſtead of the old one. And it was motioned, that the Book might be read. Whereupon the Speaker of the Houſe ſaid, That Her Majeſty before that time had commanded the Houſe not to meddle in this Thing: And that ſhe promiſed herſelf to take order in thoſe Matters of the Church, he doubted not, to the good Satisfaction of all her People: And ſo deſired them to ſpare the reading of it. But notwithſtanding the Court would have it read: But when they were ready to hear it, *Dalton*, a Member, preſently ſtood up, and ſaid, "It was "not meet to be read, in that it appointed a new Form of Adminiſtration "of the Sacraments, and Ceremonies of the Church, to the Diſcredit of the "Book of Common Prayer, and the whole State. And added, that he thought "this would bring Her Majeſty into indignation againſt the Houſe, thus to "enterprize the dealing with thoſe things which Her Majeſty eſpecially had "taken into her own charge and direction. But ſeveral others notwithſtanding ſpake earneſtly for the reading of it." But the hour being paſt, the Houſe broke up: And neither the Petition, nor Book was read. And the Queen ſent to the Speaker for both. In the beginning of *March*, it was moved again by Mr. *Wentworth*. And divers of thoſe Men that were ſo earneſt for it were ſent to the *Tower*, after their having been ſent for to the Privy Council. Which ſome of the Parliament thought an Infringement of their Liberties. But Sir *Chriſtopher Hatton*, Vice-Chamberlain a Privy Counſellor, told the Houſe, that thoſe Gentlemen, he ſuppoſed, were committed not for any thing that concerned the Buſineſs or Privileges of the Houſe; but for ſomething elſe: As 'tis likely, for encroaching upon the Queens Title and Prerogative,

D'Ewes Journal. p. 410. a

Dalton.

Wentworth.

Prerogative, as ſupreme Governour in Cauſes Eccleſiaſtical, and intermeddling with Matters touching the Church, which Her Majeſty had ſo often inhibited, as cauſing much Diſputation, and meetings between the two Houſes in former Parliaments, to the hindrance of public Buſineſs. *ANNO* 1586.

There is a Speech againſt this *Bill* and *Book* preſerved in one of the MS Volumns in the *Lambeth* Library, intitled *Memoirs of Affairs in Church and State in Archbiſhop* Whitgifts *Time*; the Speaker thereof not named; but I conjecture upon ſome Reaſons, that it was drawn up by the Archbiſhop, and delivered in the Houſe by Sir *Chriſtopher Hatton*, ſince he did not uſe to be ſilent in theſe Matters. And on account of the great weight of it; and being omitted in *D'Ews* his *Journal* of Parliaments, I ſhall here ſet down the Contents of it, *viz.* "That whereas the Book and Bill had been greatly "commended, and through manifold Buſineſs, his Study in the Scripture "went little further than what concerned the Information of a true Chriſti- "an in matters as well of Faith as Manners: Beſides, that he always deemed "it a ſpecial Part of Chriſtian Sobriety, for every Man to contain him- "ſelf within the bounds of his own Vocation; and not to preſume too "much upon his own knowledg, to diſpute and determine Eccleſiaſtical "Matters; appertaining rather to learned Doctors, and grave Fathers of "the Church; but yet a great part of this deſired Reformation of the "Church came within the Compaſs of his Profeſſion, touching Matters of "State; he craved therefore their heedful Regard, while he ſhould open "to them ſundry Points of great Conſequence." And then he began firſt to ſpeak, "Of the Reformation, begun in *Edward* the Sixth's Time, and "continuing under Queen *Elizabeth*: As conſiſting in the Eſtabliſhment of "three Things. I. Of a true Government of the Church, greatly corrupted, "and falſely uſurped by the Biſhop of *Rome*. II. Of the pure Doctrine of "Chriſt by a ſound Reformation and Purgation thereof from Popery. And "III. Of a godly Order for publick Prayer and Adminiſtration of Sacra- "ments, with other Rites and Ceremonies, inſtead of Popiſh Maſs, barba- "rous Service and other Corruptions."

A Speech in the Houſe againſt the Bill and Book. MSS *Lambeth.*

Then he proceeded to ſpeak of the Reformation in general "That it "was made upon the moſt grave Conſideration by the chief Doctors and "Fathers of this Church: That it had been often fined and refined; and "by Her Majeſty at length brought to ſuch perfection, as the Profeſſion "of this Reformed Church in *England* had been, ever ſince, the chief Key "and Stay of true Religion in all the Reformed Churches in Chriſtendom. "What joy (added he) was once in *England* for this Reformation? How many "Letters had been written hither by Strangers to congratulate the Since- "rity and Happineſs thereof? And how many Chalenges had been made, "and Books written in defence of the ſame?" Then he came more particularly to handle that Part, which touched the Government of it. And therein he fell into the Conſideration of the new Book, ſhewing the Danger and Inconvenience of many Particulars of it. But I refer the Reader to the Peruſal of this excellent Paper in the *Appendix:* Wherein the true State of the Caſe between the New-Reformers, and thoſe that ſtuck to the Reformation as it then ſtood, is ſhewn: And which being found among Archbiſhop *Whitgifts* Papers, and of his Secretaries Hand, I am very inclinable to think was of the Archbiſhops own compoſing, as the Subſtance of ſuch Arguments as were proper to be uſed againſt this Bill and Book; both which ſeem to have been read afterwards, tho' endeavoured to have been ſmothered at firſt. For in this Speech are ſeveral Particulars of the ſaid Bill and Book ſpecified, and animadverted upon: which ſuppoſeth them to have been read. As, that the Book was called a *Form of Service*, but in truth it was none, as being left to every Miniſters Choiſe to uſe that, or the like to it. That the whole of the Book for the Public Exerciſes, was only a Service to be uſed before and after Sermon. That it permitted not the Confeſſion to be ſaid in the Church at all As for the Offices for Baptiſm and the Lords Supper, the Miniſter was to pray and to miniſter Thanks *in ſuch Words, or*

The Reformation commended.

No. XXXV.

The *Book*, a Form of Service.

ANNO 1586.

the like in effect. So that all or the moſt part was left to the Miniſters Spirit. That in the Creed, they did in effect abrogate the Article of the *Deſcent of Chriſt into Hell.* That of the 39 Articles of Religion, they threw out three, *viz.* the 34. of *Traditions*; the 35. of the *Homilies*; and the 36. of *making of Biſhops and Miniſters.* That they took away the Right of Preſenting to Benefices from the lawful Patrons, and ſettled them upon their *Elders.* That they took away Impropriations from the Laity, and ſettled them upon the Miniſters. That they leſſened the Queens Revenues, by taking away her Impropriations too: And it was to be feared, her Tenths and Firſt Fruits, according as their greatly admired Book of *Eccleſiaſtical Diſciplin* directed. That the Calling of Archbiſhops and Biſhops was not agreable to the Word of GOD, *&c.*

There be alſo in the ſame MS. Volumn, one or two Tracts more to the ſame purpoſe; one againſt this New Diſciplin, now ſo violently puſhed on; and the other in behalf of the preſent Conſtitution of the Church drawn up, I make little doubt, by the Archbiſhop, either to be made uſe of in the Parliament Houſe by ſome Members, now at this Critical time, when all was in ſuch Danger; or for the Lord *Burghleys*, or the Queens own Peruſal. And that we may once for all ſee the Merits of this Cauſe, wherein the Archbiſhop was ſo earneſtly concerned, I ſhall here faithfully tranſcribe them from the Original, of his Secretaries Hand.

The former Tract was intitled, *Certain Miſchiefs enſuing the* Puritans *Demands and Plat-form*; in Ten Articles.

A Tract againſt the Demands and Platform of the *Puritans.*

I. "It overthrows her Majeſtys *Supremacy:* Which conſiſts chiefly in theſe "three Heads, *viz.* Her Title and Supreme Government over all Perſons "and CauſesEccleſiaſtical. That no Law be made and put in practice, without "her particular Aſſent. That the Appellation in Cauſes Eccleſiaſtical be "made to her Highnes Chancery; as it was before to the Pope. All three "muſt in effect be aboliſhed.

"For the Firſt, they ſay, the Prince, being no Elder, is in the number "of thoſe, *Qui facile debent pati ſe regi & gubernari:* And not the Supreme "Governour.

"For the Second, The making of all Eccleſiaſtical Laws they aſcribe to "the Senate wholly: And do give to the Prince Authority only to puniſh "ſuch as offend their Orders. Which is indeed to give her Highnes Govern-"ment *in Perſonas tantum, non in Cauſas; & Poteſtatem facti, non juris.*

"For the Third; Their Appellations ly from the Elderſhip to a Conference: "From that to a Provincial; from that to a National Synod. Which muſt "definitively end all.

II. "It taketh from her Majeſty that part of her Prerogative Royal, where-"by ſhe is Patron Paramount of all the Benefices in *England*, accruing to "her by Lapſe, or otherwiſe.

III. "It taketh from her Majeſty and all other of the Laity that part of "their Inheritance, whereby they preſent unto Eccleſiaſtical Livings. *Jus* "*Patronatus.*

IV. "They hold it unlawful to pay to her Majeſty the Firſt Fruits and "Tenths of their Livings: Or that either her Majeſty or any Layman ſhall "have in their Poſſeſſion any Impropriation.

V. "They require to have more Colleges built, for the encreaſing of that "number, which is to fill their Presbyteries: And that all the Biſhops Li-"vings, and ſuch Lands as appertained heretofore unto Abbies, may partly "be employed that way, and partly to the better maintenance of their Preſ-"byteries.

VI. "It overthroweth both Archbiſhops and Biſhops: And ſo conſequent-"ly one of the chief Degrees of the Eſtate of this Realm; deſiring, as of "neceſſity, an Equality of Miniſters.

VII. "It overthroweth all the Eccleſiaſtical Conſtitutions, Laws and Or-"dinances, which have been made ever ſince the Apoſtles Times. That ſo "they may make ſuch other, as ſhall be thought meet in every Congregation.

VIII. "It

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VIII. " It overthroweth a great Part of the Common Laws and Statutes; " as, beſides thoſe which depend upon her Majeſtys Supremacy, the Statute " of *Mortmain*, *&c.* If this Plat-form ſhould go forward, it may boldly be " averred, that one whole Mans Life of Parlaments would not be ſufficient to make new Laws, which might bring it to any tolerable State of " Government.

IX. " It overthroweth the preſent Diviſion of this Land into Pariſhes, and " requires a new one to be made, anſwerable to their Fancies.

X. " It maketh her Highnes ſubject to their Excommuncations: And ſo, " conſequently, is not unlikely to prove a Matter of great Danger. For " if her Majeſty ſhould be excommunicate; and not yield thereunto, the " chief Authors of this Plat-form do affirm, that then *Lege Feudorum*, which " they ſay holdeth in Kingdoms, her Majeſtys Subjects, or any others are " freed from their Oaths of Fidelity.

" What dangerous Propoſitions the chief Patrons of this new diviſed Government have publiſhed of late Years; how natural born Subjects may " rebel againſt their Prince, Depoſe him and Execute him, every Man " knows, who have read the Books intitled, *De jure Magiſtratus in Subditos*; " Buchanan, *De jure regni apud Scotos*; and *Junius Celta* his Book intituled, " *Vindictæ contra Tyrannos.*

" It condemneth the Government of the Church ever ſince the Apoſtles " times; and containeth many more ſtrange Aſſertions, and ſome Impoſſibi- " ties.

Ne Sutor ultra Crepidam.
Malum benè poſitum nè moveas.

Another Tract in favour of the preſent Eccleſiaſtical Government

And as the Plat-form was in this Paper notably and ſubſtantially confuted: So the Archbiſhop (as I preſume him the Writer, with the aſſiſtance of ſome Civilian) compoſed another learned Diſcourſe to prove the preſent Government of the Church, as it then ſtood, to be right, neceſſary and expedient; and if any Thing were amiſs therein, what regular Courſe was to be taken quietly to reform. This Diſcourſe went upon theſe Heads: *viz.* I. That the preſent Form of our Eccleſiaſtical Government in *England* is godly and neceſſary. II. That the Ordinances of our Church, and the Means appointed by Law for their Execution, are good and commendable. III. That if any thing be generally amiſs in Eccleſiaſtical Affairs, it appertaineth, under her Majeſty, unto the Clergy in the Convocation or Synod, to be reformed. IV. That when Orders are agreed upon by the Clergy, and confirmed by her Majeſty; thoſe Men ought to be puniſhed that wilfully oppoſe themſelves, and will not obey them. And then the Concluſion is,

Lamb. Library. Vol. *Memoirs.*

" Therefore ſith the preſent Government is lawful, let us embrace it: " The Orders being ſingular, let us obey them. If any Defect be, let us " refer the ſupply thereof unto the Convocation Houſe. And laſtly, when " Orders and Laws are made, let us labour they may be obſerved, and perſuade Men they may not do what they liſt upon every vain Suggeſtion " of an idle brain. *Non eſt ſingulis concedendum quod per Magiſtratum fieri poteſt*; *nè occaſio ſit majoris tumultus*; *Regula juris.*

" To conclude, let us interpret every thing to the beſt. The Laws, the " Prelates, and her Majeſty mean wel. And then as the Law ſaith, *Non dubium eſt in Legen committere eum, qui verba Legis amplexus, contra Legis nititur voluntatem.* Cod. Lib. 1. de Leg. & Conſt. Leg. 5."

The Queens Anſwer to the Petition of Parliament for the new Model. MSS. *Lambeth.*

Let me add, that the zelous Members in this Parliament ſeemed to have ſtretched this Matter, even to the addreſſing the Queen in behalf of this new Model. For ſuch a Petition there was, tho' the Author of the *Journal* of Parliaments is ſilent of it. For the Queens Anſwer to them, I have met with in an authentic MS. Which (becauſe ſhe appeared not herſelf in Perſon this Seſſions of Parliament) was delivered to the Houſe by one of her Court: *viz.* " Her Majeſty is fully reſolved, by her own reading and Princely Judg- " ment, upon the Truth of the Reformation, which we have already; " And mindeth not now to begin to ſettle her ſelf in Cauſes of Religion.

ANNO 1586. " Her Majeſty hath been confirmed in her ſaid Judgment of the preſent " Reformation, by the Letters and Writings of the moſt famous Men in " *Chriſtendom*, as well of her own Dominions, as of other Countries.

" Her Majeſty thinks it very inconvenient and dangerous, while our " Enemies are labouring to overthrow the Religion eſtabliſhed as falſe and " erroneous, that we, by new Diſputations, ſhould ſeem our ſelves to " doubt thereof.

" Her Majeſty hath fully conſidered, not only of the Exceptions that are " made againſt the preſent Reformation, and doth find them frivolous; " but alſo of the *Plat-form* that is deſired, and accounteth it moſt prejudi- " cial unto the Religion eſtabliſhed, to her Crown, to her Government, and " to her Subjects.

" Her Majeſty thinketh, that tho' it were granted, that ſome Things were " amiſs in the Church, yet ſeeing ſhe is fully perſuaded, and knoweth it " to be true, that for the very Subſtance and Grounds of true Religion, no " Man living can juſtly controul them; to make every day new Laws in " Matters of Circumſtances, and of leſs Moment, (eſpecially touching Re- " ligion) were a means to breed great Lightnes in her Subjects, to nouriſh " an unſtayed Humour in them, in ſeeking ſtil for Exchanges. *Malum eſt* " *& Reip. noxium, aſſuefieri homines ad facilitatem mutandarum Legum.*

" If any thing were amiſs, it appertaineth to the Clergy more properly, " to ſee the ſame redreſſed. *Unicuique in ſua arte credendum. Quam quiſq; no-* " *rit artem, in hac ſe exerceat. Navem agere ignarus navis timet.*

" Her Majeſty takes your Petition herein to be againſt the Prerogative " of her Crown. For by their ful Conſents, it hath been confirmed and " enacted (as the Truth herein requireth) that the full Power, Authority, " Juriſdiction and Supremacy in Church Cauſes, which heretofore the Popes " uſurped and took to themſelves, ſhould be united and annexed to the Im- " perial Crown of this Realm".

The Convocation, Extract of Convocat. Rev. F *Atterbury*, D. D. nunc Ep. *Roff.*

And now with the Parliament we will give ſome ſhort Account of the *Convocation*; which began to ſit *Octob.* the 16th. by vertue of the Queens Writ to the Archbiſhop. Who iſſued his Commiſſion to five Biſhops, the Vicar General, and Dr. *Dunn:* And it was prorogued to the 24th of *October* following. At the fourth Seſſion, *November* 4. Dr. *Redman* Archdeacon of *Canterbury* was preſented Prolocutor. The Archbiſhop then gave a general Commiſſion to five Biſhops, to Dr. *Redman* beforeſaid, Dr. *Aubery* Vicar General, Dr. *Goad* [*Goodman*] Dean of *Weſtminſter*, and Dr. *Dunn*, Doctor of Laws, to act in his Abſence.

Things tranſacted therein

At another Seſſion, *viz.* Seſſion 8. *November* 16. At a Conference with the Lower Houſe, the Archbiſhop gave Intimation to Preſent, if any Biſhop had ordained or inſtituted any unworthy Perſon, or any Breach of the Canons: That it might be reformed.

Seſſion 13. *December* 2. Articles were brought in for the Encreaſe of Learning in inferiour Miniſters. Which were not the ſame with thoſe that were brought in in the former Parliament time. But may be ſupplied from the Regiſter: Being not elſewhere to be found as I know of: Intituled, *Orders for the better Encreaſe of Learning in the inferior Miniſters, and for more diligent Preaching and Catechizing.* Wherein certain *Exerciſes* were appointed to the Miniſters for their Improvement in the Study of Divinity. Theſe Orders conſiſting of divers Articles may be ſeen in the *Appendix*. And two Scedules were then brought from the Lower Houſe, (in purſuance, no doubt, of the Archbiſhops Intimation.) Firſt, A Complaint of Diſorder in *Norwich* Dioces, *viz.* I. That there was no obſervation of the Canons. II. That unworthy Perſons were Ordained, and Inſtituted. III. Penances were commuted by Eccleſiaſtical Judges, IV. Chancellor and Commiſſaries catched at Cauſes, who ſhould get moſt. V. Excommunication denounced for Trifles. VI. No Care was had of the Poor, and orderly painful Preachers were diſcharged; the diſorderly promoted, and made Reformers. VII. Exaction of Fees. VIII. Preaching without Licence. Whereupon it was deſired, that none might preach by Licence, unleſs he conformed to the Book of Common Prayer, and uſed it in all his Adminiſtrations. And IX. A Reſtraint of *Prohibitions* was prayed, and a Regulation of Fees.

No. XXXII

Complaint of Matters amiſs in *Norwich.*

The

The other Scedule was intitled, *Suffolk Archdeanconry particularly*. I. The Communion not at all, or but in part uſed and obſerved. II. The wearing of the Surplice refuſed. III. Holy Days not obſerved. IV. The Communion was received by many ſitting; aad thoſe that conformed to the Church called *Time-ſervers*. V. Stipendiary Preachers and Curats mutinous and diſorderly. VI. Queſt-men were faulty in not preſenting Non-comparents, Contumacious, and ſuſpended, [Perſons.] ANNO 1586. *Suffolk* Archdeacony.

The Convocation was prorogued by the Archbiſhop to *February* the 17th, On which Day it was held at St. *Pauls London*. Seſſion 3. *March* the 3d. The Archbiſhop at a Conference propounded to the Clergy the granting to the Queen a Benevolence, beſides a Subſidy granted already. To which the Biſhops and Lower Houſe aſſented. The Subſidy was one ſingle Subſidy of Six Shillings, payable yearly at Two Shillings *per* Pound *per Annum*. The firſt Payment to be *October* the 2d 1588 Seſſion 4. *March* the 4th. Was a Draught of a grant of a Benevolence of Three Shillings *per* Pound, brought up from the Lower Houſe, to be paid at three payments yearly. The firſt payment to be *May* the 1ſt. 1587. This Benevolence was preſented to the Queen in a very humble dutiful manner in Writing, bearing date the ſame Fourth Day of *March*, by the Archbiſhop and ſigned with his Seal. Therein, "Thankfully remembring her Majeſties manifold and great Benefits, that "all the Realm received by the Bleſſing of GOD, under her happy and "peaceable Government: And they of the Clergy eſpecially, by her princely "Care of them. Whereby they enjoyed not only their Lives and Livings, "but the free Exerciſe of their Miniſtry and Function, the true Preaching "of the Word of GOD, and the ſincere Adminiſtration of the Sacraments. "And that they ſeeing the infinite Occaſions, that through the execrable "Malice of the Enemies of the Goſpel, did daily ariſe, whereby ſhe was "driven to many extraordinary Expences, for the neceſſary Defence of the "Goſpel, and her own Dominions; in Token of their dutiful and thank-"ful Hearts with one joynt Conſent, over and above one Subſidy of Six "Shillings in the Pound, granted to her and her Heirs and Succeſſors; they "yielded to her Highnes Perſon only, a Benevolence or Contribution of "Three Shillings in the Pound beſides. All Vicarages under the Value of "Ten Pounds, all Lands, Revenues, *&c.* belonging to either of the Univer-"ſities, or the Colleges and Halls and Houſes of Students in the ſame, or to "the Collegiate Church of *Weſtminſter*, the Free Chapel or College of *Wind-"ſor*, *&c.* or to any Holy-houſe, Hoſpitals or Grammar Schools, *&c.* ex-"cepted." The whole Inſtrument may be found in the *Appendix*: Which may ſhew the Method of the Clergies Grants of Benevolences and Contributions in Convocations in former time: wherein they prayed her Majeſty to aſſent to the ſame Grant by her Letters Patents: And likewiſe to Licence them in the Convocation to make Orders and Decrees for the better Levying and Payment thereof. And accordingly the Queen iſſued out her Letters Patents under her Great Seal. Which Letters are exemplified in Dr. *Atterburies* Book of Convocations. The Clergies Subſidy. And Benevolence to the Queen. No. XXXIII. Rights, *&c.* of an *Engliſh* Convoc. p. 642.

To which I may add, that the Clergy of the other Province now ſitting in Convocation at *York*, granted the ſame Subſidy and Benevolence on the 9th of *March*; and the Payments to begin at the ſame time with thoſe agreed on in this Convocation. As appears by this Letter from the Preſidents of that Convocation in the North to the Biſhops of that Province, *viz.* of *Durham*, *Cheſter* and *Carliſle*, then I ſuppoſe come up to the Parliament: "Our Duties unto your Lordſhips remembred. In the Convocation of the "Prelates and Clergy of this Province of *York*, holden here the 9th of this "inſtant *March*, according to our bounden Duties; with the Advice and "Conſent of your Proctors, and their Subſtitutes; We have not only grant-"ed unto her Majeſty a Subſidy of 6 *s.* of every Pound of our Eccleſia-"ſtical Promotions and Livings in this Province, payable in three Years; "the firſt payment to be due the Second of *October*, 1588. and ſo yearly; "but alſo a Contribution or Benevolence unto her Highnes Perſon only, of "Three Shillings of every Pound of our ſaid Promotions and Benefices, to be The Province of *York* grant the ſame. Pap. Office.

ANNO 1586.

" be likewiſe paid in three Years; the firſt Payment to be due the Firſt of " *May*, and ſo yearly, *&c.* Unto which Grant of Benevolence her Majeſty " hath not only yielded her Royal Aſſent with Acceptation and Allowance " thereof; but alſo hath Licenced and Authorized us in our Synod or Con- " vocation, to ordain, deviſe and make Decrees and Orders for the true " Collection.

York, 24th of *March* 1586. *Matthew Hutton.* *William Palmer.*

The Archbiſhops Exhortation to the Clergy.

Seſſion 7. *March* the 10th. The Archbiſhop, by the Queens Command, thanked the Clergy for their Benevolence. And warned the Archdeacons to be vigilant againſt diſorderly Clarks; and that in regard of the Houſe of Commons, who had ſet ſo hard upon the Clergy. And to take care that Preachers preached to edifying; not Matters of State. Then the Prolocutor prayed, that the Articles agreed on by the Biſhops, formerly mentioned, for the Encreaſe of Learning in inferior Miniſters, might be read. Which was don. And then the Archbiſhop exhorted all the Clergy to do their Duty.

Seſſion 10. *March* the 15th. The Engroſſment for the Benevolence, and the Ordinances for the Collection thereof were brought in, and conſented to by both Houſes. Then the Lower Houſe beſeeched the Lords the Biſhops, to be careful of their Ordinations: And to provide that their Officers took not exceſſive Fees. And that they would force every inſtituted Perſon within a certain time to take Inductions, or elſe to ſequeſter the Profits.

Seſſion 14. *March* the 24th. Came the Queens Writ to diſſolve the Convocation, And it was accordingly then diſſolved. The Biſhop of St. *Aſaph*, and all others under Suſpenſion, (as it ſeems for Abſence) abſolved. And the Archdeacon of *Canterbury* had a Mandate from the Archbiſhop, appointing him Collector of the Benevolence.

The Clergies Petition to the Queen when they granted the Subſidy.

As for the Subſidy which the Clergy in this Convocation alſo granted, it was confirmed by Act of Parliament, tho' the Benevolence were not. And as it was uſual for the Clergy upon theſe Grants to the Queen, to petition her Majeſty for ſome Favours, or Redreſſes of Injuries then ſuffered; So I find ſuch a Petition now (or the laſt Subſidy before this, I cannot determine which) put up to her by the Upper Houſe, upon the Deſire of the Lower; for remitting of Lapſes, and pardoning Irregularities. And the Motions they deſired the Archbiſhop and Biſhops to make in their behalf were as follows: " With how great hatred the Common ſort of Men are

Cotton Librar. Cleopatra. F. 2.

" enflamed againſt the Miniſters of the Church; how watchful for the halt- " ings of their Leaders; and how narrowly they ſift every Syllable of the " Statutes; by which Eccleſiaſtical Livings become void daily; and con- " tinual Examples declared unto them. If we compare (as they went on) " the Charges of Eccleſiaſtical Perſons in theſe our Days with the Immuni- " ties they have heretofore enjoyed: If it be conſidered with what cold " Devotion all Tiths are paid: If we ſet before our Eyes, how hard it is, " to wring a free Preſentation from a Lay Patron: If it be remembred, how " much every Rectory wants of that it hath been worth heretofore, by " reaſon of the taking away of Offertories, laying down of Tillage, and " Non-payment of Tiths Perſonal; it will appear, that a Benefice of 20 *l.* " in the Queens Books, will now more hardly ſuſtain the Incumbent, than " heretofore a Benefice of 10 *l.* WHEREFORE ſeeing the great Charges of " Eccleſiaſtical Perſons muſt needs encreaſe, in regard of the Malice of the " foreign Enemy; and the Charity of Men towards our Calling is like to de- " creaſe: As alſo, for that unto many poor Miniſters the Encumbrance " growing by pretended Lapſes, grounded for the moſt part upon falſe " Surmiſes, hath been more hurtful than all the Payments to her moſt ex- " cellent Majeſty: MAY it pleaſe this honourable Synod, that the Reverend

" Fathers,

" Fathers, and Lords, which preſent the free and voluntary Subſidy of the " Clergy to her Highnes, may be humble Suitors to her gracious Clemency " in the behalf of her moſt faithful Subjects, the Clergy of *England* and " *Wales*. That her Highnes free Pardon may extend it ſelf, to the for- " giving of all Lapſes and Irregularities of her Clergy whatſoever: Ex- " cept only in Cauſes of High and Petty Treaſon, wilful Murthers and Fe- " lonies and other enormous Faults. And her Majeſties moſt faithful Sub- " jects, the Miniſters of the Word of GOD, ſhall continue to pray unto " GOD for her Majeſties long, gracious and proſperous Reign." This Draught I conclude was by the Direction of the Archbiſhop; or at leaſt inſpected by him, having an Inſertion or two of his own Hand. And this Act of Clemency was granted the Clergy by the Queen, as appears by an Act of Parliament this Seſſion, of her moſt gracious General free Pardon. *ANNO* 1586.

Theſe Grants of this Convocation (let me obſerve by the way) Archbiſhop *Laud* made uſe of, as a Precedent for the Convocation in the Year 1640. (whereof he was Preſident) to juſtify their ſitting and acting, when ſome Doubts were made of the Legality. " In this Convocation thus con- " tinued, we made up our Act perfect for the Gift of Six Subſidies, accord- " ing to antient Form in that behalf: And delivered it under Seal to his " Majeſty. This paſt *Nemine refragante, &c.* And we followed a Precedent " in my Lord Archbiſhop *Whitgifts* time, *Anno* 1586. Who was known to " be a pious and a prudent Prelate; and a Man not given to do boiſtrous " things againſt the Laws of the Realm, or the Prerogative of the Crown; " one that went juſt and fair ways to both." This Convocation made uſe of for a Precedent by Archbiſhop *Laud*. *Anno* 1640. Troublesand Trial of Archbiſhop *Laud*. p. 80.

Having given this brief Account of this Convocation, and particularly of our Archbiſhops Concerns and Influence therein; I will now procede to ſome particular Acts of it, tending to the preſervation of the Churches Conſtitution againſt the ſtrong Endeavours in this Parliament, to overthrow it, as was ſhewn before. As the Parlament was diſſolved *March* the 23d ſo it ſeems the next Day, when the Convocation was diſſolved, or ſoon after, they humbly addreſſed to the Queen, with this Writing drawn up, I believe, chiefly by the Archbiſhop, againſt the foreſaid Bill and Book. Which Writing had this Title, *The Project and Plat-form of outward Church Government exhibited in a Bill and Book the laſt Parliament; by ſuch as diſturb the Peace of the Church by ſeeking Innovation, is abſurd in Divinity, and dangerous in Policy to this State: As appeareth by the ſeveral Writings of ſuch as are Favourers and Deviſers thereof; and by the Bill and Book it ſelf.* The Convocation appeal to the Queen againſt their Adverſaries this Parliament.

" That it is abſurd in Divinity, we are and will be ready to make ma- " nifeſt unto your Majeſty, if you doubt thereof, now, or when ever it " ſhall pleaſe you." MSS. Biblioth *Lambethan*.

The Danger in Policy they made to appear in reſpect of her Majeſty and the Laws. For the making out of which I referr the Reader to the Paper it ſelf among the MSS. in the *Lambeth* Library. *Memoirs* Num. 178.

We may obſerve from all this before related, with how much Vigor the Lower Houſe in theſe two laſt Parliaments, preſſed the bringing a new Government, and another Book of publick religious Worſhip into this Church. Which muſt be attributed in a great meaſure to the new Diſciplnarian Miniſters, Four and Twenty in all, who in two *Claſſes*, (as they called their Meetings for religious Matters) one in *Warwick* and another in *Northampton*, had ſubſcribed the Book, called, *The Holy Diſciplin of the Church deſcribed in the Word of GOD:* Whereof *Travers*, before ſpoken of, was the chief Author. Whereof in the *Warwick* Claſſis *Thomas Cartwright* was the firſt Subſcriber. In this Book was contained the very Effect of all that they ſought for hitherto. Unto which all their Confederates of the Miniſtry ſubſcribed in theſe Words, " We acknowledge and confeſs the ſame agreeable to Gods moſt " Holy Word, ſo far as we are able to judge, or diſcern of it, excepting ſome " few Points [whch they had ſent to their Reverend Brethren, in ſome " Aſſembly of them, for their further Reſolutions.] And we affirm it to " be the ſame, which we deſire to be eſtabliſhed in this Church by daily " Prayer to GOD: Which we profeſs, as GOD ſhall offer Opportunity, Miniſters engage themſelves to the *Diſciplin* by Subſcription.

" and

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" and give us to diſcern it, ſo expedient by humble Suit unto her Ma-
" jeſties honourable Council, and to the Parliament; and by all other law-
" ful and convenient Means, to further and advance ſo far as the Law,
" and Peace of the preſent State of our Church will ſuffer it; and not to
" enforce to the contrary. We promiſe to guide our ſelves, and to be guid-
" ed by it, and according to it, *&c.* We profeſs uniformely to follow ſuch
" Regard, when we preach the Word of GOD, as in that Book by us is ſet
" down, in the Chapter of the *Office of Miniſters of the Word.*" And divers other things they promiſed: As, to obſerve their Meetings together, that is, every Six Weeks, Claſſical Conferences, and Provincial Meetings every half Year, from their Conferences to ſend ſome unto them: And General Aſſemblies every Year.

The Methods to bring in the Diſcipline.

And by vertue of theſe ſolemn Profeſſions and Promiſes, no queſtion, they wanted not for Diligence in exciting as many of the Gentry and Members of Parliament, as they could, to further this their Diſcipline. Which muſt firſt be enterprized by laying aſide the Biſhops, and their Courts: Which they artfully charged with much corruption; and the Conforming Clergy, which they clamoured much againſt for their Ignorance; and the Common Prayer, as being full of Superſtition, and the Remainders of Popery. And then after this, they had it in their Thoughts (which they hinted in their private Letters) to proceede upon the more dangerous Methods of Force and Violence, if their other milder Courſes of Application to the Council and the Parliament, and their Prayers, ſucceeded not.

Obſervations made upon the Book of Diſciplin. MSS. *de reb. Puritan. penes me.*

Nor was Archbiſhop *Whitgift* negligent of this dangerous Book of the *Holy Diſciplin.* We find Obſervations made upon it, either by him, or ſome of his Chaplains, as it ſeems. In which Obſervations, one was, That it ſhould not be forgotten, that this their Form of Diſcipline was the Matter that they talked of, when they writ, That *if every Hair of their Heads* [it was *Cartwrights* Expreſſion in his Book] *were a ſeveral Term of their Lives, yet they ought to ſpend them all for the attainment of it.* This Obſerver writ alſo, that it was to be obſerved, that their Doctrin was this: " That if the Civil Magi-
" ſtrate, after ſo many Petitions made, [and not a few Petitions they had
" already made] ſhould refuſe to erect it, then they might do it themſelves."
This appeared by a Letter written by *Payne*, one of that Party to *Lloyd*, another. Wherein he ſaid, " That it was now lookt for at their Hands,
" [naming, *Travers*, *Chark*, *Barbar*, *&c.* chief Miniſters among them] That
" they ſhould play their Parts couragiouſly againſt the proud Prelates, flat
" Enemies, as well to her Majeſtys Soul, as their godly intent. And that
" they could not be diſcharged of great diſloyalty to Chriſt, except they
" proceeded with Practice: And ſo furthered the Lords Cauſe by ſuffering,
" *&c.*

It was obſerved likewiſe from a Letter of one *Snecam*, another of this Faction, what his Counſil was, *viz.* " That if the Magiſtrate could not be
" induced to erect the *Diſcipline* by their Perſuaſion, then they ought to
" erect it themſelves. Becauſe it was better to obey GOD than Man. In
" this point, ſaid another of them [*viz. Payne*] we have dolefully failed,
" which now, or never, ſtands us in hand to proſecute withal celerity; with-
" out hungring and ſtaying ſo long for Parliaments, where Biſhoply Adver-
" ſaries bore the greateſt ſway in Gods Matters.

Conſiſtorian Doctrine.

It was obſerved further, that this was the Conſiſtorian Doctrin, " That
" in this very Caſe, Subjects might withſtand their Prince: That the Mini-
" ſters, after due Admonition, might Excommunicate him, as an Enemy
" againſt the Kingdom of Chriſt. That being ſo Excommunicate, the Peo-
" ple might puniſh him. And that thereby he ceaſed to be their King."
For which the foreſaid Writer quoted *Junius Brutus*, and *Buchanan*.

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CHAP. XVIII.

Examination of Ballard *the Prieſt in the* Tower. *What his Judgment was of Archbiſhop* Whitgifts *Book, and of the* Puritans. *The Archbiſhop and Biſhops charged to be Promoters of Popery. The Archbiſhops Judgment in the* Star Chamber *againſt Secretary* Daviſon. *Divers Tracts ſet forth about the Laws for Papiſts. A Diſcourſe, or Speech, about the falling away to Popery. A Cautious Licence from the Archbiſhop for bringing in Popiſh Books. A Form of Prayer and Thankſgiving, preſcribed by the Archbiſhop, for the Uſe of his Province.*

Danger of Papiſts by means of the *Scotch* Queen.

AS we have ſeen what the *Puritans* Endeavours were, in the particular Accounts already given of them; ſo we ſhall now look upon the other Enemies of this Church and State, namely, the *Papiſts*. The Realm, and the Religion, as Reformed, profeſſed in it, were in great jeopardy from *Mary* Queen of *Scots*, kept a Priſoner in *England* neceſſarily, for Queen *Elizabeths* Satty: And tho' ſhe were in Hold, yet holding a very dangerous Correſpondence with the Pope and the King of *Spain*, the Queens Sworn Enemies, Plots were carrying on this Summer to aſſaſſinate the ſaid Queen, and invade the Land, for the reſcue of Queen *Mary*, and for the ſettling her upon the *Engliſh* Throne. And at laſt one *Anthony Babington*, Eſq; being found a fit Man for their Purpoſe, was to marry her, and then the Crown to be ſet upon her Head. And in order to this a deſperate Conſpiracy was undertaken, for the murthering of the Queen, and raiſing a Rebellion. Wherein *Ballard*, a Prieſt, and divers others (whereof fourteen were afterwards executed) were concerned.

Diſciplinarians take occaſion hence to blame the Archbiſhops.

When this was diſcovered (which was about the Month of *July*) it gave a mighty Alarme to all the Nation. And the Queens Council fell earneſtly into Deliberation about two things: *viz.* Securing the Queens Life againſt Papiſts, and for the better ſuppreſſing of Recuſancy, eſpecially on account of a foreign Invaſion threatned by the Pope, the King of *Spain*, the *French* King, and other *Roman* Catholick Princes, joyned together in a Confederacy, which they called *The Holy League*; for the reſcuing the *Scotch* Queen, and the introducing of *Popery*; and overthrowing the preſent Government in Church and State. The *New Reformers* ſoon made uſe of theſe Occurrences, to promote and further their own Deſigns, by laying the Fault of theſe Stirrs and Dangers, in a great meaſure, upon the Archbiſhops and Biſhops, and their Neglects of providing a learned Miniſtry, and for their ſtopping the Mouths of thoſe that preached againſt Popery; and inſiſting ſo much upon Popiſh Ceremonies. And to ſecond this Charge, Sir *Francis Knollys*, Treaſurer of the Queens Houſhold, and a Privy Counſillor, having ſome Converſe with the aforeſaid *Ballard* in the *Tower*, being under the ſaid *Knollys* his Charge, ſhewed ſome Particulars of that Prieſts Judgment in the Controverſies between the Biſhops and the *Puritans*. Who uſed Speech to Sir *Francis* (whether to pleaſe him, or, like a cunning *Romiſh* Prieſt, to keep the Differences open and wide among the *Engliſh* Proteſtants) to this Tenor, (as that ſaid Knight in a Paper of his own Hand wrote) " That he obſtinately affirmed, he would require no better Books to prove " his Doctrin of Popery by, than the Archbiſhops Writings againſt *Cart-* " *wright*, and his *Injunctions* ſet forth in her Majeſties Name. That *Ballard* " diſgraced the Archbiſhops Writings ſaying, That they were taken from " the

The Holy League.

Ballards Judgment of the Archbiſhop and the *Puritans*.

ANNO 1586. " the Doctrin of their Schoolmen. And that both he and *Babington* ac-
" knowledged, that if any Man among our Proteſtants were worthy to
" be accounted vertuous, they were thoſe that were counted by us *Puritans*:
" Becauſe they would not (ſaid he) be corrupted with double or treble Be-
" nefices: And that they lived ſomewhat vertuouſly, according to their Pro-
" feſſion, and were offended with Popiſh Ceremonies: And then he pro-
" ceeded to ſhew, how the Biſhops promoted Popery, *viz.* That unlearned
" and reading Miniſters were rather a Furtherance than an Hindrance, to
" the *Jeſuits* and Seminary Prieſts, in their ſeeking to reconcile her Ma-
" jeſties Subjects to the Pope. That altho' the Archbiſhop and Biſhops, *&c.*
" did acknowledge her Majeſty to be ſupreme Governour in Caſes Eccle-
" ſiaſtical, yet they did not keep their Courts in her Majeſties Name, (but
" by vertue of Popiſh Canons) as was thought meet in King *Edward's* time.
" And that altho' the ſaid Biſhops could alledge, that their Magiſtracy over
" their Brethren, and their Names of Archbiſhops and Biſhops, *&c.* were in
" uſe in the Primitive Church, yet they did forget, that they were then
" but Lords or Magiſtrates of Order only, made by the Prince, and not
" Lords of abſolute Power, ruling without Appeal.

Sir *F. Knoſlys* makes the Biſhops the Cauſe of Popery.

" And that the Cauſe of the Archbiſhops and Biſhops *&c.* their Mainte-
" nance unlawfully of Popiſh Ceremonies, and of an unlearned Miniſtry, was
" their own Ambition, and Lucre, without regard of her Majeſties Dan-
" ger to follow thereby: Which danger was encreaſed by their violent ſup-
" preſſing of zelous Preachers, ſound in Doctrine, but ſcrupulous in Popiſh
" Ceremonies. That thoſe late fourteen Conſpirators againſt her Majeſties
" Life through Recuſancy now executed, were all born within the time
" of her Majeſties Reign, and inſtructed to this Conſpiracy by the diligent
" *Jeſuits*, by reaſon of the froward Negligence of our Biſhops, that did not
" only neglect to have the Youth of this Realm diligently to be taught,
" by cauſing them to be well catechized; but that they were rather Ene-
" mies and Hinderers of zelous Preachers, that would have catechized the
" Youth freely without hire." This was written by Mr. Treaſurer *October* 15. the Month after *Ballard* and *Babington* were executed:

The Paper being thus endorſed by his own Hand, *Mr.* Treſorers *Learnings in the Tower.* Thus did that Party make uſe of this Popiſh Plot at this time (however falſely and maliciouſly) to compaſs their own Ends, to make the Archbiſhop and the Hierarchy odious, and to applaud their own Miniſters.

His Advice for the Queens ſafty. Which among other things, was.

To which let me add, that in the Month of *July*, when the Plot was diſcovered againſt the Queens Life, and upon it a ſerious Conſultation was held in the Privy Council about her Safety, then Sir *Francis* being abſent, and ſo according to Cuſtom was bound to ſend in Writing, what his Advice was in this Caſe; he propounded three Things, (in one whereof he had another Fling at the Archbiſhop and Biſhops) *viz.* I. He thought it neceſſary, that the Wars, for the Defence of the Liberties of the *Low Countries*, ſhould be maintained. And for that End a Parliament ſhould be aſſembled, and grant Money. II. That a ſtrait Account ſhould be taken of Recuſants: And that a Difference be made of Traiterous and Seditious Recuſants, and thoſe that were more ſimple: [For it ſeems there were then two ſorts of Recuſants, ſome more quiet, others more violently acted by *Jeſuits* for the Over-throw of the Government.] And that ſpecial Care ſhould be taken, that Recuſants came not into the Court, and eſpecially into the Queens Preſence.

That the Authority of Biſhops, and Subſcription be taken away.

III. His third Advice was, that it was neceſſary for her Majeſties ſafty, that the abſolute Authority of private Biſhops without Appeal ſhould be reſtrained. So that they ſhould not condemn zelous Preachers againſt the Popes Supremacy, for refuſing to ſubſcribe to unlawful Articles; nor without the Aſſembly of a Synodal Council of Preachers. For that abſolute Authority of private Biſhops did teach a Way, and make a Highway to Popery. And that becauſe Ambition and Covetouſneſs were chief Inſtruments to draw Lordly Biſhops thereunto. This Paper, all of his own Hand Writing, I leave to be read at length in the *Appendix*, he being a Privy Councillor, and compoſed to be deliberated upon in relation to this preſent Emergence; and to ſhew the Spirit of the *Puritans* at this Time towards the Archbiſhop and the reſt of the Spiritual Governours of the Church. Theſe

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These dangerous Plotters having ſuffered the Law, the main Perſon in the Plot yet remained, *viz.* the Queen of *Scots*. Queen *Elizabeth*, ſeeing no other way could be taken, and the Letters of that Queen coming to hand, wherein it appeared ſhe had held a dangerous Correſpondence both with *Babington*, and others, her Enemies, abroad, conſented at length that that Queen ſhould undergo her Tryal. Which was held at *Fotheringay* Caſtle. Where after a full Examination ſhe was found guilty, and condemned to dye. It was a great while before Queen *Elizabeth* could bring her ſelf to give way to theſe Proceedings with a crowned Head, having many Scruples both in point of Honour and Conſcience about it. Which her Courtiers, her Divines and her Lawyers endeavoured by Diſcourſes and Writings to remove: Which would here be too long to relate. The Archbiſhop of *Canterburies* Judgment was warily delivered; as endeavouring to decline, as much as he could, ſuch Matters of State, as more fit for Politicians than Divines to reſolve. And there is a Diſcourſe, (in the Volume of the *Memoirs* of this Archbiſhop) which if it were made by him, was handled under this general Caſe, Whether, *if any Violence be attempted againſt Princes, the Treaſon may juſtly touch them who gape for the Crown.*

The Archbiſhop tender in giving his judgment about the Queen of *Scots*.

Biblioth. *Lambethan.* No. 178. p. 35.

But when the Queen had ſurmounted her Scruples; and her Parliament, aſſembled chiefly for this Affair, called upon her very earneſtly, that Execution might be don; to pacify them, ſhe at length by great Perſuaſion, ſigned the Warrant for that unhappy Queens Execution; yet intending the ſaid Warrant ſhould lye by. But *Daviſion* her Secretary, a wiſe but zelous Man, to haſten the Warrant down, ſtayed not for any further Order from the Queen. And ſo Execution was done without her knowledge. Whereat, when ſhe underſtood it, ſhe was in a very great Conſternation, and ſtormed exceſſively. Several of her great Counſillors, that were any way privy to it, were baniſhed the Court. And among the reſt the Lord Treaſurer, who wrot a moſt humble and penitent Letter to her, to be reſtored to her Favour again. *Beal*, one of the Clarks of the Council, the forwardeſt of all the reſt, was commanded likewiſe to forbear the Court, and his Office; and remained under her Diſpleaſure a great while. But the ſtorm chiefly fel on Secretary *Daviſon*. He was for this brought, as a great Criminal, into the *Star Chamber*; and fined 10000 *l.* and Impriſonment. Each of the Nobility that ſat Judges there, gave their Sentence upon *Daviſons* Act. I ſhall only mention, that our Archbiſhop, one of the Judges, approved the Fact, (as our Hiſtorian ſets it down) that is, of *Daviſons* getting the Warrant ſigned, and commended him. But the Manner and Way of doing it, he utterly condemned: That is, as it was urged againſt him by the Queens Counſil at Law. Namely, "That the Queen never intended, (as *Popham* the "Queens Atturney declared and aggravated) that the Queen of *Scots*, tho' "condemned, ſhould have been put to Death, for Cauſes beſt known to "her ſelf alone, and not be ſearched into by others: Nor that ſhe could "by any means be perſuaded to conſent thereto, either by the Eſtates of "the Realm, or by the repeated Inſtances and Reaſons of the Council: "Notwithſtanding ſhe had, for preventing of Dangers, commanded a War-"rant for the Queens Execution to be drawn up, and committed it to "*Daviſons* Truſt and Secreſie. That he nevertheleſs, being Sworn Secretary, "forgetting his Allegiance and Duty, contrary to what the Queen had "commanded him, acquainted the Council therewith; and put the War-"rant in Execution without her knowing any thing at all of it." This was that which moved the Archbiſhop to give his Judgment, as he did.

The Archbiſhops judgement againſt *Daviſon* in the *Star-Chamber*.

Camd. ELIZ. p. 392.

After this the State looked very ſternly upon all thoſe of the Popiſh Religion in *England*; and many Seminarie Prieſts and *Jeſuits* were taken up and executed; (as ſome were alſo the laſt Year) and more baniſhed, never to return into *England* again: Or if they did, immediately to be executed, by vertue of a Statute made in the laſt Parliament againſt their coming into this Realm to pervert the Queens Subjects. The Penalty was, that if any ſuch, who had taken Orders beyond Sea, did come and remain here in the

ANNO 1586. Realm Fourty Days after the riſing of that Parlament, it was deemed High Treaſon in them.

Diſcourſes on this Occaſion writ againſt the Papiſts; and in vindication of Proceedings with them.

This occaſioned ſeveral Diſcourſes to be drawn up: Some, to open the Eyes of the *Engliſh*, to ſee their Danger from that Sect of Men: And ſome, to vindicate the ſevere Proceedings with them. One of theſe Diſcourſes written was, *Concerning the dangerous State of the Realm, by reaſon of Prieſts and Seminaries, perverting the Queens Subjects from their Allegiance to her, and the Religion eſtabliſhed.* This was compoſed by the learned and wiſe Head and Hand of the Lord Treaſurer *Burghley*, written about this Time as neer as I can gueſs. Another Writing there was about this Time to take off the Clamour of Papiſts, that the Queen put Prieſts to Death merely for Religion: Which was a Matter the Proteſtants had declaimed ſo much againſt; and yet as if now guilty of it themſelves. This Paper therefore was to ſhew, *That it was not for Religion, but Treaſon, that theſe Executions were don upon them.* And that they were proſecuted and puniſhed in truth upon an old Statute of King *Edward* III. In whoſe Reign a Law was made againſt ſuch as ſhould compaſs or imagine the Kings Death. There was yet another Diſcourſe writ now, as it ſeems, *That Princes might uſe Compulſion by Mulct againſts Heretics.* This ſeems to have been drawn to ſatisfy the Queen, or ſome other of the great Men, for puniſhing Papiſts ſo much a *Sunday*, and ſo much a Month, for abſence from Church, and for not coming to Common Prayer. Yet another Tract was written for the foreſaid good Ends, which tended to prove, *That Jeſuits might lawfully be baniſhed.* And *that upon the Contempt of ſuch Orders they might be executed; and the Receivers of them puniſhed ſeverely.* This was to give Satisfaction to the Practice that was now thought on, for curbing Popiſh Prieſts and others by Baniſhment. Theſe three laſt Papers, being in the MS Volume of *Matters in Archbiſhop* Whitgifts *time*, and moſtly writ by his Secretary, I conclude were either of the Archbiſhops drawing up by Command from above, or by his ſpecial Direction.

Biblioth. *Lambeth Memoirs.*

A Writing for the Staying of the falling away n Religion.

It was obſerved now likewiſe, how the Papiſts gathered many Proſelytes: and many Proteſtants fel off to Popery. Which occaſioned another Paper to be drawn up in the Month of *December* this Parliament time, (Mr. *Robert Beal*, Clark of the Council the Compoſer) whether by him prepared to be delivered in this Parliament whereof he was a Member; or by direction, and for the Uſe, of the Privy Council, it is uncertain. It was intitled, *Means for the Stay of the Declining, and falling away in Religion.* The Cauſe whereof is made to be partly for Lack of Inſtruction; for that there had not been that Care taken to furniſh the Church with learned and godly Miniſters, and partly the Corruption that had grown by the ill Example of the Recuſants not coming to Church and the Seminaries ſubtil Perſuaſions. Divers Methods were propounded for the remedying of the former. The Writer thought it needful, that all that were preſented to Livings ſhould undergo a ſtrict Examination by the Biſhops in their ſeveral Dioceſes, with the aſſiſtance of certain grave and wel-affected Gentlemen of the ſame Dioces: And that Patrons that were Recuſants ſhould commit the Choiſe of new Miniſters to the Biſhop of the Dioces. And that *Quare Impedits* ſhould be ſtayed: And that for the deciding of all Differences between the Biſhop and the Patron, the two chief Juſtices of *England* and others, ſhould be joyned with the Archbiſhop of *Canterbury*; with many other Things touching the Reſtraint of Recuſants. This Paper, (tho' written by a *Puritan*) may deſerve to be read, and being ſomewhat long, I have caſt it into the *Appendix*.

No. XXXV.

The Importation of Popiſh Books charged upon the Archbiſhop.

It ſeems to have been laid to the Archbiſhops Charge about this time, that by his means Popiſh Books were brought over from beyond Seas hither into *England*, in theſe Dangers from Papiſts at home. But as it was true, that the Archbiſhop did grant a Licence to one *Aſcanio*, an *Italian* Merchant, (and only him) to bring over a few of ſuch Books, yet it was with very great Caution; namely, that he that brought them in, ſhould enter into ſtrict Bonds, to let them be peruſed by the Archbiſhop, and ſome of the Council, before they ſhould be ſet forth and diſperſed. And this Licence the Archbiſhop granted upon this good Conſideration, that ſuch Books being

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ing peruſed by learned Men, the Adverſaries Arguments might be the better known, in order to the Confutation of them: And that oftentimes thence Matter might be collected of ſundry Things relating to this Church and Realm, that might turn to its Uſe and Benefit. As may appear by the ſaid Licence, which ran in theſe Words, "Whereas ſundry Books are from "time to time ſet forth in the Parts beyond Seas, by ſuch as are addicted to "the Errors of Popery; yet in many reſpects expedient to be had by ſome "of the learned of this Realm: Containing alſo oftentimes Matter in them "againſt the State of this Land, and Slanderous unto it; And therefore "no fit Books to paſs through every Mans Hand freely: IN conſidera-"tion whereof, I have tolerated *Aſcanius de Renialme*, Merchant Bookſeller, "to bring into this Realme from the Parts beyond Seas, ſome few Copies "of every ſuch Sort of Books: Upon this Condition only, that any of them "be not ſhewed nor diſperſed abroad, but firſt brought to me, or ſome o-"ther of her Majeſties Privy Council, that ſo they may be delivered, or "directed to be delivered, furth unto ſuch Perſons only, as by us, or ſome "of us, ſhal be thought moſt meet Men, upon good Conſiderations and "Purpoſes, to have the reading and peruſal of them. Yeoven at *Lambeth* "the day of *October* 1586. *Anno Reg. Regin.* Elizab. 28°

ANNO 1586.

His cautious Licence for the ſame.

The Archbiſhop appoints a Form of Prayer theſe dangerous Times.

There is one thing more I have to relate this Year of our Metropolitan, expreſſing the Senſe he had of the imminent Danger the Church and Kingdom were now in, by the Leagues and Plots at home and abroad carrying on againſt both, now newly come to light. Which cauſed him piouſly to preſcribe a devout Form of Prayer to be drawn up, printed, and uſed in all the Churches throughout his Province: That God in his ſeaſonable Mercy would avert theſe threatning Calamities; together with a Thankſgiving for the late Preſervation of the Queens Life. Which Form was ſet forth the Month after *Babingtons* Villany came to light. And in order to the diſperſing of the ſame, the Archbiſhop ſent his Letters to the Biſhop of *London*: Which ran in this Tenor:

"*Salutem in Chriſto.* WHEREAS I have cauſed to be ſet forth in Print a "Book, containing an Order of Prayer and Thankſgiving for the Preſerva-"tion of the Queen and the Realm, from the traiterous and bloudy Pra-"ctices of the Pope and his Adherents, to be uſed at times appointed in "the Preface of the ſame Book, (the true Tranſſumpt whereof I ſend unto "your Lordſhip herewith in Print.) Theſe are to pray and require your "Lordſhip that with all convenient ſpeed you do not only publiſh, and "cauſe to be put in execution, the ſaid Book of Prayers according to the "Tenor thereof, throughout your own Dioces; but alſo that you will ſend "ſeveral Copies and Tranſſumpts, together with Copies of theſe my Let-"ters to all the reſt of my Brethren, the Biſhops of my Province: Willing "and requiring them, and every of them, to do the like in their ſeveral "Dioceſes and Juriſdictions. And ſo I commend your Lordſhip to the "Grace of God. From my Houſe at *Croydon*, the 24th *Auguſt* 1586."

Regiſt. *Whitg.* Vol. I. Fol. 126. b.

CHAP.

ANNO 1587.

CHAP. XIX.

The Treaſurers Secret Letter to the Biſhops; to inform him of the Juſtices of the Peace. A Metropolitical Viſitation of Bath *and* Wells. *Viſits* Saltwood *and* Hith, *Hoſpitals.* Digby, *a Fellow of* St. Johns *College* Cambridge, *expelled by* Whitaker *the Maſter. Appeals to the Archbiſhop. Who, with the Lord Treaſurer, reſtores him. Concerned in the Expulſion of a Fellow of* Benet *College; one* Hickman. *Reports his Caſe to the Lord Treaſurer. The Archbiſhop Writes to the Biſhops for the Clergy to find Men and Armes: And for Praying and Faſting. His Dealing with divers Popiſh* Gentlemen *in* Wisbich *Caſtle.*

The Biſhops ſecretly ſent to, to inform how the Juſtices ſtood affected;

THE Warnings which the laſt Year the Plots by Papiſts gave, made the Court vigilant againſt that ſort of Men, diſperſed every where within the Queens Dominions. And becauſe many of the Juſtices of the Peace in the ſeveral Counties were either Favourers of ſuch Recuſants, or were ſuch themſelves, or ſome of their Families, and likewiſe to leſſen the over great Numbers of Juſtices complained of, a new Commiſſion had now gon out from the Court: Whereby a great many, formerly in the Commiſſion of the Peace, were left out, either for their Inability of Learning, or Inſufficiency of Wealth, or chiefly for the Cauſes before ſaid. But it ſeems this Buſineſs was not ſo warily performed, but that many deſerving Men were in this new Commiſſion laid aſide, and ſome leſs deſerving, and of ſuſpected Religion put in, or continued. For the better knowledge who and what theſe Perſons were, the Lord Treaſurer made uſe of our Archbiſhop, as well as of the reſt of the Biſhops of the ſeveral Dioceſes, by a Secret Letter Circulary to them, written in the Month of *September*, 1587. Praying them, to whom the Care to further Religion in the Counties in their Dioceſes more properly appertained, and that for Gods Cauſe, and in favour of Juſtice, to confer either by their Letters, or by ſome of their godly Miniſters, or by others, wel affected to Religion and Juſtice, about this Cauſe, and to enquire the Truth, as neer as by circumſpect Inquiſition

In theſe Points.

they might, of the Points following, *viz.* "Who they were that were diſ-
"placed. And how many of them were meet to be reſtored, and for what
"particular Reaſons and Conſiderations. Who were left in the Commiſ-
"ſion that might be ſpared on theſe Conſiderations (which indeed were
"eſpecially meant for the excluding of them:) As, whether any of them
"were ſuch as refuſed to come to Church: Whether they were Hinderers
"of Religion in their Actions, in favouring Recuſants, Seminaries and *Je-*
"*ſuits:* Whether their Wives and Families came not to the Church: Whe-
"ther they had not their Fathers or the Children in Commiſſion in the ſame
"Counties with them: Whether they were not more buſy (by Colour of
"Law) to nouriſh Suits, than to compound them: And whether they were
"of ſo mean Living and Countenance, as not to anſwer in Subſidy; as
"not having 20 *l.* or ſome better value in Goods."

And that theſe Points he, and all the reſt of the Council, thought to be Matters worthy to diſable any to remain in Commiſſion. And therefore he prayed their Lordſhips to have regard, in their Inquiſitions and Certificates, to theſe ſeveral Reſpects. And that they would uſe his Letter with that Circumſpection, as to deal herein with none but ſuch as were diſcrete

diſcrete and ſecret: So that neither he, for ſeeking to be ſatisfied, nor they, for dealing herein, might be maligned and ſiniſterly cenſured. Aſſuring them, that he had no other meaning, but to be ſo truly informed, that with a ſafe Conſcience he might give his Advice, to the Reformation of the Abuſes which her Majeſty earneſtly minded to have advoided by the exceſſive number of unmeet Juſtices. And laſtly, aſſured them he would keep Secret their Advertiſements to himſelf. This whole Letter written *propria manu*, I have put in the *Appendix*, to be preſerved among the Papers of Remark. *ANNO* 1587. No. XXXVI

This Year the Archbiſhop held a Metropolitical Viſitation of the Dioces of *Bath* and *Wells*, *June* the 10th. The Archbiſhops Viſits *Bath* and *Wells*

And the ſame Month, he iſſued out a Commiſſion for viſiting the Hoſpitals of St. *Bartholomews* in *Saltwood*, and St. *Johns* in *Hith*: Together with the Pariſh Churches of *Saltwood* and *Hith*; (hearing of much Ruines and Abuſes there) with the Priors, Brothers and Siſters of theſe Houſes or Hoſpitals. The Archbiſhops Commiſſion was directed to *Rogers*, the Suffragan of *Dover*, Sir *Thomas Scot*, *John Coldwel*, Doctor of Phyſic, Dean of *Rocheſter*, *William Redman*, Archdeacon of *Canterbury*, *Thomas Smith*, Eſq; Dr. *Lewen*, *&c.* Hoſpitals of *Saltwood* and *Hith* viſited.

There was one *Everard Digby*, a Senior Fellow of St. *Johns* College in *Cambridge*; who had made Application to our Archbiſhop, upon ſome hard Uſage from Dr. *Whitaker*, Maſter of that Houſe: Who with a Party of the Fellows had expelled him, having ſomewhat rigorouſly taken the Advantage of a Statute againſt him: Tho' the bottom of it was an ill will the Maſter had conceived againſt him, upon ſuſpicion that *Everard* was a Favourer of Popery, and a Corrupter of the College with Popiſh Doctrines; and that he had given Encouragement to Papiſtry there. The Archbiſhop with the Lord *Burghley*, Chancellor of that Univerſity, (to whom alſo he had appealed in *February*) both as Viſitors now of that College, heard his Complaint, ſuing for redreſs in the ſuppoſed Injury don him, touching his Deprivation: Charging the Maſter to have proceeded therein rather of particular Diſpleaſure and Malice towards him, than of any juſt Cauſe given on his part. Whereupon the Archbiſhop and the Chancellor, in a Letter to Dr. *Legg* Vice-chancellor, Dr. *Pern* and Dr. *Bell*, two other of the Heads, deſired them to hear the Cauſe impartially; and then to inform of all Circumſtances, for their better underſtanding of the Caſe, in order to know what was fit for them to determine therein. And it was found that Mr. *Whitaker* had proceeded maliciouſly. *Digby*, a Fellow of St. *Johns* College expelled, appeals to the Archbiſhop.

But he, being aware of this, had gotten an Intereſt with the great Earl of *Leiceſter*, and his Brother, the Earl of *Warwick*, and likewiſe with the Earl of *Eſſex*: And that by informing them, how Popiſhly affected *Digby* was, and how dangerous a Perſon he was in their College. But what the Archbiſhops Thoughts were in this Caſe, he diſcloſed both to the Lord Treaſurer, and to the ſaid Earl, (who had earneſtly written to him to favour Dr. *Whitaker*) ſtating the Truth of this Caſe to the ſaid Treaſurer in this Manner: "That Mr. *Whitaker*, *Palmer* and ſome others of St. *Johns* College, "had dealt very extraordinarily in this Matter of *Digbys*: And as he [the "Archbiſhop] thought contrary to their own Statutes; but he was aſſured, "contrary to the Rule of Charity; he might ſay, of Honeſty alſo. For "that they had, as he proceeded, privatly laboured with the Earls of *Lei-* "*ceſter*, *Warwick* and *Eſſex*, and informed their Lordſhips of divers Matters "againſt *Digby*, That he was a Papiſt, a Seducer of the Youth in the Col- "lege, an Approver of ſome Doings beyond Sea, and ſuch like. Where- "of they neither had complained to them [the Lord Treaſurer and him- "ſelf] nor had puniſhed the ſame at home; as they ought to have don, "if it were true. And that thereupon the three ſaid Earls had written "their ſeveral Letters to him againſt *Digby*; and for the ſtaying of the "Sentence". Declares the Caſe to the Lord Treaſurer.

The Archbiſhop added, "That he did not think that Mr. *Whitaker*, who "had received ſo many good Turnes from him [the Lord Treaſurer] "eſpecially, would have ſo uſed himſelf. That it was far from *Divinity* "[of which he was the Queens Public Profeſſor] to ſeek to over-rule by

"Letters:

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" Letters: And that it was contrary to the Rule of Charity to backbite a " Man, and to condemne him in Corners; eſpecially to ſuch noble Perſo- " nages, before he might be judicially heard and convinced;" as the Archbiſhop with ſome Sharpneſs expreſt himſelf in reſpect of Mr. *Digby*, and with ſome Regret with reſpect to himſelf, that he muſt, by denying thoſe great Men, be put under a likelihood of incurring their Diſpleaſure. He proceeded, adding, " That he was ſory, that Mr. *Whitaker* did ſo far forget " himſelf. But that without doubt, it was the Violence of *Preciſeneſs*, which " deſired a Rule and Government abſolute without Controwlment, were " it never ſo vehement and unjuſt. That it were convenient that Mr. " *Whitaker* ſhould underſtand of his ill dealing herein. For that, ſo much " as in him lay, he went about to breed ſome hard Conceit in thoſe noble " Men towards him; [the Archbiſhop] eſpecially, who had leaſt deſerved " any ſuch thing at his Hand". This was dated from his Houſe at *Lambeth*, the laſt day of *April*, 1588.

His Letter to the Earl of *Leiceſter*, who had writ in behalf of Dr. *Whitaker*. Int. Epiſt. *Whitg.*

His next Care was upon this Trouble brought upon him by *Whitakers* telling his Tale to *Leiceſter*, to ſatisfy that haughty Earl as well as he could, in the Denyal of his Requeſt: Who had prayed his Grace to ſtay his preſent Proceedings in this Matter, until he might conveniently ſpeak with him himſelf: Adding, That therein he ſhould think himſelf beholden to his Lordſhip. Yet notwithſtanding theſe Words of this great Man, the Archbiſhop would not forbear doing Right in Matter of Judgement: But however gave this reſpectful Anſwer to the Earl: Wherein it will appear, how the Archbiſhop inſiſted upon the Irregularity and Rigor of *Whitakers* Proceedings with this Fellow: And how, in a juſt Cauſe, as this he judged was, he would not comply:

Therein ſhewing *Whitakers* Defects in his Proceedings.

" Right Honourable, and my very good Lord: *Digby* his Matter hath been " deliberately and thorowly heard by my Lord Treaſurer, and my ſelf, and " ſome others: And we find very manifeſt Defects in the Manner of proceed- " ing againſt him. Such as if they might be tolerated ſhould bring too vio- " lent a Government into the College, and breed many Inconveniences. " Wherefore as well in reſpect of Juſtice, as of due Obſervation of the " College Statutes, we have already determined that Matter. We have ſeen " and heard Mr. *Whitakers* Objections to the contrary; and find them not " to be of any Moment, as grounded upon falſe Principles, and Miſunder- " ſtanding of the foreſaid Statutes. If there be any great Matters to charge " *Digby* withal, as is now pretended, then are they much to blame in ſuf- " fering the ſame to be ſo long unpuniſhed, or not complained of; and in " expelling him for ſo ſmall a Trifle; when as they might have don it for " ſo great and weighty Cauſes. It hath been before, and is now again of- " fered unto them, if they think it not good to deal at home with him " therein, they ſhould further complain of him to us; where he ſhall be " aſſured to receive according to his Deſerts.

" But I am ſory, that Mr. *Whitaker*, whom I have always ſo greatly ten- " dered, and who did not lack my help for extraordinary Favour, to ob- " tain that Maſterſhip, ſhould in a Cauſe of his own, and wherein he is " thought to ſeek his private Revenge, uſe this uncharitable and indirect " Courſe, I think I might ſay, contrary to his Oath and Statutes of that " College. *Digby* is a Man unknown to me. Mr. *Whitaker* hath had my " Help and Furtherance in moſt of his Preferments. And therefore if " there were reſpect of Perſons to be had, the Matter would be ſoon de- " cided. And it would be much more Credit for Mr. *Whitaker* to proſecute " the other Matters againſt him, being of ſo great Importance, than to " perſiſt in this of ſo ſmall Moment, and already, according to Juſtice, or- " dered. And ſo being very hartily ſory for your Lordſhips Sicknes, and " praying for your Recovery, I commit you to the Tuition of Almighty " GOD. From *Lambeth* the laſt of *April*, 1588.

Now

Now becauſe ſo many great Men were concerned in this private Matter, and that the Integrity and Ability of our Archbiſhop may further appear, I go on more particularly to relate it. *Digby* was deprived, for that contrary to the Statute, his Commons were unpaid for a Month. For which Debt he was publiſhed to be out of Commons, at the time appointed by Statute for that purpoſe, by Dr. *Hickman*, in ſuch manner as was ever uſed heretofore: And his Name was croſſed in the Buttery, for a more particular Warning unto him of his being out of Commons. He was complained of three ſeveral times to the Preſident, and once to the Maſter, for ſitting down at the Table to take his Commons, three ſeveral Days, not having paid his Commons. And was thrice admoniſhed for his ſitting down. And the Admonition was written in a Book, according to the Statute. And after this, the Maſter pronounced the Sentence of Deprivation againſt him, according as the Statute ſetteth down for the Offence: That is, after three Admonitions without Amendment. This was the repreſentation of the Matter of Fact on the Maſters ſide. But then on *Digbies* part, it was ſhewn, that he had anſwered the Debt before the Sentence of Deprivation. And deſired the Maſter to take up the Matter in Controverſy between Fellow and Fellow, according to a Statute. Several Objections alſo *Digby* made to the Admonition; that it was not given according to Statute.

ANNO 1588.

The Cauſe of *Digbies* Deprivation.

Theſe things again were urged againſt *Digby*: the vehement Suſpicion of his being of corrupt Religion: That he preached at St. *Maries*, and commended voluntary Poverty. Which Dr. *Fulk* confuted not long after in the ſame Place, as being a Popiſh Poſition. That he inveighed in open Aſſembly againſt *Calviniſts*, as Schiſmaticks. Two Bachelours of Arts of that College, known Papiſts, (one named *Smith*, flying away from the College for ſuch) mentioned *Digby* for one that way diſpoſed, and *Smith* acknowledged, he had encouragement in his Religion from him. Other things were laid to his Charge, as open Contempt of the Maſter, Preſident, and Government. But theſe Matters were not the Cauſe for which he was deprived: And therefore on the 6th of *April*, the Archbiſhop and the Lord Treaſurer wrot a Letter to the Preſidenr and Fellows of St. *Johns* College (which may be read in the *Appendix*) touching Mr. *Digbys* not meriting Excluſion from his Fellowſhip: Giving their Reaſons why they judged him not juſtly deprived, and that they found him clear *a mala fide*, *& mora in non ſolvendo*. And ſo he was reſtored to his Fellowſhip: Tho' he ſtayed not in the College long after. He was the Father, (as I have been told by a knowing Man of that Houſe) of the unhappy Zelous Sir *Everard Digby*, concerned in the Gunpowder Plot, and executed for it, being but a Young Man.

Popery charged upon him.

N.XXXVII.

Rev. T. *Baker*. B. D.

Another ſuch a Caſe happening this Year in *Corpus-Chriſti* College in *Cambridge* came alſo before our Archbiſhop. In *May* one *Anthony Hickman*, Fellow of that Houſe, was deprived for his Pride and Lazineſs and Quarelſomenes. Which being interpreted by Dr. *Copcot* the Maſter, and the Fellows, a breach of one or ſome of their Statutes, they declared him expelled. Whereupon he appealing unto the Vice chancellor and Heads, ſome of them examining the Matter, and the Articles objected againſt him, found it not to be a ſufficient Cauſe of his Deprivation. And theſe were Dr. *Legg*, Dr. *Goad*, Dr. *Whitaker*, and Mr. *Chaderton*, who teſtified this their Judgment under their Hands for *Hickmans* Uſe. Who had recommended his Caſe to Secretary *Walſingham*, to whom in ſome ſort he was related. And therefore without his Privity they the Maſter and Fellows had not, in due reſpect to him, proceeded, And ſince there was not a Majority of all the Fellows that agreed to his Expulſion (ſeveral being abſent) he had the Judgment of ſeveral Civilians, *viz*. *Hammond*, *Forth*, *Cæſar* and *Legg*, that this Puniſhment was wrongfully executed upon him. The Matter paſſed at length unto the High Chancellor. To whom Dr. *Copcot* and the Fellows wrot, praying him not to believe a few Men, whoſe Hands *Hickman* had obtained, rather than them who dwelt under the ſame Roof with him, and had ſeen and known him, and had born his Behaviour ſo long a Time And that *they* had not ſo much deprived him as the *Statutes*; or thoſe very Statutes that he,

The Examination of the Cauſe of the Deprivation of a Fellow of *Benet* College, committed to the Archbiſhop;

ANNO 1588. their Chancellor, had been the great Means of procuring them by the Royal Authority. This Cauſe depending til *December*; Secretary *Walſingham* being informed that *Hickmans* Behaviour was not ſuch as he was charged with, the Maſter and Fellows took their voluntary Oaths before the Vice-chancellor, of the Truth of theſe Articles of Miſdemeanour exhibited againſt him.

By Secretary *Walſingham* and the Chancellor of the Univerſity.

Upon the deſire alſo of the ſaid Secretary, recommending the Conſideration thereof unto the Archbiſhop, (the rather perhaps Dr. *Copcot* being his Chaplain) he heard the whole Matter, with ſome Aſſiſtants learned in the Laws. And after a ful Hearing told he *Hickman*, "That he had been no other-"wiſe dealt withal, than he ſhould have been, if he himſelf had been in "Dr. *Copcots* place." Now being without hope elſewhere; he ſued unto the Lord Treaſurer laſt: Unto whom under her Majeſty the Cauſe only appertained, if unto any without the College: Whereof *Copcot*, a ſtout Man, told that Lord in a Letter to him, he made ſome Doubt, in regard of his Oath to the College: He ſent alſo a Perſon to him, who ſhould ſhew his Lordſhip, that there was doubt of it; and withal to inform his Lordſhip with what had been don in *Hickmans* Caſe. And added, "That had he had "any Signification from the Archbiſhop of *Canterbury*, that he had don a-"miſs, he would have ſo ordered the Matter, that his Lordſhip ſhould "not have been troubled with it. But that if he had don his Duty, he be-"ſought his Lordſhip, that he might be maintained. Otherwiſe as the Col-"lege was undon in reſpect of Wealth [meaning by the laſt Maſter Dr. "*Norgate* who had run the College deep in Debt] ſo good Government "muſt fall, unleſs by his good Favour, (whereupon he only relied) he "might at that time have Help." The Matter thus lying before this great Lord, and High Chancellor of that Univerſity, he ſent one Mr. *Settel* a Fellow of that College, to the Archbiſhop, deſiring him, who was well acquainted with it, to certify him what he found touching the Cauſe and Manner of putting this Man from his Fellowſhip, that he might juſtly determine it himſelf. To whom his Grace in a Letter the ſame Day gave this relation, of what he had don therein. Which I ſhall the rather ſet down being a particular Caſe, relating to a Univerſity Statute, and ſhewing the Judgement of the Archbiſhop therein.

The Judgment of the Archbiſhop therein.

"Thus, he ſaid, it was, That Mr. Secretary had requeſted him by his Let-"ters to take ſome pains in it: And that thereupon he heard divers Times "by Speech and Witneſſes to and fro, what both the Parties then thought "good to ſay: And upon the ſame conſulted with ſome Lawyers. He re-"membred they were of Opinion with him, that the Cauſes laid down "againſt *Hickman*, being by him for the moſt part all confeſſed, and not "ſufficiently advoided, were good Cauſes by their Statute then alledged to "procede againſt him to expulſion. That the greateſt doubt was made of "the maner of the Sentence; becauſe it was don but by the Maſter and "five Fellows, making the greater part of eight Fellows, then aſſembled "and being at Home. For that the Statute is in that Caſe, *Per Magiſtrum*, "*& majorem partem Societatis*, *excludatur*. Which (as Mr. *Hickman* urged) "muſt needs be ſeven Fellows; the whole Number (which was then fully "ſupplied, tho' four were from home) conſiſting of a Maſter and twelve "Fellows. That he [the Archbiſhop] cauſed this Point being a matter of "Law, to be conſideratly deliberated: And that the Lawyers had in-"formed him, if two Parts of the whole three Parts of a Corporation be "preſent (ſo that all the other which are at home be called) and the grea-"ter part of the two Parts aſſembled do agree, that in Law ſuch Deter-"mination is good. And therefore if Cuſtom there had ſo obſerved, as "Law had appointed, that the Maſter and the greater part of Eight might "determine of any Act in the College; ſo that the reſt were either from "home, or being called did abſent themſelves; then this Determination "was good by Law, and by that Statute. Since which time, as the Arch-"biſhop proceded, he was certified, that the Cuſtome of the College was

"ſometimes

" ſometimes to procede to Elections and other Matters of weight by the " greater part of ſeven Fellows only, being at home; and that the Sta- " tute there, even in the Election of the Maſter, was, that the Voices of " three Fellows may ſerve for that Matter, being of greateſt Moment. He " added, That he alſo knew, that in divers other little Colleges in that " Univerſity, where all the Fellows had Voices, there was by Cuſtome " none other Conſent uſed to be required, but of the greater part of thoſe " who were at home, without any reſpect whether two third Parts of the " whole Society be at home, or not. So that, as he concluded, for any " thing that he had yet heard, or could conceive, he was induced to think, " that the Proceeding againſt Mr. *Hickman* was orderly, and according to " Statute in that behalf. And thus with his hearty Prayers to GOD for " his Lordſhip, *&c.*" It was dated from *Croydon* the 18. *Decemb.* 1588. But now we go to more publick Matters. *ANNO* 1588.

This Year 1588 was the moſt dangerous Year of the Queens whole Reign, both for her own and the Kingdoms Safty, and of the preſent Church of *England*. For a dreadful Invaſion of this Land was now reſolved upon, and vaſt Preparations making for that purpoſe by the Pope, and the enraged proud King of *Spain*, and other Popiſh Princes in League. A vaſt Fleet was got ready to come into our Seas, breathing nothing but Deſtruction and Slaughter. And which, however called by them the *Invincible Armada*, yet by the good Providence of GOD, was at laſt diſperſed, and miſerably ſhattered, and came to nothing. Which I leave the State Hiſtorian to relate. But by Orders ſent to the ſeveral Lieutenants of the Counties, all the Nation put themſelves into the beſt Defence they could. Nor were the Clergy to be behind hand in this neceſſary Preparation. And therefore a Letter, coming from the Lords to the Archbiſhop, to write to all the Biſhops in his Province, to deal with their Cathedral Churches and other beneficed Men; he in the Month of *May* accordingly wrote his Circular Letters to the ſaid Biſhops, to take Order for their Clergies finding Armes. Wherein the Archbiſhop urged, " That they [the Clergy] were of the ſame " Common-weal with the reſt of the Queens Lay-Subjects, and embarked in " the ſame common Danger; yea, and more, in reſpect of their Calling, " and public Profeſſion of Religion: Whereby they were bound to go be- " fore others, as well in Word as in good Example. And therefore he ad- " viſed them to weigh with themſelves, what dutiful Forwardneſs againſt " theſe extraordinary imminent Dangers, was very congruouſly expected " at their hands, for the Defence of their gracious Sovereign, their own " Families and Country. And that, beſides the Expectation of the beſt Men, " and the ſtirring up of thoſe that otherwiſe were but ſlow, into further " Service, and the diſcouraging of the common Enemy; their readines " herein would be a good means to ſtop the Mouths of ſuch, as did think " thoſe temporal Bleſſings which GOD had in mercy beſtowed upon them " [the Biſhops and Clergy] to be too much. And therefore ſpared not in " grudging manner to ſay, That themſelves were forced to their great " Charges to fight for us [*i. e.* us of the Clergy] while we lye quietly at " home, without providing any Munition in theſe public Perils.

The Archbiſhop to the Biſhops, for the Clergies finding Armes.

" And therefore, according to the Import of the Councils Letters, for the " furniſhing them of the Clergy with Lances, Light Horſes, Petronells on " Horſeback, Muskets, Calivers, Pikes, Halberds, Bills, or Bows and Ar- " rows; he required the Biſhops to take a ſpecial Care, by al good Perſua- " ſions, to move ſuch Eccleſiaſtical Perſons as were of Ability, to be ready " with all free and voluntary Proviſion of Men, Horſe and Furniture, as " each Biſhop ſhould think fit to allot unto every one to find. And to be " ſhewed at ſome convenient Day and Place. And to certify the Names of e- " very particular Eccleſiaſtical Perſon, and the particular Furniture by him " provided. That it might appear what Regard every one ſeverally had of " his Duty, for the furthering of the preſent neceſſary Service: being no " great Charge, and ſo expedient for every one to have in readines, for the " Defence of his own Perſon, Houſe and Family, upon any ſudden Occaſion

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" that might hereafter happen." This was the Subſtance of the Archbiſhops Letter: which may be read at large in the *Appendix*. Wherein it may alſo appear, that the Archbiſhop had ſtayed ſome Attempts made by ſome Lieutenants of the Counties, to ceſſe the Clergy to find Armes, as they did the reſt of the Inhabitants of the Counties, as was uſual at common Muſters, according to the rate of their Livings. Which he did, as he told the Biſhops in his Letters, for *certain Conſiderations*, which are not mentioned. But ſome of them ſurely were, to preſerve the Liberty of Eccleſiaſtical Perſons, who had the Privilege of taxing themſelves; and to hinder Occaſions of a *Melius Inquirendum*, and of wracking the Clergy. Which therefore muſt be reckoned among the good Turnes don by the Archbiſhop to the Eccleſiaſtical State.

Endeavours to ceſſe the Clergy, ſtopped by the Archbiſhop.

And as in the firſt Place, humble Applications were to be made to God by his over-ruling Providence, to prevent this threatning Calamity, ſo the good Archbiſhop piouſly appointed Prayers, (and ſome of them by his Order compoſed) to be uſed at this time al the Province over. For which he ſent his Directions to al his Suffragan Biſhops in the Month of *July*, by Letters to this Tenor.

Appoints publick Prayers to be uſed in this dangerous Time. Regiſt. *Whitg* Fol. 148.

" *Salutem in Chriſto.* Conſidering the Dangerouſnes of the Time, I think " it very convenient, that you cauſe Publick Prayers to be had in every ſe- " veral Pariſh within your Dioces according to the Letters, heretofore writ- " ten unto you: Foreſeeing, that no Order of Faſting, or other Exerciſe, " be uſed, than ſuch as you ſhal preſcribe according to the Laws and Orders " of the Church Eſtabliſhed. I have cauſed a Book, upon the like Occaſi- " ons penned, to be newly printed with ſome Additions: which you may " have for your Dioces, if you ſend for the ſame. And ſo wiſhing you to " be careful herein, I commit your Lordſhip to the Almighty. *Lambeth*, the " 10th of *July*, 1588.

Your loving Brother in Chriſt,

JO. CANT.

His Directions to Miniſters of his Province in ſeveral Articles. MSS. D. *Joh. nuper* Ed. *Elien.* No. 206.

And this was very ſeaſonable, the Appearances of Things now looking very gloomy: and great Apprehenſions and Fears poſſeſſing the Hearts of good Men, from the Malice of the Enemies of the Queen, and the Goſpel profeſſed in this Land, accompanied alſo with a great Dearth. And together with the Order for Prayer and Faſting, he ſet forth ſeveral Articles to be obſerved by the Miniſters of his Province, for the better directing and aſſiſting the Peoples Repentance and Devotions: As I find them ſhortly ſet down by a Miniſter of *London* (then living) in his private Journal, *viz.* " I. That the " Book of Common Prayer [according to the Rules and Orders of it] be ob- " ſerved and kept. II. To pray moſt heartily a Form of Prayer now new- " ly ſent them. III. To read the Homilies, and [thoſe that had Ability] to " preach Sermons. IV. The People to be exhorted eſpecially to relieve the " Poor. V. To keep Abſtinence, and uſe ſober Diet. VI. In Faith and " Hope to expect Gods Help. VII. To be merciful, and to forgive, and to " omit Offences each to other. VIII. Al Conventicles of Innovations ſtrait- " ly to be ſorborn, and to be utterly avoided. IX. The uſing of al poſſible " Means to obtain Mercy at the Hands of our good Saviour, to be forth- " with reſolved on: and that with al Diligence. X. The Days and Times " of theſe Publick Exerciſes to be *Sundays*, *Wedenſdays*, *Fridays* and Holydays. " XI. The Lord Maior and Juſtices quietly to be ſought unto, for the Pro- " viſion of Bread, *&c.* XII. Monthly Certificates to be made by every " Miniſter of their Collections for the Relief of al the Poor in each Pariſh, " by the Churchwardens and Collectors."

Deals with ſome Popiſh Gentlemen. His account of them to the Lords.

When the preſent Danger from the *Spaniſh* Navy was over, yet the Fears of the Popiſh Strength and Malice remained. And all poſſible Care was uſed to ſecure the Queen and Kingdom for the time to come, as much as might be againſt them. An Eye was now caſt upon the Popiſh Recu-

Recuſants throughout the Nation. For beſides the Prieſts and Seminaries, many Lay-Gentlemen of that Religion were alſo taken up, and put under Cuſtody, and ſent to the Caſtle at *Wisbich*. And now in the Month of *December*, the Lords of the Council ſent to the Archbiſhop, to ſend for the ſaid Gentlemen, and to tender to them the Condition of a Bond, (required of ſuch as were impriſoned for hearing Maſs, and not coming to Church) in order to their better Security, from making any Diſturbance at home at this time, when there were ſuch Apprehenſions from abroad. This Meſſage from the Lords was occaſioned by thoſe Gentlemens Petition (as it ſeems) for their Liberty; and who had ſent to the Lords their Submiſſion under their Hands ſubſcribed, according to a Statute of the 23. *Elizabeth*. On the 12th of *December* they came before the Archbiſhop, and to him they acknowledged their Submiſſions, which they had ſubſcribed before, and promiſed therein to continue. But when the Archbiſhop offered them the Condition of the Bond, that was drawn up by Mr. Atturney, according to the Tenor of their Lordſhips Letters to him, (a Copy whereof the Archbiſhop in his Anſwer to the ſaid Lords of the Council had ſent) and required of them to be bound, in 2000 *l.* a piece, for the performance thereof, (what this Bond was we ſhall ſee by and by) this they boggled at. *ANNO* 1588.

The Statute they were impriſoned for.

Theſe were Perſons (and they of conſiderable Rank) that had offended againſt the Act of the 23 of the Queen, Cap. 1. *To retain the Queens Majeſties Subjects in their due Obedience:* And contrary thereunto had heard Maſs, the Penalty whereof was an hundred Mark, and a Years Impriſonment: And had not repaired to the Church or Chapel, or Place of Common Prayer: The Penalty for which neglect was every Month 20 *l.* and for twelve Months ſo forbearing, beſide the ſaid Forfeitures, to be bound, with two ſufficient Sureties in the Sum of 200 *l.* at leaſt, to the good Behaviour: And ſo to continue until they conformed themſelves, and came to Church, according to the Meaning of a Statute made in the firſt Year of the Queen: Yet with this *Proviſo*, that if any of theſe Perſons thus tranſgreſſing ſhould, before they were thereof indicted, or at their Arrainment, or Trial before Judgment, ſubmit or conform themſelves, then upon recognition of their Submiſſion in open Aſſizes they ſhould be diſcharged. Now the *Submiſſion* they yielded to; but to the ſigning the *Bond* they could not be brought; eſpecially as it was drawn up.

Their Names

For Sir *Thomas Fitz Herbert*, Sir *John Arundel*, Sir *Alexander Colepepper*, *John Talbot*, *William Tirwhit*, *George Cotton*, and *Michael Hare*, took exceptions to the Clauſe, *For their good Behaviour to the Queen and the State*; becauſe it ſeemed, as they ſaid, to touch them in Credit: And for that they thought they had ſufficiently ſatisfied their Allegiance in their Subſcription. They took likewiſe Exceptions to the Clauſe of *Standing to ſuch Orders as Six of their Lordſhips ſhould ſet down under their Lordſhips Hands*; unleſs the ſame might be ſpecified and declared particularly. Sir *William Catesby* refuſed, in reſpect of that Clauſe, *For the good Behaviour*; ſo did Sir *Thomas Treſham* in like manner, adding thereunto, "That for his Part he would yield to be bound to Six of their Lordſhips, ſo far as it might concern to the diſpoſing of his Body, but not of his Conſcience. There were others of them, *viz.* *Richard Owyn*, *Edward Syllyard*, *John Leeds*, *Gilbert Wells*, and *Thomas Wilford*, made ſtay to be bound, to perform the Order of Six or more of their Lordſhips, becauſe they pretended they did not know, how far the ſame might extend.

Will not ſign a Bond for their *good Behaviour*.

And for as much as all of them did thus refuſe to ſatisfy their Lordſhips Letter, in yielding to this Bond for the Cauſes aforeſaid, the Archbiſhop committed them to *Arkenſtals* Cuſtody again; and bound every of them in the Sum of one 1000 *l.* to continue his true Priſoners, and to be forthcoming, until their Lordſhips further pleaſure were known, what they would have to be don with them. All this the Archbiſhop ſignified to the Council at large: And ſo committed their Lordſhips to the Tuition of Almighty

ANNO 1588. mighty GOD. Dated from *Lambeth*, the 13th of *Decemb.* 1588. Subſcribing,

Your Lordſhips to my Power

Jo. Cantuar.

The ſigning of the foreſaid Bond ſo unanimouſly refuſed by them, and yet offering a Submiſſion of the like effect, makes it probable, that their ghoſtly Fathers had the drawing up of the ſame, ſo worded that it might admit of ſome Equivocation or mental Reſervation; to ſerve them to ſlip out of their ſubſcribed Loyalty upon occaſion: Conſidering what Bigots theſe Gentlemen were, if we may judge of the reſt by ſome of them, as *Talbot*, *Catesby*, and *Treſham*, chief Inſtruments of that monſtrous Gun-powder Plot ſome Years after.

CHAP. XX.

Letters to the Biſhops from the Archbiſhop, for the Obſervance of certain Canons and Articles. A Parliament. The Diſaffected to the Church ſtir. A Bill againſt Pluralities. The Clergy addreſs the Queen about it. The State of the Clergy. The Convocation. Matters tranſacted therein. Their Subſidy granted. Orders for the Clergy. The Arbhbiſhops Letter to ſuch as were backward in their Benevolence. *A Writing to prove the Queens Power in Matters Eccleſiaſtical.*

The Archbiſhop reminds the Biſhops of certain Articles and Canons for the Clergy.

OUR careful Archbiſhop already well foreſaw, what Troubles and Complaints would ariſe againſt the Biſhops and their Clergy the next Parliament. And therefore providently endeavoured as much as poſſible, to cut off Occaſions. He knew by the former Clamours of the Diſaffected in Parliament, and by Intelligence, that the Church and its Conſtitution would be ſtruck at violently erelong, upon the Accuſations of the unlearnedneſs, inſufficiency or ſcandalous Lives of ſuch as were admitted by the Dioceſans into Cures and Benefices. Which nevertheleſs the Biſhops and former Convocations had by good Orders and Canons laboured to correct and remedy. The Archbiſhop therefore in the Month of *November*, a little before the Parliament was to meet, thought convenient to quicken the Biſhops in the execution of thoſe Orders, and to look diligently into the Behaviour of their reſpective Clergy. And that they might have to anſwer any Charges of that Nature, that were like to be brought loud enough againſt them before the Parliament; he particularly reminded them in his Letters to them of certain Articles and Canons made in Convocation in the Years 1584. and 1586. the Copies whereof he ſent them encloſed. His ſaid Letters will more at large ſhew his Intent and Meaning, as well as his thoughtful Mind in this Affair. The Tenor whereof was as followeth:

The Archbiſhops Letter to them. Regiſt. *Whitg.* Vid. Chap. XVII.

" That whereas the 2d of *December*, when they were aſſembled in the " Synod kept in the Year 1586. it was thought fit and neceſſary to him " and the reſt of his Brethren, then preſent in that Synod, (altho' not as " a judicial Act or Concluſion by the Authority of the Convocation) that " the Articles of the Tenor of the Copy therein encloſed, ſhould be put

" in

" in execution by their Lordſhips, and all the reſt of his ſaid Brethren, " the Biſhops of this Province: Forſamuch as it was likely it would be " looked for at this next Parliament, How the ſaid Articles had been ac- " cordingly uſed: And likewiſe, how the Canons agreed upon by all their " Conſents in the Convocation holden the 24th of *November* in the Year " of our Lord 1584. and allowed by the Queens Majeſty, had been ob- " ſerved. Whereof he ſhould have had a Certificate from their Lordſhips " once every Year. *ANNO* 1588.

" That theſe were heartily to pray their Lordſhips with al ſpeed by their " Letters to certify him, how many ſithence the Year 1584. had been by " their Lordſhips admitted, either to the Miniſtry, or to any Benefice, or " other Promotion Eccleſiaſtical within their Dioceſes. And how the ſame " Perſons ſo by them admitted were in all reſpects qualified. And how " many of them were Preachers: And by whom allowed: And generally, " how in all Points the ſaid *Articles* and *Canons* had been put in execution. " And that altho' it might be, that their Lordſhips had for ſome Years " heretofore ſent unto him ſome Certificates, yet he prayed them to ſpare " him from the Care of finding the ſame: And that they would take the " Pains to certify him for every Year from the beginning. And ſo ex- " pecting their Lordſhips ſpeedy Anſwers, he committed them to GOD. " From *Lambeth*, this 10th of *Novemb.* 1588."

Motion in Parliament againſt ſuppoſed Abuſes in the Church

In the Parliament that began to ſit *February* the 4th, the diſcontented Party, that laboured againſt the preſent Eccleſiaſtical State, and to clip the Wings of the Spiritual Governours, ſtirred again, and brought in their Bills, as they had don in former Parliaments. One of the Members, this way diſpoſed, made a Motion in the Houſe, *Febr.* 25. that there ſhould be a due Courſe of Proceding according to the Laws already eſtabliſhed, (without making new ones, which needed not) but executed, he thought, by ſome Eccleſiaſtical Governours contrary to the Purport of the ſame Laws; and alſo contrary to the mind and meaning of the Law-makers; to the great Hurt and Grievance of ſundry her Majeſties good Subjects. And then offered ſome Particulars in writing to that Effect: And prayed that the ſame might be read, and further conſidered. Another a few Days after moved the Houſe touching the great Inconveniences grown by the number of Pluraliſtes and Non-Reſidents; and offered a Bill for Reformation thereof; praying the ſame might be read preſently. Which was don by order of the Houſe.

D'Ewes Journal.

A Bill againſt Pluralities.

As for this latter Bill, the Archbiſhop laboured much againſt the paſſing it, knowing how much the Clergy and the ſtate of Learning would ſuffer by it: And had therefore drawn up ſeveral weighty Reaſons in behalf of Miniſters being capable to enjoy more Benefices than one; which have been ſet down before, for the uſe of the Parliament *Anno* 1584. The former Motion preſently received a check from Mr. Secretary *Wolley*; putting the Houſe in mind of her Majeſties expreſs Inhibition, delivered to the Houſe by the Mouth of the Lord Chancellor at the beginning of this Seſſion, touching their dealing with any Eccleſiaſtical Cauſes. And added, that for his Part he thought this Houſe would incurr Contempt to her Highneſs, if contrary to thar Inhibition they ſhould meddle in the Matters newly moved. Whereupon the moſt that was don, was the receiving of the ſaid Writing. But it was not read at all. And was afterwards, without any thing more don therein, delivered back again by Mr. Speaker unto *Damport* the Mover.

Chap. XI.

The Queens Inhibition ſignified to the Houſe.

What was don about the Bill of Pluralities and Non-Reſidences.

But we have more to ſay of the Bill of *Pluralities*: Which went further. It was brought in *February* 27. and after divers Arguments about it, was committed to Mr. Treaſurer *Knolles*, *Morice*, *Beal*, Sir *Robert Jermin*, and Sir *Francis Haſtings*, all Favourers of the *Puritans*, and no Friends to the Hierarchy. This Bill was thought fit to be laid aſide, aud *March* 5. a new Bill of the ſame Import offered to the Houſe by the ſaid Mr. Treaſurer. Which was read preſently the firſt and ſecond time, and paſſed the Houſe, and *March* the 10th. ſent up to the Lords; where it ſunk: For I find not a Word more of it afterwards in the *Journal*. But it paſſed not the lower Houſe

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House without considerable Opposition. For besides what Mr. *Wolley* had said before, another Spake, shewing divers Reasons against this Bill, Which Reasons seem to have been suggested by the Archbishop to him that delivered them. And they were these. I. "It is a very great Innovation. "And therefore contrary to her Majesties Pleasure, declared at the begin- "ning of the Parliament, as I take it. II. It abridgeth her Majesties Au- "thority: Which we are all sworn to maintain. III. It diminisheth her "Revenues. For the greatest Fees in the Office of Faculties are due to "her Highness. IV. It injureth all the better and learned sort of the Clergy. "V. It cannot but in time overthrow, in both the Universities, the Study "of Divinity. For who will apply himself to the Study of that Profession "wherein he cannot have sufficient maintenance. VI. It is absurd. For "what Man of Reason will think that Eight Pounds yearly is able to "maintain a learned Divine? When as every Skull in a Kitchin, and Groom "of a Stable is better provided for. VII. It will be the utter Overthrow "of a learned Ministry which now flourisheth in *England*, more than ever "it did: And bring in a barbarous, unlearned and factious Ministry VIII. "It is to be wondred that such a Bill should now be offered, when there "is a Canon set down the last Convocation, (whereunto her Majesties Royal "Assent is) to remedy all Inconveniences, that reasonably can be objected "against any Abuse in that kind.

Reasons urged against this Bill. *Cott.* Libr. Cleopatra. F. 2.

"It would be considered in how unseasonable a time this Bill is offered, "the Clergy having granted so great Subsidies to her Majesty: And what "discouragement it may be unto them, to understand that there is such a "Bill offered; whereby they shall be all beggered, and made unable to "perform that which they have promised." This last Paragraph is another Hand, added by Archbishop *Whitgifts* Secretary; being his Hand.

This Bill did so nearly touch the Clergy; and so afraid they were of the ill Consequences of it, (as was partly shewn before) that they unanimously addressed the Queen, while they were sitting in Convocation, against it. This Address, I believe, was drawn up by the Archbishop himself: And was as followeth:

To the Queens most Excellent Majesty.

The Clergies Addres to the Queen against the Bill for taking away Pluralities.

"THE woeful and distressed State, whereunto we are like to fal, forceth "us with grief of Heart, in most humble manner to crave your Ma- "jesties most Soveraign Protection. For the Pretence being made the Main- "tenance and Encrease of a learned Ministry, when it is throughly "weighed, decayeth Learning, spoyleth their Livings, taketh away the set "Form of Prayer in the Church; and is the means to bring in Confusion "and Barbarism. How dangerous Innovations are in a settled State, who- "soever hath judgment perceiveth. Set dangers apart, yet such great In- "conveniences may ensue, as will make a State most lamentable and mi- "serable. Our Neighbours Miseries might make us fearful, but that we "know, who rules the same. All the Reformed Churches in *Europe* can- "not compare with *England* in the Number of learned Ministers. These "Benefits of your Majesties most Sacred and careful Government, with "hearty joy, we feel and humbly acknowledge. Senseless are they that "repine at it; and careless, which lightly regard it. The Respect hereof "made the Prophet say, *Dii estis:* All the faithful and discrete Clergy say, "*O! Dea certè.* Nothing is impossible with God. * —— Requests without "grounded Reasons are lightly to be rejected. We therefore not as Di- "rectors, but as humble Remembrancers, beseech your Highnes favoura- "ble beholding of our present State; and what it will be in time to come, "if the Eill against *Pluralities* should take any place."

* A *Greek* Sentence falsely and unlegibly written in the Copy.

The

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The State preſent.

" Impropriations carry from the Clergy in Tiths yearly, an Hundred " thouſand Pounds.

" The Lands holden of Abbies, Priories, *&c.* at their Diſſolution freed " from Tiths, remaining ſo, almoſt as much.

" The colour of former Statuts cutteth off Tith Wood above One and " twenty Years growth.

" Cuſtoms *de modo decimandi* in moſt Pariſhes prevail, to our great hin- " drance.

" All which abridging the Paſtors Portion, without repining or diſlike, " we quietly ſuſtain. And yet would they ty us to one Benefice, a great " Part whereof being thus defalked?

The State to come.

" Firſt, Inconveniences to the Church. The Biſhops of ſmall Benefices " are now relieved by Benefices in *Commendam*. But then ſhall be unable " to maintain their State, *&c.*

" If every one ſhall have but one Benefice, what difference ſhall be be- " tween a Doctor in Divinity, and a Scholar?

" As the State now is, learned Men are provided for: But by this Bill, " they ſhall be leaſt cared for.

" It requireth an Impoſſibility. For of 8800 and odd Benefices with Cure, " there are not 600 ſufficient for learned Men. Neither if they were al " ſufficient, could there be found the third part of Men to ſupply that Number.

" No one Benefice can defray the Charge of ſuch as are to be employed " upon Preaching before your Majeſty, or in other ſolemn Places; or to " attend upon Synods, or other your Majeſties Services and publick Af- " fairs.

" This Bill reſtraineth not Lay-men to have divers Impropriate Benefices, " and to ſerve them by ſilly Curates: And denyeth it to learned Divines; " who perſonally diſcharge their Duty, and in their Abſence have ſuffici- " ent Subſtitutes, *&c.*" Then this learned Paper went on, ſhewing the Inconveniences of this Bill to Cathedral Churches; Inconveniences to the Univerſities: Hindrances to Religion. And laſtly, Inconveniences to her Majeſty. In this Addreſs *Beza*'s Judgment in his Notes on 1. *Cor.* cap. 14. v. 29. is animadverted upon about one Paſtor feeding many Flocks; *viz.* That what he ſet down touching Pluralities and Non-Reſidence, was upon Information, and not underſtanding the State of our Church, and the manner of our Proceeding in thoſe Caſes. And that the like Information he had touching Licences to eat Fleſh, and ſome other things; againſt which he did as bitterly inveigh, as againſt the other.

Beza's Judgment about Pluralities, noted.

This Bill tho' it ſeemed to have Friends in the upper Houſe, and Speeches made in favour of, ſtopt there; and went no further. So that notwithſtanding all the Efforts the New platformers put forth this Parliament, when they promiſed themſelves great Succeſſes, nothing was brought to paſs to ſerve their Ends. Inſomuch that in the Parliament time, one of the Puritan Miniſters writ to another, namely, *Egerton* to *Fenn*, (both Men of great Name among them) what their Expectation was come to: *viz. Nos nihil boni expectamus in Cauſa Religionis: Potius timemus aliquid mali. Nos ne minem miſiſſe miramur, &c.* " We expect no good in the Cauſe of Religion. " We rather fear ſome evil. We wonder none is ſent from us. The ſecond " Day the Queen came to the Parliament μετὰ πολλῆς φαντασίας *i. e.* with " much Pomp, [as *Agrippa* and *Bernice* are deſcribed to come to hear St. " *Paul* ſpeak for himſelf, *Act.* xxv.] the Chancellor in his Speech ſaid not a " Word (for ought I hear) of the Affairs of the Church, but only of Dan- " ger, and the great Charges of the former War, and of that was coming " on, whence what may follow, it is no difficult Matter to know."

The *Puritans* Expectations from this Parliament deceived.

Egerton to *Fenn*.

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The Convocation. Matters transacted there. *Extract of Convocat.*

But now from the Parliament let us turn our Eyes to the Convocation; and obſerve the Influence of the Archbiſhop here; conſulting for the good of the Church, and its Eſtabiſhment, againſt its Enemies, that were ſtrong (as we have heard) in this Parliament. The Queens Writ for the calling together of this Convocation bore date *November* 13. 1588. 30mo. *Reginæ*. It was prorogued to the 5th of *February* following. *John Stil*, D. D. and Maſter of *Trinity* College in *Cambridge*, preached the Sermon at the opening there of. For the knowledge of which we are beholden to the before mentioned Letter of *Egerton*, communicating ſome News of the Parliament. And among the reſt, "That Dr. *Stil* then preached to the Clergy; altho' (as he "added) according to the way of that ſort of Men [meaning the Con- "formable Clergy] he inveighed againſt the Favourers of the Diſcipline, "yet he did it not bitterly, but yet ſlanderouſly enough."

One of the firſt Things the Synod went upon, was (for which the Parliament was now chiefly ſummoned) the conſideration of a Subſidy. And Seſſion 3. *Febr.* 12. a Committee of both Houſes was choſen for that purpoſe. Seſſion 8. *Febr.* 28. The Archbiſhops being not well, the Convocation adjourned to *Lambeth*. Where both Houſes met in the Afternoon. And the ſame Day, Seſſion 9. The Archbiſhop ſat in the great Chamber, and the Lower-Houſe in the Chappel. Then (the Archbiſhop remaining in his own Chamber Sick) a Committee of Biſhops conſulted about the Subſidy. And having called up the Lower Houſe, the Grant of the Subſidies was read. Which was for two whole Subſidies at Six Shillings in the Pound; That is 2 Sh. payable yearly. The firſt Payment to begin *October* the 2d. 1591.

The Clergies Grant of Subſidy well taken.

The Clergy made this large Grant ſpeedily and cheerfully; being ſenſible of the Danger the Queen, the Church, and the whole Nation were in at this Juncture, from Popiſh Practices abroad and at home: Promiſing withal to ſend out according to their Abilities, Men with Horſes and Armour, for the Defence of the Public. This was very wel taken, and (for their readines) got the Eccleſiaſtics a Reputation: The Matter, no doubt, managed by the Archbiſhops Wiſdom, Induſtry and Influence with the Biſhops and the reſt of the Clergy. Sergeant *Puckring*, *March* the 17th, and the Atturney General, came from the Lords to the Lower-Houſe, and brought a Bill from the Lords, for Confirmation of this Subſidy granted by the Clergy, with an Inſtrument of the ſame under Seal, as was Cuſtomary: Together with a Bill likewiſe from the ſaid Clergy, for Horſes, Armour and Weapons: And gave a very ſpecial Commendation of the ſame Bills, as Things of very great Importance. This Subſidy of the Clergy remains among the public Acts, Cap. 15.

Seſſion 12. The Lower-Houſe was called up. And the Archbiſhop took notice of the Abſents, as Contumacious. And then admoniſhed double beneficed Miniſters to Reſidence; ſometimes at one, and ſometimes at another of their Benefices. And where they did not reſide, to keep good Curates and Preachers. And then he moved them for a Contribution to be made for *Anthony Tyrrel* and *Whilliam Tydder*, two *Romiſh* Prieſts, Converts. Which two had recanted in the Month of *December* at *Pauls* Croſs. Seſſion 15. *March* 19. The Archbiſhop brought in certain Orders to be obſerved throughout his Province. The Sum whereof was:

Stows Annal. 4to. p. 1261.

Orders to be obſerved in the Province

I. That ſingle beneficed Men ſhould be compelled to Reſidence conſtant; unles he were a Prebendary of ſome Cathedral Church, or Chaplain to the King, or ſome Peer of the Realm: Or by ſome other Attendance allowed by the Statuts to be abſent. And in that Caſe to keep a Licenced Preaching Curate.

II. That double beneficed Men ſhould reſide equally upon their Livings; and that they ſhould keep a Licenced Curate, where they are not.

III. That beneficed Men abſent One Hundred and twenty Days, ſhould keep Licenced Curates.

IV. That ſcandalous Miniſters, guilty of notorious Crimes, ſhould be removed; and never to be admitted to any Cure.

V. That

V. That no unlearned Perſon, unable to Catechize, ſhould be admitted to any Cure. ANNO 1588.

VI. That none might place or diſplace any Curate without Authority, from the Archbiſhop or Biſhop of the Dioces. Which Orders both Houſes promiſed to obey and execute.

Seſſion 21. The Synod being ready to break up, the Archbiſhop ſuſpended Abſenters, and ſuch as departed without Leave, and by name the Biſhop of *Litchfield*, who ſo went away. And *April* the 2d, 1589. came the Queens Writ to diſſolve them. And then in purſuance thereof the Archbiſhop iſſued out his Commiſſion to execute, (both regiſtred) brought in by the Apparitor General. And the Biſhop of *Peterborough*, by vertue of the ſaid Commiſſion, diſſolved the Convocation.

I find another thing don at the Convocation by the Archbiſhop; occaſioned by a Complaint made in the Houſe of Parliament by ſuch as were glad of any Opportunity to expoſe the Clergy: Which was, that ſome of them were much behind hand in the Payment of their Subſidies, and eſpecially their laſt Benevolence, granted by them to the Queen; to aſſiſt her againſt her powerful Enemies. Whereupon the Archbiſhop, to prevent all juſt grounds of finding fault with the whole Body of them; ſent his Circulary Letters to thoſe that were negligent herein: Checking them ſeverely, and ſhewing them the evil and dangerous Conſequences hereof: And at laſt, aſſuring them of his effectual Proceedings againſt them, if it were not ſpeedily paid. For to this Tenor ran his Letters, dated from the Convocation Houſe:

The Subſidy unpaid by ſome of the Clergy, complained of in Parliament.

"After our harty Commendation; where not only to your particular "Reproach, but alſo to the daily diſcredit of us all; it is declared in "open Parliament, that you have paid theſe four Years no Part of the "Subſidy due to her Majeſty; nor yet any Part of the Benevolence grant-"ed to her Highneſs, to help to ſupport her exceſſive Charges in theſe dan-"gerous times, for the Defence of her own Royal Perſon, her Realms "and Subjects; which would be to very ſmall Purpoſe and Effect, if it were "no better performed, than it hath been from you; we are driven to our "no ſmal Grief, to pray and require you forthwith, upon the Receipt here-"of, to take ſome ſpeedy Order to diſcharge theſe Duties to her Majeſty; "and eſpecially the Benevolence; that doth touch us al neerly, and apper-"taineth to our Care Charge and Duties, to ſee truly anſwered, accord-"ing to our dutiful Promiſes, and Grant to ſuch Ordinances that by your "own Conſent, we have made in that behalf; being ſuch, if you did not "wel conſider thereof, as may endanger your whole State. Which aſſuredly "we muſt and wil put in execution, except you immediatly make unde-"layed payment: Requiring you with al ſpeed to ſatisfy the Contents "hereof, touchiug the Benevolence, or immediatly to appear before us; "or ſo many as are authorized in that behalf, to ſhew cauſe, why we ſhould "not procede againſt you, according to the Tenor and Meaning of the "ſaid Ordinance. And ſo we bid you Farewel. From the Convocation "Houſe.

The Archbiſhops ſharp Letter to them on that Account. Regiſt. *Whitg* Vol. I.

I meet with a Paper in the *Cotton* Library, without Date, but drawn up, as I conjecture, about this time. Which I knew not where to place ſo wel, as in this Convocation; compoſed, as it ſeems, by ſome Civilian, a Member thereof, by the Archbiſhops Recommendation of ſuch a Work: And that, very ſeaſonably, to evince, that Princes are Supreme, next under God, in their own Dominions, even in Cauſes Spiritual: Hereby to ſave the Lives (if ſtrong Arguments and Authority could convince) of many *Romiſh* Prieſts, that were now more rigorouſly, according to the Laws, dealt with and not ſpared; upon the great Provocation given by the *Romiſh* Faction this Year; when many ſuch were executed in the Month of *Auguſt*, ſoon after the Victory obtained over the *Spaniſh Armada*; both Seminary Prieſts and *Jeſuits*, and alſo ſuch as had been reconciled by them, or gave harbour to them. Theſe Prieſts dyed the Popes Martyrs, for refuſing to Swear to the Queens Supremacy in Eccleſiaſtical Matters, as wel as Civil. Who if

A Writing for the Queens Supremacy in Spirituals. *Cleopatra.* F. 2.

ANNO 1588. they would but have owned the ſame upon Oath, might have ſaved their Lives. As ſome of them did: *viz.* the two Prieſts already mentioned, recanting at *Pauls* Croſs, and another before in the Month of *September*. Now this learned Paper, for the ſatisfaction of ſuch, and in vindication of this profeſſed Doctrine of the Church of *England*, was to prove that Eccleſiaſtical Juriſdiction always appertained to Kings, and their Judges.

This was proved from the Old Teſtament: From the Practice of the Primitive Church; as appeared in the Hiſtory of *Conſtantine* and other Chriſtian Emperors; and eſpecially *Juſtinian*. That they made Ordinances concerning Points of Faith: That they ordained and confirmed Councils: That they commanded Orders of Prayers for the Sacraments: Appointed Puniſhments to be inflicted upon Biſhops and Prieſts and Monks: Declared the Communion ſhould be publickly celebrated: Condemned ſuch as denyed the Reſurrection, and the laſt Judgment, *&c.* Forbad ſwearing by Gods Head, *&c.* Made Laws concerning the Trinity; the Perſon, Nature and Offices of *Chriſt Jeſus*: And divers other Laws they made relating to the Church. And reference is made to the Code of *Juſtinian*, and his *Novels*, for all theſe, and the like; as may be found mentioned in the ſaid Paper. Which I have placed in the *Appendix*. Or perhaps this Paper might have been compoſed for the Confutation of a Diſciplinarian Principle which placed a Spiritual Juriſdiction, and Government in Church Matters, in the Elderſhip, and not in the Prince. Concerning which Argument *Hutton* Biſhop of *Durham*, had a learned Diſcourſe with the Lord Treaſurer and Secretary *Walſingham*, as we ſhall ſee under the next Year.

N. XXXIX.

CHAP. XXI.

Hackington *Vicarage augmented. The Conditions for the Vicar, by the Archbiſhops Inſtrument. The See of* York *vacant by the Death of Archbiſhop* Sandys. *His deſerts towards that Church. His Character; and Teſtimony to this Church. Succeeded by* Piers, *Biſhop of* Sarum, *Confirmed at* Lambeth. Martin Marprelates *Libells. The Secret Printing Preſs. A Letter from ſome of the Council to the Archbiſhop, to ſearch for the Books, and the Authors. Expreſſions againſt the Biſhops in theſe Books. Caſes and Queſtions propoſed and reſolved by the* Puritans, *at their* Claſſical *and* Provincial *Aſſemblies. Superiority of Biſhops aſſerted in a public Sermon, by Dr.* Bancroft. *A Syllogiſm againſt it. Anſwered by him. Another Syllogiſm, to Charge the Archbiſhop with Tyranny. Anſwered by him.* Penries *Book. The Coblers Book. Proclamation againſt Seditious Books. Seditious Preaching at* Cambridge. *Dr.* Pern *labours for* Fulborn *Rectory, to be laid to* Peter Houſe.

IN *December* this Year did the Archbiſhop do the good Work of confirming an Augmentation to the Vicarage of *Hackington*, alias St. *Stephen*, neer *Canterbury*. The Inſtrument whereof, bearing date the 13th of *December*,

ber, was to this Tenour, "That upon the daily and earneſt Solicitation of "Sir *Roger Manwood*, Kt. Lord Chief Baron of the Exchequer, in behalf of "that poor Vicarage; and that there might be ſome good Encouragement "for the preaching of GOD's Word there; he had iſſued out his Commiſ- "ſional Letters dated *October* 10. 1588. to the Reverend his Brother *Richard* "Suffragan of *Dover*, and *William Redman* Archdeacon of *Canterbury*, to en- "quire and certify him of the State and Condition of the ſaid Vicarage; "and was informed by them among other things, that the Revenues of it "were in former times more large and copious, by reaſon of certain Su- "perſtitious Offerings before the Image of St. *Stephen* in that Pariſh Church; "which were now ceaſed by the good Laws, and benefit of the preach- "ing of the Word." Which Information the Archbiſhop had from the ſaid Commiſſioners; who were in the ſaid Commiſſion appointed to make Inquiſition upon Oath concerning theſe Articles, *viz.* How much the Vica- rage Houſe of *Hackington*, and all Gardens and Orchards and other Grounds whatſoever to the ſaid Vicarage belonging, was worth by the Year. *Item*, How much all manner of Tiths belonging to the ſaid Vicarage, was then worth by the Year; or had been worth ſince the putting down of the Oblations and Of- ferings to the Image of St. *Stephen* in the ſaid Pariſh Church. *Item*. How much by Year the Oblations were worth to the Vicar, as they had credibly heard or known. *Item*, How many Houſeholds were in the ſaid Pariſh; and what Number of People in the whole. "Wherefore he, the Archbiſhop, Ordinary "of the Place and Patron of the Archdeaconry of *Canterbury*, to which the "Rectory of *Hackington* from antient time was lawfully annexed and ap- "propriated; conſidering and weighing how the Cure of Souls, and the "Adminiſtration of the Sacrament, the preaching of the Word of GOD, "and other Divine Offices, were incumbent upon the Vicar *pro tempore*; "and being minded to conſult the ſmalneſs of the Vicarage by all lawful "means and ways, according as his Duty was.

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Augments the Vicarage of *Hackington* Regiſt. *Whitg.* Vol. I.

"He decreed, ordained and granted to *Richard Coſt*, the preſent Vicar and "all his Succeſſors, beſides all the Tenths, Obventions, Oblations and Pro- "fits, which the Vicar and his Predeceſſors enjoyed, he gave all and ſingu- "lar the Tenths of Corn and Hay growing within the ſaid Pariſh, to his "uſe, quietly to receive and enjoy; and which hitherto the Archdeacon "of *Canterbury* in right of the Archdeaconry, or his Farmers, might and "ought to have taken. Yet on this Condition, that the ſaid Vicar pay "to the Archdeacon *Redman*, and his Succeſſors, Ten Pounds of lawful "Money of *England* yearly at the Manſion Houſe of the ſaid Vicar at the "four uſual times of Payment. And the Vicar to take an Oath to reſide, "and that he ſhould take no other Benefice with Cure, nor to ſerve any "Cure of Souls elſewhere, nor apply himſelf to any Miniſtry, Office or "Place of Clerk or Petty Canon in any Cathedral Church, under Pain of "Five Pounds to the Archdeacon of *Canterbury* for the time, for every Month, "that any ſuch Vicar ſhould happen to be found faulty in any of the "foreſaid Reſpects. Which Five Pounds to be collected and levied, *totiens "quotiens*, from the Corn and Hay, as granted before by the Archdeacon. "But yet *ex gratia*, it was granted to the ſaid Vicar *Coſt*, that he ſhould "have the Place of a Petty Canon in the Cathedral Church of *Canterbury*, "(which he at preſent enjoyeth) during his Life, while he ſhould be daily "reſident upon his Vicarage; to repair the Chancel, and bear all the other "Burthens incumbent upon his Living." And in Witneſs whereof the Archbiſhop, the Archdeacon, Sir *Roger Manwood*, and *Richard Coſt* the Vicar, ſet their Hands and Seals in a Deed Quadripartite.

Where we may obſerve, how greatly the Benefits of the Parochial Clergy ſunk, upon the ceaſing of Pilgrimages to Saints to which Churches were dedicated, and the Superſtitious Offerings at their Shrines; and further we may obſerve, how the Archbiſhop, tho he oppoſed the taking away wholly of Pluralities, which he ſaw would (if it took place) ſtarve the Miniſters, and diſcourage Learning and the Study of Divinity; yet that he was no Friend to them, nor to Non-reſidences, where the Livings might creditably maintain a godly, reſiding, preaching Miniſter.

This

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Lamb. Perambul. p. 344. 8vo.

This Living of *Hackington* before now, had the good Luck to be favoured by a former Archbiſhop and Archdeacon, namely Archbiſhop *Warham*, and his Nephew of the ſame Name. Who had been Benefactors to the Parſonage Houſe. And the aboveſaid Sir *Roger Manwood*, beſides his Influence in mending the Miniſters Living, left alſo Maintenance for certain poor People there.

The See of *York* vacant by the Death of Archbiſhop *Sandys*.

The See of *York* became vacant this Year by the Deceaſe of *Edwin Sandys*, D. D. the laſt Archbiſhop there: who dyed in the Month of *July*, aged Sixty Nine: and was buried in the Collegiate Church of *Southwel*. Where, on the North Corner of the Choir there was erected for him a raiſed Monument: on which appears the Figure of an old Man, lying along, with a Book in his Hand, with a great many *Effigies* of his Children kneeling on the Side therof. The Epitaph ſet upon his Monument was, EDWINUS SANDES, S. Th. D. *poſtquam Wigornienſem Epiſcopatum XI annos, totidemque tribus demptis*, Londinenſem *geſſiſſet*, Eboracenſis *ſui Archiepiſcopatus anno XII. vitæ autem* LXIX *obiit* Julij 10. *Anno Domini* 1588, *&c.* The reſt of the Inſcription being ſomewhat long, and giving ſome Account of his holy, uſeful, painful Life, I have repoſited in the *Appendix:* for the better knowledge and grateful Remembrance of one of our firſt Reformers and Confeſſors. He was a Man of great Note for his Piety and Sufferings under Queen *Mary*, for his firm Profeſſion of the Reformed Religion, narrowly eſcaping with Life beyond Sea: and was an Exile during that Queens Reign. An excellent and frequent Preacher, and careful Biſhop of *Worceſter*, *London* and *York* ſucceſſively, not only for the maintaining of the Church, as it was eſtabliſhed, againſt Sects, but alſo of its Revenues: which were by greedy Men ſought after. Particularly the great Manours of *Southwell* and *Scrowby*. A Leaſe of which was laboured by ſome great Man to be obtained. And the Queen over-perſuaded wrote to the Archbiſhop to Leaſe it out for Seventy Years upon an Annual Rent, with al the Members, Houſes, Woods, Parks, Rents, Revenues belonging thereto. Which he refuſed, and choſe rather to reſign his Biſhopric. For ſo he reſolutly wrote to a great Man at Court, "That the granting of ſuch a Leaſe "would highly diſpleaſe God, kill his Conſcience, and ſpoil the Church of "*York:* and that rather than grant it, he was reſolved to offer the Reſigna"tion of his Place, and that it ſhould be abſolute." A few Years after, his *London* Houſe alſo was earneſtly endeavoured to be gotten from him. Which he told his great Friend at Court, the Lord Treaſurer (to whom he made his Complaint) was unreaſonably requeſted of him. Which he could not, as he ſaid, in Conſcience yield to, and that he remained reſolute. And then made this melancholy Contemplation upon it, "Theſe be marvaillous Times. "The Patrimony of the Church is laid open as a Prey unto all the World: "The Miniſters of the Word, the Meſſengers of Chriſt, are become *Con*"*temptibiles omni populo*, and are eſteemed *tanquam excrementa mundi*. This "was foreſhewed, *&c.* our Times perform. It might be feared God hath "ſome great Work in hand, for this Ignominy done unto himſelf." This was written *June* 1588, *prophetically* before his Death, (one might almoſt venture to ſay) the next Month dying, and the next the formidable *Spaniſh* and *Italian* Fleets coming upon our Coaſt, with Vows, againſt the Church and State, of Ruine and Deſolation. And therefore it was deſervedly made a part of his Character in his Epitaph, *Eccleſiæ patrimonium, velut rem Deo Sacratam decuit, intactum defendit, &c.* i. e. "The Churches Patrimony, as became a "Thing ſolemnely given to God, he defended, as inviolable. And by his "ſpecial Favour with the Queen, he preſerved the Church, wherein he lyes, "from Ruine." And this Trouble, to this Day, is commonly ſaid to have been the Cauſe of his Death.

No. XL.

His Deſerts towards that See.

To which I add his ample Teſtimony to the Church of *England*, and his Profeſſion and Approbation of the Doctrin and Rites maintained in it; being a Clauſe of his laſt Will and Teſtament. "Becauſe I have lived an old "Man in the Miniſtry of Chriſt, a faithful Diſpoſer of the Myſteries of "God, and to my power, an earneſt Labourer in the Vinyard of the Lord, I "teſtify before God and his Angels, and Men of this World, I reſt reſo"lute, and yield up my Spirit in that Doctrin which I have privatly ſtu-

His Teſtimony of the Church of *England*. *T. Baker*, B. D.

"died,

" died, and publicly preached, and which is this Day maintained in the " Church of *England*; both taking the ſame to be the whole Counſil of God, " the Word and Bread of Eternal Life, the Fountain of living Water, the " Power of God unto Salvation, to al them that do believe: And beſeeching " the Lord to turn us unto him, that we may be turned. Leaſt if we re- " pent not, the Candleſtick may be moved out of his Place, and the Goſpel " of the Kingdom, for our Unthankfulnes, taken from us, and given to a " Nation, that ſhal bring forth the Fruits thereof. And further, proteſting " in an upright Conſcience of mine own, and in the knowledge of his Ma- " jeſty before whom I ſtand, that in the preaching of the Truth of Chriſt, I " have not laboured to pleaſe Man, but ſtudied to ſerve my Maſter; who " ſent me not to flatter either Prince or People, but by the Law to tel al ſorts " of their Sins, by the Spirit to rebuke the World of Sin, of Righteouſnes " and Judgment, by the Goſpel to teſtify of that Faith, which is in Jeſus " Chriſt and him crucified. And concerning Rites and Ceremonies, by Poli- " tical Conſtitutions authorized among us, I am, and have been, perſuaded, " that ſuch as are now ſet down by public Authority in this Church of *Eng-* " *land*, are no way either ungodly, or unlawful, but may with a good Con- " ſcience, for Order and Obedience ſake, be uſed of a good Chriſtian,"

ANNO 1588.

His Judgment of *Puritan* Principles.

But becauſe there was an Author, that not long after his Death, wrote a Book called, *A Propoſal for Union among Proteſtants*, (which was preſented to the Parlament) wherein he repreſented that Archbiſhop, as tho he were a Favourer of ſome of the *Puritans* Principles, by taking and publiſhing a Clauſe out of his Will, *viz.* " That he ever, and preſently, was perſuaded, that " ſome of the Rites and Ceremonies were not ſo expedient for this Church " now, but that in the Church Reformed, and in al this time of the Goſpel, " they might better be diſuſed by little and little:" I ſhal therefore repeat further the very Words of his Wil, that we may take al together: and ſo the better judge of that moſt Reverend Prelates true Senſe and Meaning.

A Propoſal for Union.

" (For the private Baptiſm to be miniſtred by Women, I take neither to " be preſcribed, nor permitted) ſo have I ever been, and preſently am, per- " ſuaded, that ſome of them be not ſo expedient for this Church now, but " that in the Church Reformed, and in al this Time of the Goſpel, wherein " the Seed of the Goſpel hath ſo long been ſown, they may better be diſuſed " by little and little, than more and more urged. Howbeit, as I do eaſily " acknowledg our Eccleſiaſtical Policy in ſome Points may be bettered, ſo do " I utterly diſlike, even in my Conſcience, al ſuch rude and indigeſted Plat- " formes, as have been more lately and boldly, than either learnedly or " wiſely preferred: Tending not to the Reformation, but to the Deſtruction " of this Church of *England*: the Particularities of both ſorts reſerved to the " Diſcretion of the godly wiſe. Of the latter I only ſay thus; That the " State of a ſmal private Church, and the Form of a larger Chriſtian King- " dom, neither would long like, nor can at al brook one and the ſame Eccle- " ſiaſtical Government. Thus much I thought good to teſtify concerning " theſe Eccleſiaſtical Matters, to clear me of al ſuſpicion of double and in- " direct Dealing in the Houſe of God."

He left a flouriſhing wealthy Poſterity, ſpreading into the Counties of *Worceſter*, *Bucks*, and in the *North*.

Piers tranſlated from *Sarum* to *York*, and Confirmed. Regiſt. *Whitg.*

He was ſucceeded by *John Peers*, [or *Piers*] late Biſhop of *Sarum*, and the Queens Almoner: who was tranſlated this Year to be Archbiſhop and Paſtor of the Cathedral Church of St. *Peters* in *York*. The Confirmation of his Election to this See was performed on *Wedneſday*, *February* 19, 31 *Elizab.* in the Chapel of *Lambeth*, before the moſt Reverend the Archbiſhop, and the Right Reverend the Biſhops of *London*, *Winton*, *Hereford* and *Rocheſter*, by vertue of the Queens Letters Commiſſional to them.

His Character.

This was Dr. *Piers*'s third Remove: His firſt being from the Deanry of *Chriſts* Church, *Oxon*, to the Biſhopric of *Rocheſter*. He obtained, by his Learning, good Government and Chriſtian Behaviour, a great Character from that College, when he went thence, in an Epiſtle, *Anno* 1575. they wrote to the Lord Treaſurer for Dr. *James* to ſuccede him, *viz.* " That his *Benignitas in*

" *bonos*,

ANNO 1588.

" *bonos, in prafractiores Prudentia, in omnes Moderatio*, were ſingular. That he " was excellently furniſhed with the knowledg of al Arts: And that he was " the great Inſtrument of the Progreſs of good Learning in that Houſe." They extol his Learning, Humanity, Liberality, Beneficence; and as he governed the College, ſo no queſtion he behaved himſelf when he was advanced to the Government of the Church.

Commiſſion to viſit *Sarum* Dioces.

And upon the Vacancy of the ſaid Biſhopric of *Sarum* by the Tranſlation of the ſaid *Pearſe*, [as the Name is written here in the Regiſter] a Commiſſion for Viſitation of the ſaid Dioces was granted to *Tho. Hyde*, S. T. B. Chancellor, Canon and Prebendary Reſidentiary of the ſaid Cathedral Church of S. *Mary*, *Sarum*,

Libels againſt the Biſhops, many and ſlanderous, come forth; under the Name of *Martin Marprelate*.

The burning Zele of thoſe that were for altering the Government of the Church, appeared this Year and the next, as by other Endeavours, ſo by the many Pamphlets and Books ſet forth, full of Words and very rude and unbecoming Expreſſions uſed towards the Biſhops, and above al towards the Archbiſhop, as wel as other learned Men of Dignity in the Church. The chief of theſe Writers was one, (or rather a Club) affecting to be called *Martin Marprelate*. Theſe Books went under ſuch Names as theſe, *Diotrephes*, The *Mineralls*, The *Supplication*, The *Epitome*, which Book bore this Title in the Front, *O! read Dr.* Bridges *Book: For it is a worthy Work* This was intended for an Anſwer to a Book written by that Reverend Dean of *Sarum* againſt *Marprelate*. Another of theſe Pamphlets bore this Title, *Have yee any Work for a Cooper?* Written in Anſwer to what the Biſhop of *Wincheſter*, whoſe Name was *Cooper*, had wrote in Vindication of the Biſhops, and the Church of *England*, ſpoken of under the Year following. Yet another Book againſt the ſaid Biſhop, called, *More Work for a* Cooper. In the printing of which the Preſs was found out, and ſeized, and al their Sport ſpoilt. More Books under *Martins* Name were *Martin Junior*, alias *Martiniana Theſes*. And the ſame Author threatned to put forth many more. And for the furniſhing himſelf with Matter, he tells the Biſhops what he would do, and how he propoſed to work their Woe: Firſt, by placing young *Martins* in every Dioces, in every Pariſh, in ſome Pariſhes, two. Who ſhould watch the Biſhops, and the reſt of the Clergy at every Turn. That when any Thing was done amiſs, that they might preſently publiſh it. And ſecondly, That he had made already, (and had them in Store) certain Books of *B B.* doings: which he would publiſh he ſaid, except *Travers*, *Wiburn*, *Paget*, *Wigginton*, and ſome others deprived, were reſtored to their Places. The Names of theſe Books, prepared and threatned, were;

Collect. Archb. *Whitg.* pen. R. T. *Bret.* LL.D.

Epiſto [*Epiſco*] *maſtix.*	*Miſcellanea.*	*The Lives and Doings of* Engliſh *Popes.*
Paradoxes.	*Variæ Lectiones.*	*Itinerarium*, or *Viſitations.*
Dialogues	Martins *Dream.*	*Lambathiſmes.*

Of theſe the two laſt (as it ſeemed) were not finiſhed. And therefore to make perfect his *Itinerarium*, he ſaid, he would make a Survey of all the Clergy in the Land, and note their untolerable Pranks. And for his *Lambathiſmes*, he would have his *Martin* at *Lambeth*, from time to time to obſerve the Proceedings there.

Lambathiſmes.

Other Books beſides, there were of this ſort that now came forth, as *A Demonſtration of Diſciplin*, The *Counter-Poiſon*, &c. And for this purpoſe, to carry on this Deſign, they had a ſecret Printing Preſs: which they conveyed from Place to Place, that it might be the more undiſcoverable. It was firſt ſet up at *Mouldſey* in *Surrey*, near *Kingſton* upon *Thames*. And from thence conveyed to *Fauſley* in *Northamptonſhire*, where the Worſhipful Family of the *Knightleys* Seat was, great Favourers of this ſort of Men. From thence this Preſs was removed to *Norton*: and from *Norton* to *Coventree*, and from *Coventre* to *Woolſton* in *Warwickſhire*. And thence the Letters were ſent to another Preſs in or neer *Mancheſter* in *Lancaſhire*. Where the Preſs was diſcovered in printing *More Work for a Cooper*, as was ſaid before. " Which ſhameleſs Li-
" bel, as alſo al the forenamed, (as I find written in a MS. in the *Cotton* Li-
" brary) were fraught only with odious and ſcurrilous Calumniations againſt
" the eſtabliſhed Government and ſuch Reverend Prelats as deſerved Honour
" with

A ſecret Preſs to print their Libels.

Julius F. 6.

" with uprighter Judgments." Some of the Printers, with the Entertainers and Receivers of the ſaid Preſs, were proceded againſt in the Star Chamber, and there cenſured. The chief Authors of theſe Books were *John Penry*, a hot-headed *Welchman*, *John Udal*, and other Miniſters, and *Humfrey Newman*, a Cobler, a Diſpoſer of them, who were proceded againſt afterwards for Sedition, and condemned: and ſo it coſt ſome of them their Lives. But this belongs to ſome Years yet to follow. *ANNO* 1588.

Command to the Archbiſhop to ſearch for the Authors of *Marprelate*.

Theſe dangerous Libels ſo plentifully coming abroad, awakned the Queens Council. Who ſaw it highly neceſſary to find out theſe Authors and the Printers of their Books: and eſpecially that of *Marprelate*. And for that purpoſe, Letters, by the Queens Order, were directed to the Archbiſhop from the Lord Chancellor and Lord High Treaſurer of *England*, in the Month of *November*, to ſearch for, by the Eccleſiaſtical Commiſſion, the Authors and Abetters of a ſeditious Book againſt the Eccleſiaſtical Government of the Church by Biſhops, ſecretly diſperſed abroad, tending to breed a diſlike of the preſent Government of the Church, and expreſſing in a malicious maner many ſlanderous Reports of his Grace, and other Biſhops. Which the Queen being acquainted with, conceived would have a very bad Effect, to Gods Diſhonour, to the Diſturbance of the Churches Peace, and beſides would give a dangerous Example to private Perſons to ſubvert all kinds of ſettled Government in the Realm. And for his more effectual doing this, certain of the Privy Council were appointed to aſſiſt him in this ſearch. This Letter was drawn up by the Hand of the ſaid Lord Treaſurer, and bore date in *Nov.* 14. 1588. in theſe Words following:

The Letter wrote to him for that purpoſe. MSS. *Whitg. penes me.*

" After our very harty Commendations to your Grace. WHERE her " Majeſty hath underſtanding of a leud, ſeditious Book lately printed, as it " ſhould ſeem, in ſecret maner; and as ſecretly diſperſed by Perſons of un- " quiet Spirits; the Contents of the Book being principally to move a Miſlike " of the preſent Government of this Church of *England*, by the Biſhops, and " other Eccleſiaſtical Governours: and therewith alſo expreſſing, in a mali- " cious maner, ſundry ſlanderous Reports againſt your Grace, and the reſt " of the Biſhops of the Realm; for that her Majeſty conceiveth, that theſe " kind of ſeditious Attempts, if they ſhould be ſuffered, would redound, " both to the Diſhonour of God, to the Diſturbance of the Peace of the " Church, and be a dangerous Example to encourage private Men, in this " covert maner, to ſubvert al other kinds of Government under her Maje- " ſties Charge, both in the Church and Commonweal:

" Upon theſe Conſiderations, her Majeſty hath willed us to ſignify to you, " tho the Matter may be judged in ſome part, to concern your ſelf, yet her " Pleaſure is, that your Grace, with the Advice of ſome other of the Bi- " ſhops, your Brethren, ſhould uſe al ſpeedy Means, by force of the Eccle- " ſiaſtical Commiſſion, or otherwiſe, to ſearch for the Authors hereof, and " their Complices, and the Printers, and ſecret Diſperſers of the ſame; and " to cauſe them to be apprehended and committed. And thereupon to cer- " tify us of your Proceedings: ſo as we, and others of her Majeſties Privy " Council, as her Majeſty ſhal pleaſe, may procede againſt al the Offenders " in this Caſe, as in Reaſon, Honour, and in very Juſtice ſhal be requiſite.

" And for your Help, as need ſhal be, we have required, by her Majeſties " Order, our very good Lords, the Lord *Cobham*, the Lord *Buckhurſt*, and " Mr. *Wolley*, al of her Majeſties Privy Council, to be aiding, with their Ad- " vice and Aſſiſtance, to you, for the Diſcovery of the Authors and Abet- " ters of the foreſaid Libelling Book. And ſo would we, for our Parts, rea- " dily yield our Labours thereto, if we were not ſo heavily occupied with " the Matters for common Juſtice in this Term, as is wel known to your " Grace."

Now to ſhew, how juſtly provoked the Queen was, and the chief and wiſeſt of the Council were with this vile Book; and what Reaſon they had to cauſe a ſtrict Enquiry to be made after this ſeditious Club of Writers, I ſhal here give a *Specimen* of the Strain thereof, and the good Wil they bore to the Church and Churchmen. (What Abuſes they beſtowed upon the Archbiſhop, I ſhal reſerve for another Place.)

ANNO 1588.

Expreſſions againſt the Biſhops and Clergy in *Marprelates* Books.

"That our L. B B. as *Ihon* of *Canterbury*, with the reſt of that Swiniſh "Rabble, are petty Antichriſts, petty Popes, proud Prelates, Enemies to the "Goſpel, and moſt covetous wretched Prieſts, *&c.* I wil tel you, Sir, I am "perſuaded in my Conſcience, that the Lord hath given many of our Bi-"ſhops over into a reprobate Senſe. For they do wilfully oppoſe themſelves "againſt the Lord his known Truth; yea, and perſecute it. And I ſuppoſe "them to be in the State of the Sin againſt the Holy Ghoſt. For they have "manifeſted in their public Writings, yea, and preſt forth by Authority "ſuch horrible, blaſphemous, heretical, yea, damnable Doctrines, which "my very Heart trembleth to repeat." And then he ſpake his pleaſure of the Archbiſhop and ſeveral other of the Biſhops, (beſides other eminent Divines and Dignitaries of the Church) which we ſhal, in the proceſs of this Hiſtory, ſhew. For the reſt of the Clergy, that were peaceable and ſubſcribed to the Articles required, and eſpecially thoſe of the Convocation, he ſaluteth them with theſe Termes, "Right Puiſſant and Terrible Prieſts, my "Clergy Maſters of our Confocation Houſe, whether Fickers, worſhipful "Paltripolitans, or others of the Holy League of Subſcription; right poi-"ſoned, perſecuting, and terrible Prieſts: worſhipful Prieſts of the Crew of "monſtrous and ungodly Wretches, that to maintain their own outragious "Procedings, mingle Heaven and Earth together. Al, who have ſubſcrib-"ed, have approved Lyes upon the Holy Ghoſt. My Horned Maſters of "the Confocation Houſe: This Conſpiration Houſe: Your Preſtdomes: "Your Government is Antichriſtian: Your Cauſe is deſperate: Your Grounds "are ridiculous: You abuſe the High Commiſſion moſt horribly. *Martin* "underſtands al your Knavery: Intolerable Withſtanders of Reformation: "Enemies of the Goſpel: Moſt covetous, wretched and Popiſh Prieſts."

Of the State of the Church of *England* thus he ſpeaks: "There is nothing "there, but Sores and Bliſters. The Grief is there, even deadly at the Heart." This he writeth of the Clergy in General, which he ſuppoſed would be aſſembled in Convocation, when this Book came forth.

But notwithſtanding al the Archbiſhops Endeavours to cruſh theſe *Diſciplinarians* who dictated al this Malice; and whom he wel ſaw, if their Principles took place, muſt be the Ruine of the State as wel as the Church, as the Queen had ſignified to him before; yet by this Time they came to that Growth, that they ſet up their Diſciplin, and had their *Claſſical* and *Provincial* Aſſemblies, as in *Warwick*, *Northampton*, *Cambridge*, &c. where there met divers of their Miniſters, and there propoſed Queſtions, in Matters of Religion and Conſcience, and reſolved them: and made Orders and Decrees for the Government of their Churches. They handled theſe particular Caſes; *viz.* About reading the *Apocrypha* in the Congregation, and the *Homilies*; about the Sacrament delivered by unpreaching Miniſters; about uſing the Croſs in Baptiſm, and Baptizing by Women; about the Hierarchical Government of the Church; about Subſcriptions to the Biſhops Articles. They peruſed alſo, at theſe Meetings, the Common Prayer, how far they might uſe it for their Miniſtry ſake. They handled alſo Queſtions between the Papiſts and Proteſtants. Here they treated much likewiſe of their Book of the *Holy Diſciplin*; and approved it, and concluded upon Miniſters Subſcription to it: And that it ſhould be recommended to the People on all occaſions in their Sermons, according as their Texts led them. And they conſulted here by what Means the Queen might be brought to ſettle that Diſciplin. Here they drew up their Petitions and Supplications. They concluded alſo in theſe Aſſemblies about ſending certain of their Members, to be preſent at Parlament, to offer Diſputations, to draw up Arguments for the Uſe of their Party in the Houſe. Here alſo they took a Survey of the Miniſters in the ſeveral Counties, to eſpy into their Lives and Learning. Here they expounded the Firſt Epiſtle to the *Corinthians*: that by expoſing the Blemiſhes and Defects of that Church, the need of reforming the Church of *England* might appear. In theſe Aſſemblies they choſe a Moderator, who propounded the Queſtions to be agitated, and noted the Judgment and Opinions upon them: and regiſtred the Things don. And in ſhort, they were begun and ended with Prayer, for Gods Direction, *&c.*

Claſſical and Provincial Aſſemblies ſet up by the *Puritans*.

Caſes propounded and reſolved there. MSS. *Burghlian.*

At

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Notes out of their Papers, ſeized.

At length, by the Induſtry of the Archbiſhop and his Spies, many of their Papers and Letters were ſeized: whereby much of their Concerns and Doings at thoſe Meetings came to light. Out of which, I will faithfully tranſcribe and ſet down a few Things, as I found them in ſome of the Lord Treaſurers Papers: that as an impartial Church Hiſtorian, I may not concele, but communicate and preſerve ſome Matters of Fact, relating to Religion in theſe Days. Certain Notes found among the Papers of Mr. *Wight*, one of the chief *Puritan* Miniſters, ſhewed, That in the Year 1587. there were certain Queſtions ſent from the Synod of *Cambridge*, [viz. a *Claſſical* Synod] which were reſolved and agreed upon, *An.* 1588. *die decimo 4ti.* [i. e. *Menſis* ſcil. *Junii*] at a *Provincial* Synod at *Warwick*, as follows: "That private Baptiſm was unlawful. That it was unlawful to read Homilies in the Church. That the Sign of the Croſs was not to be uſed in Baptiſm. That the Faithful ought not to communicate with unlearned Miniſters, altho they might be preſent at the Service, if they came of purpoſe to hear a Sermon. The reaſon was, becauſe the Laymen as wel as Miniſters may read the Public Service. That the Calling of Biſhops was unlawful. That as they dealt in Cauſes Eccleſiaſtical, there was no Duty belonging to them, nor any publicly to be given them. That it was not lawful to be ordained by them into the Miniſtry; or to denounce either Suſpenſions or Excommunications, ſent from them. That it was not lawful to reſt in the Biſhops Deprivation of any from the Miniſtry; (except, upon Conſultation with the Neighbour Miniſter adjoyning, and his Flock, it ſeemed good unto them) but that he continue in the ſame, until he be compelled to the contrary by Civil Force. That it was not lawful to appear in any Biſhops Court, but with Proteſtation of their Unlawfulnes. That Biſhops were not to be acknowledged, either for Doctors, Elders or Deacons; as having no ordinary Calling. That touching their Eccleſiaſtical Diſciplin, it ought to be taught to the People, upon every Occaſion. That as yet, the People were not to be ſolicited publicly to the Practice of the Diſciplin, til they were better inſtructed in the knowledg of it. That the Men of better Underſtanding were to be allured privatly to the preſent embracing of the Diſciplin and Practice of it, as far as they ſhould be capable with the Peace of the Church." And thus far the *Provincial* Synod of *Warwick*.

Queſtions diſcuſſed by them about making Miniſters.

In others of the ſame *Wights* Papers were ſeveral other Queſtions found diſcuſſed by certain learned Men of their Party, bearing this Title, *Queſtiones tractatæ & diſcuſſæ a viris doctiſſimis, & Sacroſanctæ Eccleſiæ Studioſis.* Some of them were theſe: "That no Man, no, not any Academie, might take upon him *Miniſterium vagum.* That they that ſhould take upon them the Miniſtry, muſt be called therto by the Church, where they muſt ſerve, and by the *Claſſis* therof, and alſo by the *Claſſis* of that Church where they lived before: Or they muſt communicate their Purpoſe with ſome greater Aſſembly. And if by them they be found meet, let them be commended to the Biſhop by their Letters." [For it ſeems they did wink at Epiſcopal Ordination to get as many of their Party as they could into the Miniſtry and Benefices.] "That no Man that was to be made Miniſter, might ſubſcribe to the Book of Common Prayer. That it was thought meet, that the Churchwardens and Sidemen might be turned into Elders and Deacons."

Other of their Queſtions about Magiſtrates.

Other Queſtions more were found in *Wights* Study, *viz.* "Whether the Church hath been, and may be, without a Chriſtian Magiſtrate: And what Obedience the Members of the Church are to ſhew to Rulers, being Infidels. [An odd Queſtion in a Chriſtian Kingdom.] Whether the Lord hath taken Order, and appointed any certain and ordinary Means for the calling and continuance of the Church under Infidels; and worketh the continuance of it altogether extraordinarily, or but in part. What the ordinary Means are which God hath ordained. Who ſhould or might, by ſufficient Warrant from God, procure and adminiſter theſe Means, for the continuance of the Church under Unbelievers. What the Church then getteth by having Chriſtian Rulers: And what Bleſſings and Mercies they be, not *ad eſſe*, but *ad benè eſſe Eccleſiæ*. Which is the Care that ſuch Princes

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" ought to have for the good State of the Church. Whether they, to whom " the Procurement and Adminiſtration of the ordinary Means, for the con- " tinuance of the Church under Infidels, be reſtrained; and by the Word " deprived of that Authority under profeſſing Rulers; that they may not " both procure and adminiſter theſe Means of themſelves, without conſent " of Chriſtian Authority, as they might before. What Authority and Pow- " er Chriſtian Rulers have over the Church Government; not only in Civil " Cauſes, but alſo in Eccleſiaſtical, and in the Things of their own Admi- " niſtration." Theſe were the ſuſpicious Queſtions of this Party, tending, as it plainly appears, to the leſſening of the Power of Temporal Magiſtrates in Matters of the Church, and taking it wholly to themſelves.

An Order at a Provincial Meeting, to Regiſter their Sufferings.

They had another Provincial Conference appointed at *London* about theſe Times (as was deſired in *Wights* Paper) for the next *Michael Term* (as they affected to phraſe it, inſted of *Michaelmas*) the Year not expreſt. Then it was agreed upon, that the Oppreſſions offered to others, and eſpecially to the Miniſters, by the Biſhops and the Biſhops Officers, and by their Courts, ſhould be gathered and regiſtred. This was agreeable to *Marprelates* Threatnings to the Biſhops, *viz.* To have *Martins* in every Dioces, to make Obſervations of their Doings.

A Queſtion about Firſt Fruits and Tenths, and the Biſhops Revenues; which were to be taken away.

It is remarkable alſo, what Reſolutions were given to other Queſtions, found among the Letters of *Lord*, another of their Miniſters; which were alſo ſeized: Namely, " How when al the Churches Revenues that then " were, ſhould be converted, to maintain their Presbyteries, her Majeſty " ſhould be recompenced for her Firſt Fruits and Tenths. For that they " would pay none, as being unlawful. And how the Archbiſhops and Bi- " ſhops, *&c.* ſhould be provided for, that the Land be not filled with *Rogues*, as the Expreſſion is in the Paper. Who theſe Rogues were, the former Clauſe wil ſuggeſt, *viz.* the Prelats ſtript of al their Preferments and Revenues.

Expect the Poſſeſſions of the Biſhops.

And for turning out the Biſhops a begging, and theſe Miniſters themſelves to enjoy their Poſſeſſions, thus the forementioned *Wight* wrote in a Letter to *Littleton*, another of that Party: " Let the Devil and his Deputies, the Biſhops, " do what they can. In the mean time let us take our Penyworths of them, " and not dy in their Debts. It fares with us, as with the Priſoners in Popery. " Our Miniſtry holdeth ſtill; and I doubt not, but it ſhal hold, when *Eli* " his Houſe, or rather the curſed Children of *Babylon*, ſhal be overthrown, " and daſhed againſt the Stones. I mean, the Abuſes, whatſoever ſhal be- " come of the Men."

The Diſcovery of theſe Papers and Letters with a great many more, brought the Writers of them into the *Star Chamber* in the Year 1589 or 1590, when many of them were taken up, and put into Priſon, and cenſured. Which under thoſe Years, we ſhal more particularly ſpeak of.

A Tract made againſt the Biſhops Superiority.

About this time, the better to complete the Work for throwing down Biſhops, a written Tract (for I think it was not printed) was cunningly framed by ſome of the Party, againſt the *Superiority* of Biſhops over other Miniſters: built upon a Political Foundation, as ſtriking at the Queens Authority: This Book was put into Sir *Francis Knollys*'s Hands, a Privy Counſillor, to manage at Court for the Party. It bore this Title, *Touching the Superiority of Biſhops, with a Syllogiſm; and an Anſwer to the ſame, and a Reply thereunto.*

A Sermon by Dr. *Bancroft*, for Biſhops Superiority *Jure Divino.*

This Tract was occaſioned by a Sermon preached *January* 12. 1588. in the City [and as it ſeems at S. *Pauls*] by Dr. *Bancroft*, the Archbiſhops Chaplain, the Author of *Englands Scottizing*, and of *A Survey of the pretended Diſciplin*; a notable Antagoniſt of the *Diſciplinarians*. In which Sermon the Preacher was charged to maintain, that *the Biſhops of* England *had Superiority over their inferiour Brethren*, Jure Divino, *and directly from God.* For the preaching of this Sermon, I am apt to believe, he had the Inſtructions of the Archbiſhop, to meet with theſe loud Clamours that were now a days made againſt the Sacred Calling of the *Engliſh* Biſhops. After which Sermon made, a Counſillor to her Majeſty [Sir *Francis Knollys*, no doubt] did conceive, that the ſaid Preacher did therein injury to her Majeſties Supremacy.

This

This Point of the ſaid Sermon he thought fit to relate in a Letter to Dr. *Rainolds* of *Oxford*; deſiring his Judgment of that Doctrin preached by Dr. *Bancroft*, *viz.* Of the *Superiority* of Biſhops over the Clergy, "Avouching it "to be of Gods own Ordinance, tho not by expreſs Words, yet by neceſſary "Conſequence. And that, in that he affirmed their Opinion to be Hereſy "who impugned that Superiority. And that *Aërius* affirmed there was no "Difference between a Prieſt and a Biſhop; and that *Martin* and his Compa-"nions did maintain this Opinion of *Aërius*. That his Argument to prove "this Superiority, and that the Denyal of it was Hereſy, was, that *Epipha-"nius* ſaith, that *Aërius* Aſſertion was ful of Folly. And ſecondly, he affirm-"ed, that S. *Hierom* ſaith, and Mr. *Calvin* ſeemed on his Report to confeſs, "That Biſhops have had the ſaid Superiority ever ſince the Times of S. *Mark* "the Evangeliſt." I ſhal not make a Tranſcurſion here to relate the An-ſwer of Dr. *Rainolds*: but take notice only, what a Handle that Privy Coun-ſillor took hereat, to make the Preacher obnoxious to the Law.

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Sir *Fran. Knollys* deſireth the Judgment of Dr. *Rainolds* of this Doctrine.

And for Proof therof he produced a *Syllogiſm*: which being imparted either to the Lord Treaſurer or the Archbiſhop, ſoon came into Dr. *Bancrofts* Hands. To which he framed an Anſwer. Both which I wil here communi-cate, being found among ſome of Archbiſhop *Whitgifts* own Papers, yet pre-ſerved in the Hands of a Gentleman in *Kent*. The Syllogiſm was as fol-loweth:

Syllogiſm a-gainſt the Superiority of Biſhops, Collect. Archbiſhop *Whitg.* R. T. *Bret*, LL. D.

Major. Whoſoever doth maintain, that any Subject of this Realm hath Su-periority over the Perſons of the Clergy, otherwiſe than from and by her Majeſties Authority, he doth injury to her Majeſties Supremacy.

Minor. The Preacher upon *Sunday* the 12th of *January*, 1588. maintained, That the Biſhops of this Realm had Superiority over the inferiour Clergy, otherwiſe than by and from her Majeſties Authority, namely *Jure Divino*.

Concluſ. Ergo, the Preacher therein did injury to her Majeſties Supremacy: unles he can better expound this Saying than I can imagine.

The Preach-ers Anſwer to the Syllo-giſm.

I add the Preachers Anſwer. "In ſo important an Accuſation of any Man, "eſpecially a Preacher, it had been requiſite firſt, to have ſet down his "Words, whereby his Aſſertion might the better have been known: And "then to have framed an Anſwer thereupon: leſt the Strife ſhould be *Anda-"batarum more*. But to come to the Anſwer of this Syllogiſm; admitting "the *Form*, tho not yet perfected; albeit alſo in *Matter* much different from "the former Syllogiſm. Which again overthroweth the Credit of ſo high an "Accuſation, being variable and different from it ſelf. Omitting, I ſay, "theſe, and al other Exceptions, briefly and plainly to this Syllogiſm, I "anſwer thus.

"Both the *Major* and the *Minor* of this Syllogiſm are captiouſly ſet down; "the Cavil being hidden in the Word *Otherwiſe*. For if the Word *Otherwiſe* "be meant in ſuch wiſe, as altho it be in Kind and Order different, it be "yet agreeable, or ſubalternal; then I deny the *Major*, and grant the *Mi-"nor*. For they may wel hold in ſome Superiority, both *Jure Divino* and "*Jure Humano*. Partly, for that in ſome Things, as in Superiority of Or-"daining and Conſecrating Miniſters, and Excommunicating, *Jus humanum* "and her Majeſty's Supremacy do approve, maintain and corroborate *Jus "divinum*. To which purpoſe *Jus humanum* doth *ſubſervire Juri Divino*, with-"out any Abaſement at al thereunto. And partly, for that in ſome Eccle-"ſiaſtical Matters, that are not mere Eccleſiaſtical or Spiritual Actions, "Rites and Orders, but mixed; as humane Conſtitutions, and *de Jure hu-"mano*, ſo long as they are concordant with the general Rule of St. *Paul*, "of *Edifying* in Order and Comelines, *Jus divinum* doth on the other ſide "approve, maintain and corroborate them. So that both ways they may "wel be ſaid to be *Jure Divino*: But eſpecially, the former. Which Name "came by the Princes Authority, both in reſpect of the Perſons that have "them, being the Princes Subjects; and in reſpect of the Princes mainte-"nance of them: Albeit that the Original Inſtitution of them be not deriv-"ed from the Law of Men; and ſo not from the Princes ſupreme Authority; "but primarily from the Law of God. And were ordained before Chriſtian "Princes did maintain them.

"Secondly,

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" Secondly, if by the Word *Otherwiſe*, be meant any ſuch wiſe as is not " only in Kind and Order different, but alſo in the *Analogy* thereof, nor any " ways Agreeable, nor Subalternate, but Logically contrary and contradi- " ctory thereunto; then I grant the *Major*, and deny the *Minor*. For I ne- " ver avouched any ſuch thing: Which had been clean contrary to the chief " ſcope of my Sermon; and againſt al mine own Writings, both againſt the " Papiſts and againſt theſe inordinate Brethren, impugning her Majeſties " Laws, and calling in Queſtion her Majeſties ſupreme Authority in Eccleſi- " aſtical Matters. But for my Sermon, and alſo for the Syllogiſm therein, " and Proof thereof, Thanks be to God, it is forth coming, when it ſhal be " called for. In the mean ſeaſon, I put my ſelf to the Teſtimony of al the " Honourable, Worſhipful, and other ſincere Hearers and Noters of the " ſame. And therefore for any Thing contained in the Parts of the foreſaid " Arguments, the Premiſſes being ſo ſuſpicious and deceivable; the Con- " cluſion is untrue, ſlanderous and uncharitable; the Honour of the Per- " ſon that delivered it (but I think made it not) in al Dutifulnes always " reſerved.

" Now altho this clear and plain Anſwer may ſeem ſufficient, yet to ſhew " more plainly the Inſufficiency of this Argument, I wil ſet down the like " for the Laity, to whom the Statute ſtretcheth, as wel as to the Clergy, in " this maner: Whoſoever doth maintain, that any Subject of this Realm " hath a Superiority over the Perſons, either of the Clergy or of the Laity, " otherwiſe than from and by her Majeſties Authority, he doth injury to " her Majeſties Supremacy. The late Writers here in *England*, Mr. *Cart-* " *wright*, *Fenner*, *Travers*, *Penri*, al the learned Diſcourſers, the Writers of the " *Counterpoiſon*, the *Demonſtration of Diſciplin*, and al ſuch others, in their " Treatices in Print, do maintain, that the Doctors, the Paſtors, the Seig- " nory of governing Elders, and the Deacons, ſuch as they pretend to be " erected in every Congregation throughout the Realm, have Superiority o- " ver the Perſons, either of the Clergy, or of the Laity, *otherwiſe than from* " *and by her Majeſties Authority*, namely, *Jure Divino*. *Ergo*, Al theſe did " therein injury to her Majeſties Supremacy. Unles they can better expound " their Sayings, than I can imagine for them.

" Albeit indeed I cannot, nor do imagine ſo hardly of them. But only " I ſhew hereby, how their own Arguments formed thus *Logically* true, (as " here it is termed) do return on themſelves *a recumbentibus*, far indeed " more dangerouſly than any way upon me; I pleading *Jus divinum*, whereto " her Majeſties Laws concur; they alſo pleading *Jus divinum*; but reſiſting " alſo her Majeſties Laws, as contrary to the Laws of God." This had a Re- ply made to it by him that framed the Syllogiſm: but being too long, and interrupting the Hiſtory, if it were here inſerted, I omit it.

A Syllogiſm framed to charge the Archbiſhop with Tyranny: with his Anſwer.

Onely let me add another Syllogiſm, (coming out of the ſame Forge undoubtedly) that touched the Archbiſhop more particularly; as intending to prove him guilty of Popiſh Tyranny. Which he, for the ſtopping of ſuch a ſlanderous Imputation, provided an effectual Anſwer unto, as I find it written, among his Papers, by his Secretary. It bore this Title, *The Reſolution of a pretended Syllogiſm, captiouſly and inſufficiently concluding the Archbiſhop of* Canterbury, *by practiſe of Popiſh Tyranny, to endanger her Majeſties Saftie.*

The Anſwer.

" I ſee three parts of a Reaſon undirectlie concluding the ſame; but Form " of Syllogiſm there is none, either in Mood or Figure. The firſt Ground or " Propoſition conteyneth Matter of two or three Syllogiſmes to be framed " to that purpoſe which they pretend. Which I wil reſolve into Logical " Form, that the Inſufficiencie and Captiouſnes of the Reaſon, may the more " eaſily appear, in this maner following:

Major. " Whoſoever practiſeth Popiſh Tyranny is a Subject dangerous to " her Majeſties Saftie.
Minor. " The Biſhop of *Canterbury* practiſeth Popiſh Tyranny.
Concluſ. " Therefore he is a Subject dangerous to her Majeſties Saftie.

" The

" The Antecedent of this Syllogiſm importeth great and odious Mat- *ANNO*
" ters: That *my Lord of* Canterbury *practiſeth Popiſh Tyranny.* The Concluſion 1588.
" forceth that which is moſt dangerous, that is, the working of the utter
" danger of the Queens Majeſties Safty. Which I think to be no leſs than
" plain Treaſon; which thing I am perſuaded Chriſtian Charity would not
" have ſuffered the ſuggeſter of this Syllogiſm to have don, if he had con-
" ſidered with himſelf what it was, either to practiſe Popiſh Tyranny, or to
" work danger to her Majeſties Safty.

" Popiſh Tyranny hath many Parts: As, that he [the Pope] taketh upon him What Popiſh
" by Apoſtolical Authority, to be *Head of the Univerſal Church, and at his Plea-* Tyranny is.
" *ſure to interpret the whole Scriptures*; *To ordain Ceremonies in the Church*; *To make*
" *Decrees: To bind Mens Conſciences*, not for Order only, but for Holines and
" Religion: And, that *al Appeals ought to be made to him out of al Parts of the*
" *World*: That *he only hath Authority to cal Councils, and to be Preſident in the*
" *ſame: And to decide and determine even againſt the Scriptures: That he ought*
" *not to be judged by any whoſoever*; *yet might judge al Men: That he hath Au-*
" *thority over all Princes and Rulers of the Earth, and many pronounce them U-*
" *ſurpers, and Depoſe them.* The odiouſnes of al which Things is laid upon
" my Lord of *Canterbury* by this Speech, *He practiſeth* POPISH TYRANNY;
" how juſtly let al Men Judge. If my Lord of *Canterbury* do practiſe or ſeek
" to bring into the Realm theſe Matters, I muſt needs confeſs, that he is no
" otherwiſe than is pretended in this Syllogiſm, that is, a *Worker of Danger*
" *to the Queens Majeſties Safty*: But the Proof wil be very weak. Therefore
" he denyeth the *Minor*. The Proof whereof followeth in the next Syllogiſm.

Major. " What Clergy man ſoever taketh upon him any Supream Au-
" thority, above the common Authority, equally given by the Word
" of God to al lawful Miniſters, doth practiſe Popiſh Tyranny.

Minor. " But the Biſhop of *Canterbury* taketh upon him Supream Authority
" above the Authority of al Miniſters, *&c.*

Concluſ. " *Ergo*, He practiſeth Popiſh Tyranny.

The Anſwer.

" The *Major* whereof is to be anſwered in this Manner. The Biſhop of
" *Canterbury* taketh upon him no ſupream Authority. For he knoweth right-
" wel, that the Queens Majeſty by the Laws of this Realm, and Right of
" her Crown, is Supream Governor of both States, as wel Eccleſiaſtical as
" Temporal. Therefore Appeals be made from the inferior Biſhops to the
" Archbiſhops of *Canterbury*, as to a higher Authority; and from the Arch-
" biſhop to the Prince by her Deligates in the Court of *Chancerie*; as to the
" Supream Authority. It is a ſlander therefore to ſay, that the Archbiſhop
" uſeth Supream Authoritie. The reſidue of that *Major* is likewiſe untrue;
" As, that what Clergy man ſoever taketh upon him any Supream Au-
" thority, equally given by the Word of God to al lawful Miniſters, doth
" practiſe Popiſh Tyranny." The reſt of this Paper it loſt.

Beſides the Seditious Books that came forth about this Year before-men- *Penrys* Book. *Readers no Miniſters.*
tioned, another (whereof *John Penry* a hot *Welchman* was the Author, as he was of ſeveral others) was wrote, to prove Readers no Miniſters. The Book was entitled, *An Exhortation unto the Governours and People of her Majeſties Countries of* Wales: To labour earneſtly to have the Preaching of the Goſpel planted among them. The Second Edition of this Book came out this buſy Year; wherein, after ſeveral Arguments to prove Readers were not Miniſters, he concluded thence, that the People were not to Communicate with them. Which he thus expreſſed: " In regard of the Cauſe [which he had
" been before giving] I may juſtly condemn and deſpiſe, and almoſt not
" vouchſafe to anſwer, whatſoever Man or Angel can bring againſt it. And
" I dare arreſt and attaint of High Treaſon, againſt the Majeſty of the
" Higheſt, al thoſe, both Men and Angels, which either defend the Com-
" municating with them [*i. e.* Readers] lawfully, or tolerate them as Mi-
" niſters under their Government." The

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The *Coblers Books*. MSS. *G. Peiyt. Armig.*

The Book, commonly called *The Coblers Book* comes under this Year, or hereabouts: A Book of the ſame Strain with the reſt. The Archbiſhop, having appointed ſome Body to look it over, and report it to him, received this account thereof. That he handled theſe three Articles. I. That the Church of *England* is not the Church of Chriſt. II. What Opinion is holden of the Members thereof. III. That it is contrary to the Scriptures to joyn with that Church.

And further he ſuppoſed, that this Treatiſe ſeemed to be a very Seditious Libel, appointed to be fixed in ſome Place. For this was the Title of it: *This is the Health both of* ELIZABETH *our Queen, and alſo of her Realm and Country. And therefore you, Reader, let this ſtand, if you wiſh their Health.* In this Treatiſe, firſt he charged the Realm to maintain open Idolatry, under the Name of *Decencie*. The Idolatry and Monuments of Idolatry he affirmed to be maintained, were, Godfathers, Fonts, Baptiſm by Women, Biſhoping of Children, ſtanding up at the Goſpel, the Chancel, Bells, Organs, *&c.* Water Cakes, the preſcript Order of Service in the Choir, the preſcript number of Pſalms and Leſſons, the Gang-days, Collects ordinary, Surpliſe, Copes, Tippets, *Wedneſdays* and *Fridays* Faſts, *&c.* Adding, That the whole Treatiſe was a miſchievous, railing Libel, againſt the Queens Majeſty and others, *&c.* This account of the Book was ſent to the Archbiſhop with theſe Words in the concluſion: "Theſe are the chief Things which by reaſon of my "Buſines and for want of Time, I did haſtily collect out of the *Coblers-* "*Book* at your Graces Commandment." The Name is not ſubſcribed, but I am apt to believe him to be Dr. *Richard Coſins*, Dean of the Arches.

Proclamation for Seditious Books to be brought in to the Ordinary.

All theſe Things conſidered, and the deſtructive Tendencies of the Authors and their Books to the preſent Conſtitution of the whole Kingdom, cauſed the Queen to iſſue out (beſides the aforeſaid Order to the Archbiſhop in *November* laſt) a ſevere Proclamation dated *February* the 13th, for the bringing in al ſuch kind of Seditious and Schiſmatical Books, whether printed or written. And that whoſoever had any of them in their Cuſtody, ſhould, upon pain of the Queens high Diſpleaſure, ſpeedily bring them to the Ordinary, or to ſome of the Privy Council: And then ſhould not, for any former Concelement of them, be afterwards moleſted. But to underſtand the purport of this Proclamation againſt theſe Libels and Perſons, and what the Senſe of the Court was about them, it ſet forth, "How that with- "in a few Years paſt, and now of late, certain Seditious, evil diſpoſed "Perſons towards her Majeſty, and the Government eſtabliſhed for Cauſes "Eccleſiaſtical, had deviſed, written and printed certain Schiſmatical and "Seditious Books, and famatory Libels, and other defantaſtical Writings, diſ- "perſed among her Subjects; containing in them Doctrines very erroneous, "and other Matters notoriouſly untrue, and ſcandalous to the State, and "againſt the godly Reformation of Religion, and Government Eccleſiaſti- "cal eſtabliſhed by Law, *&c.*" This Proclamation having divers things of Hiſtorical Remarks in it, may be read in the *Appendix*.

Numb. XLI.

Dangerous Doctrines preached at *Cambridge* againſt the Church.

And further to ſhew, how hotly theſe Deſigns were carrying on for the rendring odious the Epiſcopal Order and Government, and for extirpating it, the Univerſity of *Cambridge* was ſet on Work; and divers earneſt Men appeared there, (as there had been ſome before) and bolder Sermons were now preached before the face of the Univerſity. I meet with two Fellows of *Chriſts* College; who both preached at St. *Maries* in the Month of *January*. Who for this kind of Doctrin were ſummoned before the Vice-Chancellor Dr. *Nevyl*, and the Heads, and committed to Priſon. But they appealed; and ſuch a ſtir was made, and ſuch a Party they had, that it became a Buſines wherein the whole Univerſity was concerned for a Twelve Month after: The Proctors and Juniors oppoſing the Government of the Heads, and refuſing to ſubmit to their Sentences; as we may ſee under the next Year. Theſe two Preachers were *Cutbert Bainbrig*, and *Francis Johnſon*.

By *Bainbrig*. His Poſitions.

Bainbrig preached upon *Luke* xii. 49. *I am come to ſend Fire upon Earth, &c.* From his Diſcourſe thereupon certain Articles were framed and propounded to him. Of which the Vice Chancellor required him to declare under Oath, what he

ſpoke

ſpoke publicly. I. That ſome ſeek Preferment; themſelves pay Money for it; and pay their Money before-hand. II. That there be, that have a Bar, to ſtand between them and the *Fire*; if need ſhal be, to ſtrike the *Fire* out of their Hands, that do bring it. And the Bar to be your Statutes and Poſitive Laws. III. Extremity uſed, in Execution eſpecially. IV. The Fire put out by ſtopping their Mouths, that be Bringers thereof. *ANNO* 1588.

And by *Johnſon*. His Poſitions.

Johnſon preached upon 1. *Pet.* v. 1. —— 4. *The Elders which are among you, I exhort, who am alſo an Elder, &c.* His Poſitions laid down in his Sermon may be known by the Articles framed and propounded by the Vice-Chancellor, Dr. *Perne* and other Heads, for him to declare under his Oath, what he ſpake publicly concerning them. I. The Neceſſity of Elders. II. The Form of Government commanded. III. And no other to be allowed of. IV. Neglect hereof the Cauſe of Ignorance, *&c.* V. We have not this Diſciplin. And the Reaſon, why. VI. Miniſters ſhould keep continually at their Charge. Univerſity, Eaſe, Quiet, Wealth, the Cauſe why ſome do not continue. [on their Cures.] VII. That there ſhould be Equality among Miniſters and Elders: Which the Popiſh Hierarchy, and all of that Spirit, do not like of. VIII. *Amaziah* forbad *Amoz* to preach at *Bethel*. IX. Ours do not exhort to Feed, but ſtay them that would Feed.

Dr. *Pernes* Petition to the Queen.

I ſhall conclude this Year with a deſigned good Act towards *Peter Houſe*, the College, wherein our Archbiſhop was firſt admitted, when he came to *Cambridge*. It was a laudable Endeavour tho not by the Archbiſhop himſelf, yet by his antient good Friend, and ſometime his Patron, Dr. *Perne*, Maſter of that Houſe, and who was now reſiding with him at *Lambeth*: And ſo it is little to be doubted, but that the Archbiſhop gave his furtherance to it. It was for her Majeſties Favour, to grant the Patronage of *Fulborn* Rectory in *Cambridgeſhire*, to be ſettled upon that College, for the Encouragement of Perſons ſtudious in Divinity there; Advowſons to Benefices being the beſt Benefactions to thoſe Houſes of Learning. This Benefit to his College the ſaid Dr. *Perne* laboured to obtain by a Supplication to the Queen. But however the Miſtake grew, the Lord Treaſurer underſtood him quite wrong, as tho' he had petitioned for a thing which he was quite averſe to, namely, for the Impropriation of that Rectory, and to ſettle the great Tiths thereof upon the College; and to leave a hungry poor Subſiſtance for a Vicar, which was the courſe taken by Popes in former times; who impropriated the good Livings of this Kingdom, and gave them to the Monaſteries; and left the poor Prieſts, who were to ſerve, and to do the Work of the Church and Pariſh, but a ſlender Allowance. This Miſtake put ſome ſtop to the Buſines. Which when the ſaid Maſter underſtood by the Lord Chancellor (to whom the Queen ſeemed to refer this Petition) he quickly diſpatched a Letter from *Lambeth* in *April*, to ſet himſelf right with that Lord: *viz.* "That whereas he did underſtand by his very good Lord, the Lord "Chancellor, that his Honour [the ſaid Lord Treaſurer] did ſuſpect that he "ſhould intend to procure for *Peter Houſe* the Impropriation of a Patronage "belonging to her Majeſty in *Cambridgeſhire*, called *Fulborn*, theſe were to "aſſure his Honour, that he did never ſpeak or deſire to have the ſame "Patronage impropriated: And that he never would labour to make that or "any other Impropriation, during his Life. And ſo he humbly prayed his "Lordſhip to inform the Lord Chancellor. And that he only deſired of "her Majeſty the ſaid Patronage for the better Encouragement of good "Scholars, to the ſtudying of Divinity in *Peter Houſe*: As he did always "tel the Lord Chancellor; and as it appeared by his Supplication made to "her Majeſty for the ſame.

ANNO 1589.

CHAP. XXII.

Expreſſions in Marprelates *Book againſt the Biſhops in general. Foul Language there given the Archbiſhop. The Biſhop of* Wintons *Book againſt that Libel; Wherein that Biſhops is foully abuſed. He vindicates ſome Expreſſions in his Sermon. The Archbiſhop ſlandered in that Libel. His particular Anſwers to the Charges againſt him there.*

Expreſſions againſt the Biſhops, in the *Puritan* Libels, ſet forth.

IT is a wonder to obſerve the Pertinacy and unceſſant Attempts of the New Diſciplin Men, not only in Parlament; where they had been unſucceſful (yet in all their reaſonable Complaints of any Abuſes in the Eccleſiaſtical State, redreſs was readily madé) but in their Books and Libels too, (wherein they were endles,) vented for their Diſciplin, extolling it up to the Heavens, and againſt the Archbiſhop and Biſhops in a moſt inſufferable manner; without al reſpect of Quality or Degree: ſcoffing at and affronting the godly and learned Biſhops, and our good Archbiſhop above the reſt; as tho' they were the vileſt ſort of People, and Burthens of the Realm. As for the Biſhops, this is the Language beſtowed on them; (beſides what we heard before.) "Our BB. and Proud, Popiſh, Preſumptuous, "Paltry, Peſtilent and Pernicious Prelates, are Uſurpers. I wil preſently "*mar* the faſhion of your Lordſhips. They are cogging and coſening "Knaves. The Biſhops wil ly like Dogs. Impudent, Shameleſs, Wainſcot-"faced BB. Your Places are Antichriſtian. They are Limbs of Antichriſt, "Simony is their Lacky. Monſtrous, ungodly Wretches; that to main-"tain their own outragious Procedings, mingle Heaven and Earth toge-"ther. They ought not to be maintained by the Authority of the Ma-"giſtrate in a Chriſtian Commonwealth." All theſe are Expreſſions taken out of *Martin Marprelates* Book; truly anſwering to the Name the Author affected.

Martin Marprel. Pap. of Archbiſhop *Whitgift.*

Aſſertions againſt them. *Martin Marprelates* Anſwer to Dr. *Bridges.*

To which I add three Aſſertions of the ſame Author in one of his Books. I. "That the Prelates uſurp their Authority. II. That they claim this "Authority over thoſe who by the Ordinance of GOD are to be under no "Paſtors [*i.e.* becauſe they are equal with them.] III. This Authority "of the Biſhops in *England* is accounted Antichriſtian by moſt Churches "in the World."

Foul Language given in their Books to the Archbiſhop.

But upon the Archbiſhop himſelf, the loads of Reproaches and rude Affronts lighted the heavieſt of al. And ſuch inſolent Language and lying Reports printed againſt him, that one would think could ſcarcely ever have proceded from an Inferior towards one (what ever he were) that was of ſuch high Place and Dignity.

The Epitome.

In the aboveſaid Book I read theſe Expreſſions, "I have heard ſome ſay "his Grace wil ſpeak againſt his Conſcience. It is true, *&c.* Do you not "know, that after ful Sea, there followeth an Ebb, (ſpeaking to the Arch-"biſhop) Remember your Brother *Haman.* Do you think there is never "a *Mordicai* to ſtep in to our Gracious *Heſter*, for the preſerving the Lives "of her faithful and beſt Subjects, whom you ſo mortally hate, and bitter-"ly perſecute: I hope you have not long to reign, Amen." And again, "Of all the Biſhops that ever were in that Place, (I mean, in the See of "*Canterbury*) none did ever ſo much hurt unto the Church of God, as he "hath done, ſince his coming. No Biſhop had ever ſuch an aſpiring and am-"bitious Mind, as he: No, not *Stephen Gardiner* of *Wincheſter.* None ſo Ty-"rannous, as he: No, not *Bonner.*" Much more of this ſtuff, ariſing to a great

great bulk of Railing and unmannerly Words, and falſe and forged Accuſations, I care not to fil theſe Pages with. But rather caſt them into the *Appendix*, being collected out of that Authors publiſhed Libels for this Purpoſe, to be laid againſt him in the *Star-Chamber*. *ANNO* 1589. *Numb.* XLII.

Now the Archbiſhops great Care was two-fold, namely, to get himſelf, the Biſhops and the whole State of the Church, vindicated by ſome good Anſwer to theſe railing Accuſations of *Marprelate*: And to find out his Preſs; his Books having been ſuppreſſed by a ſevere Proclamation, already mentioned.

Beſides a Book ſet forth for this Purpoſe by Dr. *Bridges*, Dean of *Sarum*, *Cooper*, the learned and godly Biſhop of *Wincheſter*, ſet himſelf (chiefly, as it ſeems, by the Archbiſhops Suggeſtion and Aſſiſtance) to compoſe an Anſwer in a ſober and grave Stile, utterly different from that ſcurrilous Language of the Adverſary; ſince it was thought neceſſary to wipe off the Dirt thrown upon the Prelates of the Church; and himſelf among the reſt, who had a conſiderable ſhare of Abuſes caſt upon him. Take ſome of them, "Yee, of all other Men [ſpeaking to this Biſhop] are moſt wretched. For "you pronounced [in a Sermon] that Men might find fault, if they were "diſpoſed to quarrel, as wel with the Scriptures as with the Book of Common "Prayer. Blaſphemous Wretch! That proteſted in a Sermon at the Court, "that there was not in the World at this Day; nay, there had not been, "ſince the Apoſtles Time, ſuch a flouriſhing Eſtate of a Church, as we have "now in *England*. A flattering Hypocrite, an impudent, ſhameleſs and "wainſcot-faced Biſhop. A monſtrous Hypocrite. Leave this Villany, and "the reſt of your deviliſh Practices." I would not defile my Paper with repeating of ſuch foul Language, but only for the better letting in the Reader to an ill Book that about theſe Times made ſuch a Noiſe.

Biſhop of *Winton* ſets forth an Anſwer to *Marprelate*.

Abuſes of this Biſhop by that Author.

I cannot by the way but ſubjoyn, (for the Reputation and doing right to this worthy Biſhop) what he himſelf anſwered to theſe Imputations charged upon him in Print, and that in ſuch Words as unbecame the Mouth of a Chriſtian. "That if he had uttered thoſe Words for the State of "the Church appointed by Law and Order, not reſpecting the faults of par-"ticular Perſons, it might in Chriſtian Duty be wel defended. But that "it was not uttered in that Maner, nor for the Matter, nor for the Time. "That the firſt part of thoſe Words, [*viz.* That he proteſted before God "and the Congregation] he acknowledged not at al. And that they were "purpoſely inſerted to ſtir Envy." And then the Biſhop ſhewed, how in truth he delivered this Paſſage: Namely, "*As for the truth of Doctrin* "*according to the Word of God, for the right Adminiſtration of the Sacraments,* "*for the true Worſhip of God in our Prayers, laid down in the Book of Service;* "*ſince the Apoſtles Age, unto this preſent Age of the reſtoring of the Goſpel, there* "*was never Church upon the Face of the Earth, ſo nigh the ſincerity of Gods Truth,* "*as the Church of* England *is at this Day.* And that as theſe were his Words, "ſo he added, That with Gods Grace he would juſtify them to be true "upon the Danger, not of his Living only, but of his Life alſo, againſt a-"any Man that would withſtand it: And yet therein ſhould not ſhew "himſelf, either *Deſperate Dick, or Shameleſs, Impudent, or Wainſcot-faced Bi-"ſhop*, as it pleaſed the Libeller to rail. Neither did he think that any learned Man that favoured the Goſpel, tho' he miſliked ſome Things and "Perſons, then in preſent uſe, would reprove it. That the Papiſts, he "knew, did deteſt his ſaid Aſſertion, and thought their Synagogue blaſ-"phemed by it. But that no Reformed Church could juſtly take offence "at it.

The Biſhops own account of his Sermon ſo falſely repreſented. *Admonit.* p. 63.

"That where he was burthened by this Speech of his to excuſe the mul-"titude of *Thieves, Drunkards, Murtherers, Adulterers*, &c. that were in our "Church, neither did his Thought conceive, nor his Words include any "ſuch matter. And then he asked, What did not Malice, Envy and Spight "utter againſt the moſt Innocent Perſon that was, *&c*? But that if any "Man would reprove the Aſſertion before written, God willing, he ſhould "be anſwered, ſo that he railed not. And that this might be a ſufficient "Anſwer to the Untruth, fathered upon the Biſhop of *Wincheſters* Words;

Slanders of his Sermons.

ANNO 1589.

" and that he was not, for the ſame to be juſtly termed *monſtrous and flat-*
" *tering Hypocrite, ſpeaking againſt his own Conſcience.* But he ſaw, (as he added)
" in theſe their Words, not only the Reproach of himſelf, but much more
" a malicious Spight againſt the Church of *England:* And that ſo deeply ſet-
" tled in their Hearts, that their Ears could not without grief hear any
" good ſpoken of it. And that therefore he thought himſelf in Chriſtian
" Duty bound, ſomewhat further to follow this Matter; and with ſome
" Signification of Thankfulneſs, to acknowledge and confeſs thoſe excel-
" lent Bleſſings, which it pleaſed God, of his great Mercies, to beſtow up-
" on the ſame, as wel in King *Edward* the Sixths Days, as much more in her
" Majeſties that then was." And ſo the Biſhop proceded to ſhew the Divine Doctrines, Government and Devotions uſed in this Church; too long here to be ſet down.

More Slanders of it:

And whereas the ſaid Biſhop was further charged, that he had ſaid, *That Men might find fault, if they were diſpoſed to quarrel, as well with the Scriptures, as with the Book of Common Prayer:* Of this Sentence of his he gave this account. " That at that time in St. *Mary Overies* Church, in a large Diſ-
" courſe, he anſwered the Objections that many made at that Day, againſt
" the Book of Common Prayer: And towards the end he uttered theſe
" Words, *If it could be without Blaſphemy, they might pick as many and as great*
" *quarrels againſt the Holy Scriptures themſelves. For even the beſt Writings are*
" *ſubject to the ſlanderous Malice of wicked Men.*" This Aſſertion, the Biſhop ſaid, was found fault withal by a *Jeſuit*, or Maſſing Prieſt at that time in the *Marſhalſea.* And therefore that the next *Sunday* following he expounded his Meaning; and ſhewed at large, " That that might be don which
" aforetime was don by a great number. But that he was not ſo far beſide
" himſelf, as to compare the Book of Common Prayer with the Holy Scrip-
" tures in Dignity, Truth and Majeſty. That he left ſuch blaſphemous
" dealing unto the Papiſts, the *Family of Love*, and ſome other Sectaries.
" But that which he did by thoſe Words was the comparing of both; how
" that (as before was ſaid) the Scriptures themſelves were ſubject alſo to
" ſlanderous and depraving Tongues; and not therefore to be rejected.
" Wherefore Chriſtian Charity and Modeſty (as he concluded) would not
" thus maliciouſly and ſlanderouſly wreſt and wring his Words, tending to
" a good and godly meaning."

The Biſhop of *Wintons* ſaid Book printed this Year, bore this Title, *An Admonition to the People of* England. *Wherein are anſwered not only the ſlanderous Untruths, reproachfully uttered by* Martin *the Libeller, but alſo many other Crimes by ſome of his Brood, objected generally againſt all Biſhops, and the chief of the Clergy, purpoſely to deface and diſcredit the preſent State of the Church.*

This Biſhops Book vindicates the Biſhops.

This Book was the more conſiderable, becauſe it contained ſubſtantial Arguments, without il Words, in behalf of the Government and public religious Worſhip of this Church; and for that it wiped off al the ſeveral Aſperſions caſt upon the Eccleſiaſtical Governours and Miniſters of it; and particularly vindicates the Archbiſhop and ſome of the Biſhops, (beſides himſelf) that were beſpattered by the former notorious Libeller. And theſe Vindications are drawn up by the Biſhops themſelves, or by ſpecial Inſtructions from them to the Author. Of the former ſort was the Vindication of *Aylmer* Biſhop of *London*, which therefore was thus intitled, *This have I ſet down Word for Word, as I received the ſame from my Lord of* London: *Who deſireth to have the Matter heard by indifferent Judges, and wil ſhew the Suggeſtions to be very untrue.*

Biſhop *Aylmer.*

The Archbiſhops own vindication of himſelf againſt the Libeller.

It appears alſo that the Vindication of our Archbiſhop in this ſaid Book was his own Writing, or his own Inſtructions. The Sum of which was, That whereſoever he found any Objections made againſt him, or any ſlanderous Tales reported of him, he gave his Anſwers thereunto, and ſhewed the Falſehood and Malice of ſuch Reports. Which I ſhall here ſet down from that Book, (which is but little known at this Day, and in few Mens Hands) and what the ſaid Archbiſhop directed to be declared there concerning himſelf and many of his Actions, ſo unjuſtly and rudely cenſured.

Firſt,

ANNO 1589.

Firſt, whereas that Libeller had ſaid, That his Grace had received ſuch Blows, meaning from his and other Pens, that he ſhould carry them to his Grave: The Archbiſhops Anſwer was, "That he thanked God, he never "felt Blows given by him or any other, but the Blows of their deſpightful "and malicious Tongues: Which notwithſtanding he contemned, remember- "ing, how true that was that St. *Hierom* ſaid, *Illæ machinæ Hæreticorum ſunt, "ut convicti de Perfidia ad maledicta ſe conferant.* When Heretics are convinced "of Falſehood and Untruths, their ſhift is to flee to railing and ſlan- "dering. And again, To backbite is the ſhift of bad Men, and ſuch as "ſeek their own Praiſe."

Dr. *Bridges*, mentioned before, had writ againſt *Marprelates* Libel, and that very wel. But was railed upon for his Pains; and the Archbiſhop underwent the Libellers Cenſure for allowing his Book. To which the Archbiſhop anſwered, "That he did peruſe Dr. *Bridges* ſaid Book, before it "went to the Preſs: And that he knew that it was the ſufficiency there- "of that cauſed theſe Men to ſtorm, as they did, as not being able other- "wiſe to anſwer it. Which made them ſo bitterly to inveigh againſt his "Perſon. And that to inveigh againſt the Perſon of any one was a ſign "of a deſperate Cauſe." Dr. *Bridges* Book.

Whereas the Libeller had ſaid, that it was a ſhame to his Grace, that *Cartwrights* Books [meaning his *ſecond Reply*] were not anſwered; he ſubjoyned, "That he never thought them ſo neceſſary to be anſwered as the "factious Authors of the Libel pretended. And that of the ſame Opinion "were not a few wiſe and learned Men, that otherwiſe bore good wil unto "the Party: And with al their Heart wiſhed, that God would direct that "Mans Heart, to uſe his good Gifts to the Peace and Quietnes of the Church. "It was added, That there was ſufficient written already, to ſatisfy "an indifferent Reader. And that he that with indifferent Mind ſhould "read the *Anſwer* of the one, and the *Reply* of the other, ſhould ſee great "difference in learning between them. And further, becauſe *Cartwright* and "his Party pretended much to diſpute their Points, it was ſaid, that the "deſire of Diſputation was but a vain Brag. That they had been diſputed "and conferred with oftner than either the Worthines of their Perſons or "Cauſe did require. Wherein their Inability to defend ſuch a Cauſe "had manifeſtly appeared as, he ſaid, it was wel known to very many "wel able to judge. But ſuch mighty Brags as the Libeller uttered in this "Matter did agree wel with the old Heretics and Schiſmatics." The Archbiſhop anſwereth not *Cartwrights ſecond Reply*. And why.

The Libeller had further laid it in ſcoffing manner to the Archbiſhops Charge, that he had threatned one Dame *Lawſon*, a Citizens Wife, and a great pert Conſorter with the *Puritans*, to ſend her to *Bridewel*, for offering ſome abuſive Words to Dr. *Perne*, that then ſeemed to have been at *Lambeth* with the Archbiſhop, as he often was. But to this the Archbiſhop anſwered, "That it was a notorious Untruth. For that neither he, nor "Dr. *Perne* ever heard (but of this Libeller) that ſhe ſpake any ſuch Words "of him. But that in truth, as wel for the immodeſty of her Tongue, "(wherein, he ſaid, ſhe excelled beyond the ſeemlineſs of an honeſt Wo- "man) as alſo her unwomanly and skittiſh gadding up and down to *Lam- "beth*, and from thence in Company unfit for her, without her own Huſ- "band; he had, on thoſe accounts, threatned to ſend her to *Bridwel*, if ſhe "reformed not the ſame. And he added, ſo he ſtil meant to perform, if ſhe "continued her Lightnes. But notwithſtanding he took notice, how this "Woman, ſo notorious for the vileneſs of her Tongue, and other unwoman- "ly Behaviour, was one of *Martins* canonized Saints. *Quia quod volumus, "ſanctum eſt*, as *Auguſtin* ſaid of their Predeceſſors, the *Donatiſts*. But this "Woman gloried in her ſhame, and ſo did her Teachers." Dame *Lawſons* unſeemly Behaviour at *Lambeth*.

Then he charged the Archbiſhop with granting a Protection to an obnoxious Man, to wrong his Creditors: Whereas he had it not from the Archbiſhop, but from the Lords of the Queens Privy Council, and that for certain charitable and good Cauſes. Further, he threatned the Archbiſhop with incurring a *Premunire* by ſome of his Doings. To which the Anſwer only was, That the Libeller did but dream, and bad him do his worſt. He ſpoke further of the Archbiſhops buying A Protection. A *Premunire*.

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buying his Pardon, for his *Premunire*, as it ſeems. "Which his Grace ſaid, "as it was moſt untrue, ſo likewiſe ſlanderous to the *State*. And that if "there were any ſuch Matter, it might ſoon appear by ſearch. That the "Impudency of theſe Men was great: And villanous Slander, he added, "would never long be without juſt Reward."

Recuſants.

It was further ſaid by this *Martin Marprelate*, as another Accuſation againſt the Archbiſhop and the reſt of the Biſhops, That they favoured *Recuſants* rather than *Puritans*. It was anſwered, "That he did herein notoriouſly "abuſe them. Tho the *Recuſant* for the moſt part behaved himſelf more ci-"villy before the Magiſtrate, than did the *Puritan*. Who was commonly "moſt inſolent, and thereby deſerved more ſharp Words and Reproofs than "the other."

The Biſhops charged to be Papiſts.

And becauſe of the Proceedings of the Biſhops and others againſt the Innovators, the Libeller charged them to be Papiſts and Recuſants. "It was "obſerved hence by the Archbiſhop, that the *Martiniſts* accounted al ſuch "uncharitably and wickedly to be Papiſts that liked and allowed the Orders "of the Church, and procured the contrary to be reformed by Authority. "And by this ſiniſter Practice and Judgment many were diſcomforted, and "Obedience greatly impeached."

The Archbiſhop to be a Cardinal.

He asked the Archbiſhop, if his Grace did not remember, what the *Jeſuit* at *Newgate* ſaid? As that upon the Change of Religion the Archbiſhop would be made a Cardinal. He anſwered "No truly, he never heard of any ſuch "Matter, but by this lewd Libeller, neither did he think there was ever "any ſuch thing ſpoken." He added in ſome heat, (that it ſhould be ſo much as intimated, that he had any Favour or Inclination to Popery) "That the "Schiſmatics were impudent Lyars And that the World knew, what he "had ever been, and what he was: And that he diſdained to Anſwer ſuch "ſenſeleſs Calumniations."

Thackwel a Popiſh Printer.

Then he charged the Archbiſhop, (as a ſign perhaps of his Favour to Papiſts, and their Superſtitions) about ſome Printers: As, that *Thackwel* a Popiſh Printer was more favourably delt with, than *Waldgrave* that had printed the *Puritans* Books, at a Preſs he had at *Kingſton upon Thames*. That *Thackwel* had printed Popiſh *Welch* Books in *Wales*: and was detected. But ſet at Liberty, to walk where he would; and allowed to ſel his Preſs and Letters. But that *Waldgrave* dared not ſhew his Face for printing Books, that touched the Biſhops Miters. And that his Printing Preſs and Letters were taken away. That his Preſs, being Timber was ſawn and hewed to pieces, his Iron-work battered and made unſerviceable; his Letters melted with Caſes and other Tools defaced, and himſelf utterly deprived for ever Printing again, tho' he had a Wife and ſeveral ſmal Children. To which the Archbiſhop ſet down this Anſwer, That what was ſaid of *Thackwel* was a Matter nothing pertaining to him: But what was don by one Mr. *Yong* [a Juſtice of the Peace] without the Archbiſhops privity: And that he was able to juſtify his doings in that Matter, and to convince the Libeller of a malicious Slander. That the Man was known and living, and that the Libeller might talk with him, and know his own Wickedneſs. Adding theſe cloſe Sentences from the Word of God, applicable to this falſe Accuſer; *The Mouth that lyeth killeth the Soul. The Lord will deſtroy lying Lips, and the Tongue that ſpeaketh proud Things* And that as for *Waldgrave*, he received juſtly according to his Deſerts; having found before that time, greater Favour than he had deſerved, for printing ſeditious Books: Being a notorious, diſobedient and godleſs Perſon; an unthrifty Spender, and a Conſumer of the Fruits of his own Labours, one that had violated his Faith to his beſt and deareſt Friends, and wittingly brought them into danger, to their undoing, [being bound, I ſuppoſe, for him.] And that his Wife and Children had cauſe to curſe al wicked and ungodly Libellers; who had employed him in printing divers Books of their ſeditious Stuff.

Epitome p. 23.

Waldgrave a Puritan Printer.

The Libeller then ſpake of a Preſs and Letters, bought and ſet up in the *Charter-Houſe*, *London*, where a Popiſh Nobleman, [the Earl of *Arundel*] dwelt:

dwelt: Where Popiſh Pamphlets were printed. And the Allowance of this Preſs he alſo charged upon the Archbiſhop: Particularly aſſerting, That the Stationers informed the Archbiſhop, that the ſaid Earls Man and three Servants wrought at the Preſs; and what Work was in Hand, and with what Letters and in what Volume. And inſted of the Work then in Hand, another Work was appointed: Ordered, as they ſaid, by the Archbiſhop. And that it was obſerved to that Day, nothing had been don to that Printer. This was another falſe Calumniation, as the Archbiſhop ſhewed. "That as for "the Preſs, their Favourite *Waldgrave* himſelf ſold it to the ſaid Earl, as it "was ſince confeſſed. And that this muſt receive the ſame Anſwer with the "other of *Thackwel*; ſaving that to Mr. *Yong* muſt be added alſo, ſome other "of great Authority: Who could tel *Martin*, that his Spirit was not the "Spirit of God which is the Spirit of Truth, but the Spirit of Satan, the "Author of lyes." And then added the Archbiſhop, or the Writer, theſe Words; "Charge them, O! ſhameleſs Man, with this Matter, who are "able to anſwer thee, and not the Archbiſhop, whom it toucheth not. "Tho' it becometh not every common and baſe Perſon, to demand an account of the Doings of Men in Authority.

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Epit. p. 23.

Popiſh Pamphlets printed in the *Charter-Houſe.*

Again, this ſpightful Scribbler charged the Archbiſhop for a ſtrict Decree about Printing, and for the Regulation of the Preſs; to hinder ſuch miſchievous and reflecting Writings from coming abroad. To which the Archbiſhop ſaid, "That that Decree was firſt peruſed by the Queens learned "Counſil, and allowed by the Lords of her Privy Counſil: And had indeed "likewiſe his Furtherance: And ſo it ſhould have, if it were to do again. "That it was but for the maintenance of good Orders among the Printers; "approved and allowed by the moſt, the beſt, and the wiſeſt of that Com-"pany, and for the ſuppreſſing of inordinate Perſons, ſuch as their *Wald-"grave* was."

A ſtrict Decree about Printing.

It was aſſerted further, that contrary to that Decree he had ſet up one *Thomas Orwin* a new Printer, who had printed Popiſh Books in Corners, as *Jeſus Pſalter, and our Lady Pſalter*, dangerous Books againſt the State; which *Waldgrave* had not don. The Archbiſhop denyed that he ſet him up, but acknowledged, "That he uſed means by way of Perſuaſion for that Man, being "commended to him by his Neighbours, to be a very honeſt and poor Man, "having married alſo the Widow of a Printer. And that he did very wel like "and allow of his placing by ſuch as had Intereſt therein. And that he "did never hear, but by the Libeller (who had no Conſcience in lying) that "he ever printed any ſuch Books. That this he knew of a certainty, that the "ſaid *Orwin* himſelf had upon his Book Oath denyed, that he ever printed "either of thoſe two Books, abovementioned, or was any Worker about them, "or about any the like Books. But *the poiſoned Serpent*, as the Archbiſhop con-"cluded this Article, *cured not them he ſtingeth.* As for *Waldgrave*, whether "he had printed any thing againſt the *State*, let the Books, ſaid he, by him "printed be judges."

Tho. Orwin, a Printer.

The Libeller, from all the Stories related by him before, concluded the Archbiſhops Diſpoſition to Popery; and to confirm it that Dr. *Reynolds*, the great Popiſh Writer, had commended his Book, meaning his Graces *Defence* of the Corruptions [as the Libellers phraſe was] of our Church againſt *T. Cartwright*: And ſaid, he had many things in him, which evidently ſhewed a *Catholic Perſuaſion.* This was pretended to have been writ by *Reynolds* of *Rhemes* in his Book againſt *Whitaker.* And that ſome Papiſts had ſaid, there was no great Jarr between the Papiſts and the Archbiſhop in Matters of Religion. "This the Archbiſhop lookt upon but as one of the Libellers "Calumniations: And that he did not think, that either he, or any *Mar-"tiniſt* ever heard any Papiſts ſay ſo. But if they did, what was that to "him? He thought *Martin* himſelf doubted not of his ſoundnes in ſuch "Matters of Religion, as were in Controverſy between the Papiſts and us, "if he did, the Matter, he ſaid, was not great. Yet he thought fit more par-"ticularly to juſtify himſelf againſt this unworthy Imputation: Which made "him chalenge them to look back to the paſt Years of his Life, whether ever he

The Archbiſhops *Catholic Perſuaſion.*

Dr. *Reynolds.*

Epit. p. 24.

"vented

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" vented or eſpouſed ſuch Doctrins; ſaying, That the Univerſity of *Cam-*
" *bridge*, where he had lived above Thirty Years, and publicly read the Di-
" vinity Lecture above Seven Years; and other Places where he had ſince
" remained, would teſtify for him therein; and condemn the Libeller for a
" Sycophant. Further he added, that it was no diſparagement to receive
" Teſtimony of a Mans Adverſary. And that therefore if that Adverſary
" Mr. *Reynolds*, had given that Commendation to his Book, in compariſon
" of others, it was no impeachment to the Truth thereof The Archbiſhop
" added, he had not ſeen *Reynolds* his Book: But the Libel was ſo ful of
" Lyes, that an honeſt Man could not believe any thing contained in it."
And laſtly, As to his being reckoned of a *Catholic Perſuaſion*; as if by that Phraſe he was to be judged a *Roman Catholic*; the Archbiſhop ſaid in earneſt, " He would be ſorry from the bottom of his Heart, if his Perſuaſion,
" and the Grounds thereof were not *Catholic*. And that he deteſted and ab-
" horred Schiſmatical Grounds and Perſuaſions. And thereunto he profeſſed
" himſelf an open Enemy: Which he would have al *Martiniſts* to know."

Three Popiſh Principles, charged upon him Epit. p. 25.

And then the Libeller in a Scoffing maner, bad to take heed, leſt the *Spanyard* [now threatning *England*] ſtole him away. " For if we keep him,
" ſaith he, we need not fear the *Spanyards*, and our other Popiſh Enemies:
" Becauſe our Metropolitans Religion and theirs, differ not much." And he mentioned three particular Popiſh Points, as he ſuppoſed, wherein they agreed, *viz.* In the Article of Chriſts deſcent into Hel: In his Maintenance of the Hierarchy of Biſhops: And in aſcribing the Name of *Prieſt* unto the Miniſters of the Goſpel. As I. To the firſt Charge, as touching upon his Loyalty, as tho' there were an Underſtanding between the *Spanyards* and him, he anſwered only, as being provoked, That *he wiſhed the beſt* Martiniſts *in* England *durſt ſay it to his Face before Witnes.*

II. When the Libel laid to his Charge, as a Popiſh Doctrine, that he held the Deſcent of Chriſt into Hel; he confeſſed, that he firmly believed, that Chriſt in Soul deſcended into Hel. And further added, that al the *Martiniſts* in Chriſtendom were not able to prove the contrary, and that they that endeavoured it, did but abuſe the Scripture, and fal into many Abſurdities.

His Vindication of the Calling of Biſhops.

III. The Calling of Biſhops, as Superior to other Miniſters of Chriſt, was lookt upon as another Popiſh Principle of the Archbiſhops. To this he gave this Anſwer: Acknowledging, That he was perſuaded, that there ought to be by the Word of God, a *Superiority* among the Miniſters of the Church. And that it was ſufficiently proved in his Book againſt *T. C.* and in Dr. *Bridges* Book likewiſe. And that he was at al times ready to juſtify it by the Holy Scriptures, and by the Teſtimony of al Antiquity. And added, that *Epiphanius* and *Auguſtin* accounted them Heretics that held the contrary. And that as for the Arguments to the contrary, they were vain; their Anſwers were abſurd, the Authority they uſed ſhamefully abuſed, and the Scripture they made uſe of for their Purpoſe wreſted. That angry Author would alſo have it an agreement with the Church of *Rome*, that the Miniſters were commonly called by him *Prieſts*. The Archbiſhop anſwered to this, that he had ſhewed ſufficient Reaſon in his Book againſt *T. C.* Why the Miniſters of the Goſpel might be called *Prieſts*. That the antient Fathers ſo called them. That the Church of *England* embraced that Name: And that, by the Authority of the Higheſt Court in *England*. And then asked, Why might not *Presbyter* be called *Prieſt*? [ſeeing it is no more but a Contradiction of that Word.]

The Archbiſhop, or the Author by his Order, proceded, and ſaid, That in theſe three Points (whereof the laſt, he ſaid, was of the leaſt moment) he did agree with the Holy Scriptures, with the univerſal Church of God, with al Antiquity, and in ſome ſort with the Church of *Rome*. But that he did diſagree from the Church of *Rome*, that now is, in the Dreggs which it had added: As, That *Chriſt ſhould harrow Hel: That the Pope ſhould be Head of the univerſal Church: That he, or any other Prieſt, ſhould have Authority over Kings and Princes, to depoſe them: And to deliver their Subjects from the Oath of their Obedience.* Theſe things, he ſaid, had neither the Word of God, nor the

Decrees

Decrees of antient Councils, nor the Authority of Antiquity, to approve them; but directly the contrary. And laſtly, that as for the Name of *Prieſt*, as they took it, [*i.e.* as Sacrificers] he did likewiſe condemn in our Miniſters, neither did they aſcribe it to themſelves. And that therefore the Libeller in theſe Points writ like himſelf. *ANNO* 1589.

Conſpiracy for pretend. Reformat. p. 3. *Wigginton.*

Then the Part of one *Wigginton*, a *Puritan* Miniſter (deprived about 1587) was taken. He had been Vicar in *Sedberge* and *Dent* in the North Parts, but for his Inſolencies and Contempts againſt Laws, and the Peace of the Church, was both deprived, and depoſed from his Miniſtry, by Authority of her Majeſties Commiſſion for Cauſes Eccleſiaſtical: But moſt famous for being chief Counſillor to mad *Hacket*, that ſtabbed one of the Queens Council, out of his *Puritanical* Zele; as our Hiſtories of Queen *Elizabeths* Reign relate: And a Book purpoſely writ by Dr. *Coſin*, about that horrible Attempt, called *Conſpiracy for pretended Religion.* The Libeller had ſpoken very favourably of this *Wigginton*, and very reflectingly on the Archbiſhop for his Proceedings with him.

The Matter between him and the Archbiſhop. *Epiſt.* p. 26.

The Tale is ſomewhat long, but take it as it is related by our *Marprelate*. "That the People grew at laſt offended with their Paſtor, the ſaid "*Giles Wigginton*, becauſe that ſevere Man did nothing but urge Obedience "to the Goſpel. Theſe came to his Grace, deſiring that *Wigginton* might be "deprived. The Paſtor defyed the Archbiſhop to his Face, and gave him "no other Title than *John Whitgift*. [which it ſeems this Writer, qualified "with the ſame Impudence, ſets down in his Commendation.] Notwithſtanding the *Sidborough* Mens Complaint, his Grace would not deprive him, becauſe he could find no Law to warrant him therein. One *Atkinſon* of "*Sidborough*, among the reſt was a chief Stickler for *Wiggintons* Deprivement. "But the Archbiſhop would not hear him, but departed away. *Atkinſon* "deſired his Grace to reſolve him and his Neighbours of one Point: Which "ſomething troubled them. And that was, whether his Grace, or *Wigginton*, were of the Devil. For, ſaith he, you are ſo contrary the one to the "other, that both of you cannot poſſibly be of God: If he be of God, "it is certain, you are of the Devil. And ſo cannot long ſtand. For he wil "be your Overthrow. But if you are of God, then he is of the Devil, as "we think him to be. And ſo, he being of the Devil, wil not you deprive him? Why ſhould you ſuffer ſuch an one to trouble the Church? "Now if he be of God; Why is your Courſe ſo contrary to him? And rather "why do you not follow him, that we may do ſo? Truly, if you do not "deprive him, we wil think him to be of God, and go home with him "with greater good Wil towards him, than we came hither with Hatred. "And look you for a Fal. His Grace hearing this Northern Logic was "moved on the ſudden; and promiſed to deprive *Wigginton*. And ſo he "did. And then the Libeller concludes his Story, that this *Atkinſon* came "up in the Winter, 1587. to *London*, being, as it ſeems, afflicted in Conſcience for this Fact; deſired *Wigginton* to Pardon him: And offered to "Kneel before her Majeſty, that he might be again reſtored to his Place."

To al this Stuff the Archbiſhops Anſwer only was, That what he ſpoke of *Wigginton* was like the reſt, ſaving for his ſaucy and malapert Behaviour towards him. And that therein, in truth, he bore with him too much: That *Wigginton* was a Man wel known to him: And that if he knew himſelf, he would confeſs that he had great Cauſe to thank the Archbiſhop. That as he was a fooliſh, proud and vain Boy, a laughing Stock for his Folly to al the Society where he lived, [perhaps in *Trinity* College *Cambridge*, when the Archbiſhop was Maſter there] ſo he had retained the ſame Qualities, being a Man; ſaving that his Folly, Pride and Vanity were much encreaſed, ſo that now he was become ridiculous even to his own Faction.

And in juſtification of the Cenſure inflicted on him, the Archbiſhop added, That the honeſteſt, the moſt, and the beſt of his Pariſh, did exhibit to the High Commiſſioners, Articles of very great Moment againſt him: The like whereof had ſeldom been ſeen in that Court. That the moſt, and worſt of them were proved by divers ſufficient Witneſſes; and ſome them confeſſed by himſelf, as appeared in Record. For which Enormities, and for

ANNO 1589. that he refuſed to make condign Satisfaction for the ſame, and to conform himſelf to the Orders of the Church, by Law eſtabliſhed, he was by due Order of Law depoſed from his Miniſtry, and deprived of his Benefice: And ſo remained, being unfit and unworthy of either.

It was added further in the Book, that one *Atkinſon* had ſpoken ſome Words that touched the Archbiſhop ſo home, that it cauſed him to procede as he did with the ſaid *Wigginton*. But the Archbiſhop called that Tale a loud, notorious and known Lye. And that neither he ever ſaid ſo to him, nor would have taken it at his Hands. But that Vanity and Hypocriſy cauſed this Man to have ſo ſmal Conſcience in lying; according to that ſaying, *Omnis Hypocriſis mendacio plena eſt.*

Preaching. Another vile Falſehood, uttered divers times in this Book was, that the Archbiſhop ſhould account Preaching of the Word of God to be Hereſy, and that he mortally abhorred and perſecuted it. And that when *John Penry* in *Lent* 1587. was before the Commiſſion Eccleſiaſtical, and had affirmed the *preaching* of the Word [in Oppoſition to the *Reading* of it] was the only ordinary means of Salvation; (of which Non-Reſidents deprived thoſe over whom they thruſted themſelves) one of the Biſhops preſent ſaid, it was execrable Hereſy, to hold it the only means. But *Penry* replyed, that he thanked God he ever knew that Hereſy: And that by the Grace of God, he would ſooner leave his Life, than he would leave it. What, Sir, then ſaid the Archbiſhop, it is an Hereſy, and thou ſhalt recant it as a Hereſy. Upon which the Archbiſhop ſaid, "That Heatheniſh Untruth "was rather to be pitied than anſwered. And that if Man puniſh not "ſuch Sycophants, God would do it: To whoſe juſt Judgment the "revenge of this Jujury was by him referred. That indeed he did bridle "factious and unlearned Preachers, ſuch as the moſt part of that Sect were. "Who notwithſtanding cryed out for a *learned Miniſtry*, themſelves being "unlearned: And ſo would be accounted of al Men, were it not *propter ſtu-*"*dium partium.* That he ſaid with St. *Hierom*, *Nunc loquentibus & pronuntian-*"*tibus plenus eſt Orbis. Loquuntur quæ neſciunt; docent quæ non didicerunt. Ma-*"*giſtri ſunt, cum diſcipuli antè nonfuerint: i. e.* The World is ful of them that "can ſpeak and talk; but they ſpeak the things they know not; they teach "the things they have not learned. They take upon them to teach, before "they were Scholars to learn. The Archbiſhop added, That indeed our Church "was too ful of ſuch Talkers, rather than ſober Teachers, whom he pro-"feſſed himſelf greatly to miſlike. Otherwiſe, that he defyed al *Martiniſts* "in *England*, and did appeal to the whole State of the learned and obedient "Clergy, for his Innocency therein."

Mart. Epiſt. *to the terrible Prieſt.* p. 29.

A Catchiſm. Another quarrel *Martin* picked upon the ſame account, about a ſmal Catechiſm of two Sheets of Paper, made by one *Daviſon* an obſcure Perſon, printed by the *Puritan* Printer *Waldgrave* in the Year 1587. Which being brought to the Archbiſhop to be licenced for the Preſs, was by him committed unto his Chaplain *Wood*. And where, in one Place the means of Salvation was attributed (as the Author related it) to the Word preached, he blotted out *Preached*, and would not have it printed. Which was don, ſaid he, to have the Work of Mans Salvation aſcribed to the Word *Read*, [that is, as wel as *Preached*] And he made this rude Collection thence, That *John Cant.* was the Father of this horrible Error; having defended it in Print, [namely, in his Book againſt *Cartwright.*] Al the Anſwer given to this was; How *Daviſons* Catechiſm was allowed, or how long in peruſing, he knew not. Some Party Pamphlet belike it was, like to that buſy and unlearned *Scot*, then termed to be the Author thereof. And that Dr. *Wood* was better able to judge of ſuch Matters, than either *Daviſon*, or any *Martiniſts*, that dared be known.

Evans. He went on accuſing his Grace for refuſing to admit one *Evans* to the Vicarage of *Warwick*, tho' he was preſented thereunto by the Earl of *Warwick*, as tho' he had don it upon ſome ſiniſter account. His Tale was, That the ſaid Earl ſent him to him (being then Biſhop of *Worceſter*) requeſting he might be received with a favourable Subſcription. To whom the Biſhop then ſaid, "Oh! I know you, Mr. *Evans*, to be worthy a better Place than "*Warwick*. And I would very gladly gratify my Lord. But ſurely, there "is a Lord in Heaven, whom I fear. And therefore I cannot admit you without

" without Subſcription." And when the ſaid *Evans* offered the Biſhop ſuch Subſcription, as the Law required, he would not receive it at his Hands, unles he would enter into a Bond to obſerve the Book of Common Prayer in every Point. And then added, in a very free maner with the Archbiſhop; " Will Law permit you to play the Tyrant in this ſort, Biſhop? I ſhal ſee " the *Premunire* on the back of you one Day for theſe Pranks." *Martin* uſed theſe further Words alſo upon this occaſion of denying the aboveſaid Earl, " That he had heard ſome of his Graces own Men ſay, That *he would be be-* " *holden to never a Nobleman in the Land. For he was the ſecond Perſon, &c.* " And that when a Knight was a Suitor to him for one of Gods dear Chil- " dren, whom he kept in Priſon; he anſwered the Knight, he ſhould ly " there ſtil, unles he would put in Sureties, upon ſuch Bonds as never the " like was heard of: And ſaid, that he was the ſecond Perſon in the Land, " and never a Nobleman or Counſillor in this Land ſhould releaſe him. Only " her Majeſty might releaſe him. And that he was ſure, ſhe would not: Con- " cluding thus, Do you think this to be he, that was Dr. *Pernes* Boy, and " carryed his Cloakbag after him?" Now let us ſee what mild Anſwer our provoked Prelate made to theſe bold Criminations. And firſt concerning *Evans*. This, the Archbiſhop ſays, was maliciouſly reported. And that he had rejected him for lack of Conformity to the Orders of the Church. That if he had don him any wrong thereby, the Law was open: And he might have his Remedy. That that honourable Perſon mentioned by the Libeller, he was ſure accepted of his Anſwer. And that, (as the Writer added) according to his honourable Diſpoſition, he thought himſelf greatly abuſed by the Libeller in this Point. But what cared ſuch a Corner-Creeper, what he ſaid of any Man, were he never ſo honourable? And that if the Relator hereof durſt appear and ſhew himſelf, *Martin* could not be long unknown. ANNO 1589.

To what *Martin* added, That ſome of his own Men had reported the Archbiſhop ſhould ſay, That he would be beholden to never a Man in this Land; on which Report the Archbiſhop ſaid theſe Words, That if any of his Men at any time reported, that he ſhould ſay ſo, he ſhewed himſelf to be of the Libellers Conditions, that is a common Lyar. For that he never ſpake thoſe Words to any Man, neither did he uſe that Familiarity with his Men. But in concluſion he added, That the Libeller cared not what he ſpoke, either of him, or of his Men, ſo that he might fil his Libel with untrue Slanders.

As a further Inſtance of the Archbiſhops Pride, he brings in ſome Words, pretended to be ſpoken by him to a certain Knight, by occaſion of ſome Suit: *viz. That he was the ſecond Perſon of the Land*, &c. The Archbiſhop ſaid, That this was of the ſame kind with the reſt. That he was ſure the Knight was living, let him, ſaid he, be examined of that Matter. That it was true, there was a good Knight with him, an old Friend of his, about ſuch a Suit, but that he ſpake ever any ſuch Words to him, as the Libeller would make the World believe, was moſt falſe. That the Knight lived, and could teſtify the ſame. But, reflecting in the End upon this Slanderer, he added, That the Libeller thought al Men to be as proud and malapert as himſelf, and other of his Faction were: whoſe Pride the World ſaw: and it was intolerable. The Archbiſhop the ſecond Perſon in the Land.

Then to humble the Archbiſhop, he ſuggeſted, That at firſt he was but Dr. *Pernes* Boy in the College, and carryed his Cloakbag. The Anſwer he gave to this was, That he never was Dr. *Pernes* Boy, nor under him at any time, but a Fellow of the Houſe, where he was Maſter. Neither did he ever carry his or any other Mans Cloakbag. Altho if he had ſo don, he added, it had been no Diſgrace to him. And that better Mens Sons than the Libeller was, had carryed Cloakbags. But that the lewd Man was not aſhamed to ly in thoſe things, that were open to every Mans Eyes. Such was his Malice and Impudency.

The Libeller again reckoned it up among the Archbiſhops high Crimes, That he commanded the *Apocrypha* to be bound up with the Bibles. The Apocrypha.

ANNO 1589. Archbiſhop ſaid, he did indeed give ſuch Commandment, and further, that he meant to ſee it obſerved: Asking, who ever ſeparated the *Apocrypha* from the reſt of the Bible, from the beginning of Chriſtianity to that Day? Or, what Church in the World, Reformed or other, did it at that preſent? And ſhal we, added he, ſuffer this Singularity in the Church of *England*, to the Advantage of the Adverſary, Offence of the Godly, and contrary to al the World beſides? That he knew there was great difference between the one and the other: yet that al learned Men had from the beginning, given to the *Apocrypha* Authority, next to the Canonical Scriptures. And therefore that ſuch giddy Heads as thought to deface them, were to be bridled. And that it was a foul ſhame, and not to be ſuffered, that ſuch Speeches ſhould be uttered againſt thoſe Books, as by ſome had been: enough to cauſe ignorant People to diſcredit the whole Bible.

The Archbiſhops Interpretation of *Pſal.* 105. *ver.* 28.

Now one Dr. *Sparkes* is brought in as being too hard for the Archbiſhop, and ſome other Biſhops, and putting them to a *Nonplus* in ſome Conference with them: and that before ſome Noblemen. It was about the ſuppoſed wrong reading of the 28th Verſe of the 105th Pſalm, as they ſtand in the Common Prayer Book; *They were not obedient to his Word.* Whereas the true reading was, *They were obedient to his Word.* And that the Contrariety was allowed by the Biſhops themſelves. To this the Archbiſhop ſaid, That their Honours that were preſent, could and would, he was ſure, anſwer for the Biſhops for this Untruth. And that they made report to divers in public Place, and ſome to the Higheſt, of that Conference, after another ſort, and to another end, than the Libeller did. That that ſilly Objection, God knoweth, was ſoon anſwered in few Words, *viz.* That the Tranſlation read in our Churches, was in that Point according to the *Septuagint*, and was correſpondent to the Analogy of Faith. For that if the Word were underſtood of the *Iſraelites*, then it was true to ſay, *That they were* not *obedient to his Commandment.* But if of the Signs and Wonders that *Moſes* and *Aaron* did before *Pharao*, or of *Moſes* and *Aaron* themſelves, then was it on the other ſide true, *That they were not diſobedient to his Commandment.* Adding, that this might have ſatisfied any learned and peaceable Divine, and pacified thoſe Mens immoderate Contention againſt the Book of Common Prayer. That this was then, and the ſame now, the Anſwer to that frivolous Objection: And that this was the *Nonplus* that the Libeller vaunted of. Concluding, that more Modeſty might have became Dr. *Sparkes*, and the Reporter, even *Conſcientiæ ſuæ imbecillitate*, in that Conference.

Papers of Archbiſhop *Whitgift*, penes K. *Tho. Bret*, LL.P.

And by the way, I may here inſert what I find in one of the Archbiſhops Papers, writ with his own Hand; namely, the various Interpretations of the aboveſaid Verſe. Which was as followeth, Pſal. 105. v. 28. *Miſit Tenebras, & obtenebrarunt eam, neque rebellarunt Signa contra verbum ejus.* Tremelius.

Miſit tenebras & obtenebravit [*obſcuravit*, vulg.] *& non exacerbavit Sermones ſuos.* Com. Tranſlat.

Miſit tenebras, & obſcuravit, quia exacerbaverint Sermones ejus. Septuagint.

And thinking to reflect upon the Archbiſhop upon admitting ignorant Laymen into the Miniſtry, he related, how his Grace had lately made, or intended to make one *Patrick*, a Clothier, of *Worceſter*, and his former Acquaintance, a Reading Miniſter. To this alſo the Archbiſhop only ſaid, that he never made him Miniſter, nor intended to make him, neither was he at al acquainted with him at *Worceſter*. And that it was wel known, that he had not ordained more than two Miniſters only, ſince his coming to the Archbiſhopric. And therefore that Calumniation was to be placed with the reſt.

This unintended Advantage too we reap from this railing, ſlanderous Writer, that by putting this good Archbiſhop thus to juſtify and plead for himſelf, many ſingular Paſſages of his Conduct, Learning, Wiſdom and Vertue in his high Place, are come to our knowledg; which otherwiſe might never have come to light.

And in Concluſion, the Right Reverend Author, from whence we have gathered al this Information, made this grave Reflection, "How this godles

"Libeller

" Libeller was anſwered in few Words, touching ſuch Matters wherewith he " charged the moſt Reverend Father, the Archbiſhop of *Canterbury*. Where- " by the World might perceive, with what Spirit he was poſſeſſed. The " Wiſeman ſaid, That *Deſtruction ſhould ſuddenly come upon the Backbiter and* " *Calumniator.* The Pſalmiſt ſaid, *The Lord will deſtroy lying Lips, and the* " *Tongue which ſpeaketh proud Things.* And that *Death ſhal ſuddenly come upon* " *them, and Hel ſhal receive them.* S. *Ambroſe* ſaith, that *Detractors are ſcarce-* " *ly to be accounted Chriſtians.* And *Cyprian* ſaith, *Not he that is railed at, but he* " *that raileth, is the wretched Man.* The wicked *Jews*, when they could not " otherwiſe anſwer Chriſt, called him *Samaritan*, and ſaid, that he had a " Devil: and ſhortly after, took up Stones, and caſt at him. So the *Ana-* " *baptiſts* within our Memory, after ſlanderous and opprobrious Calumnia- " tions againſt the godly Magiſtrates and Miniſters then living, fell to Blows " and open Violence. The Libeller in his Book hath performed the one, " and threatned the other."

ANNO 1589.

Character of *Martin Mar-prelate.*

CHAP. XXIII.

The Archbiſhop viſits Peterborough *and* Canterbury; *and other Peculiars. His Articles of Enquiry. Mr. Treaſurer offended at him: and at the Biſhops aſſumed Superiority. Argued againſt by Letters. Two Queſtions propounded about it: and reſolved.* Martin Marprelates *Preſs taken. The Archbiſhops Letter thereupon to the Lord Treaſurer. Letters of* Beza *to the Archbiſhop. Seminaries and others brought to the Aſſizes at* Oxon: *and Condemned. Mr.* Davers *and Mr.* Cope, *two Gentlemen of that County, of different Principles, contend. A private Receptacle of* Jeſuits *and* Romiſh *Prieſts, diſcovered.*

IN the Month of *June* this Year 1589, the Archbiſhop made a Viſitation of the Dioces of *Peterborough*; and likewiſe of his own City and Dioces of *Canterbury*; and the peculiar Juriſdiction of the City and Dioces of *Rocheſter*: To be held on the Days and at the Churches following. *Thurſday*, the 26th of *June*, the Church of *Maydſtone* was appointed for the Viſiting of the Deanry of *Sutton*: and one Part, or half of the Deanry of *Charing*. *Friday*, the 27th of *June*, the Church of *Aſhford* was appointed, there to Viſit the other Part or half of the Deanry of *Charing*. The 1ſt of *July*, S. *Alphage* Church in *Canterbury*, there to Viſit the Deanries of *Canterbury*, of *Bridge* and *Weſt Bear*. *July* the 5th, at the Pariſh Church of S. *James* in *Dover*, the Deanries of *Dover*, *Sandwich* and *Elham* The Deanry of *Sittingborn* and *Oſpring*, to be viſited hereafter, either at *Sittingborn* or *Feverſham*. And theſe were the Archbiſhops *Articles* preſcribed for his Viſitation.

Viſits *Peterborough* and *Canterbury*.

ARTICLES *to be enquired of by the Churchwardens and Sworn Men, in the Viſitation of the Dioceſes of* Canterbury *and* Rocheſter, *and other peculiar Juriſdictions: ſhortly intended to be viſited.*

I. " *Firſt*, Whether your Church be void: And if it be, who gathereth the " Fruits therof? And if it be ful; whether the Incumbent hath any mo " Benefices than one? And whether he be a Preacher, yea or no? And what " Degree of School he hath taken?

Articles for the Archbiſhops Viſitation. Regiſt. *Whitg.* Vol. I.

II. " *Item*,

ANNO 1589.

II. " *Item*, Whether your Miniſter doth reverently ſay the Service, and " miniſter the Sacraments, according to the Book of Common Prayer, with- " out any kind of Alteration therof? And whether doth he uſe, in his Mi- " niſtration, the Ornaments appointed by the Laws now in force?

III. " *Item*, Whether have you in your Church al Things neceſſary for the " Common Prayer, and due Adminiſtration of the Sacraments, according to " her Majeſties Laws and Injunctions?

IV. " *Item*, Whether have you had Monthly Sermons in your Pariſh " Church, at the leaſt, or no? And whether are the Homilies read, when " there is no Sermon?

V. " *Item*, Whether any Perſon, being not Deacon at the leaſt, is ſuffered " to ſay Service in your Church, to miniſter the Sacraments, and bury the " Dead? And whether doth any one take upon him to preach, not being ſuf- " ficiently Licenced? And whether doth any uſe to preach, that doth not " once in the Year at leaſt, adminiſter one of the Sacraments?

VI. " *Item*, Whether your Paſtor or Vicar be Reſident upon his Benefice? " And whether he be an incontinent Perſon, or ſuſpected therof: Or faulty " of any other kind of Lewdnes?

VII. " *Item*, Whether your Parſon, Vicar or Curate, have publicly, or o- " therwiſe, ſpoken againſt the Order or Government of the Church of *Eng-* " *land*, or the Book of Common Prayer eſtabliſhed by Law?

VIII. " *Item*, Whether your Miniſter uſeth to pray for the Queens Maje- " ſty, Queen *ELIZABETH*, by the Title and Stile due to her Majeſty, ap- " pointed by the Statutes of this Realm, and her Highnes *Injunctions*; and " exhort the People to Obedience to her Highnes, and other Magiſtrates, be- " ing in Authority under her?

IX. " *Item*, Whether your Miniſter doth not openly in your Church ca- " techize ſuch as be of convenient Age, according to the Order ſet forth in " the Book of Common Prayer?

X. " *Item*, Whether al Perſons, of convenient Age, do not repair to the " Church upon *Sundays* and Holydays, and receive the Communion thrice " yearly?

XI. " *Item*, Whether you do know any Perſon that withholdeth any Stock " of the Church; or hath not made their Accounts duely, according to the " Law, having been Churchwardens?

XII. " *Item*, Whether do you know any common Swearer, Drunkard, or " Blaſphemer; any Simoniacal Perſon, Uſurer, Witch, Conjurer, South- " ſayer, Charmer, Fornicator, Adulterer, inceſtuous Perſon; or any that " barboureth incontinent Perſons, or any vehemently ſuſpected of any of " thoſe Crimes?

XIII. " *Item*, Whether you do know any Schoolmaſter that doth teach in " your Pariſh, without Licence of the Ordinary, under his Seal, or no?

XIV. " *Item*, Whether do you know any, that doth obſtinately defend Pa- " piſtry, Hereſies, Errors, or falſe Doctrin?

XV. " *Item*, Whether do you know in your Pariſhes any Man that hath " two Wives living; or any Woman that hath two Husbands living?

XVI. " *Item*, Whether do you know any Perſon excommunicate in your " Pariſh? Or whether any ſuch do repair to his Church?

XVII. " *Item*, Whether your Pariſh Church or Chancel be ruinous or de- " cayed? And by whoſe default?

XVIII. " *Item*, Whether do you know any that uſe Conventicles or Meet- " ings; for expounding of Scriptures, or ſaying of Prayers, in private Houſes " or Places.?

XIX. " *Item*, Whether do you know any Receivers of *Jeſuits*, Seminary or " Maſſing Prieſts; or any other Fugitive Perſons, or reconciled unto the " Church of *Rome?*

XX. " *Item*, Whether there be any Hoſpitals or Alms-Houſes in the Pariſh? " And whether the ſame be uſed according to the Foundations and Ordinances " therof?

XXI. " *Item*,

ANNO 1589.

XXI. " *Item*, Whether do you know any Perſon, ordered by the Law to " do Penance, or excommunicate for not doing the ſame, do ſtil ſo continue " unreformed?

XXII. " *Item*, Whether you do know any other Matter worthy of Preſent- " ment, not expreſſed, yea or no? Which you ſhal likewiſe preſent, by ver- " tue of your Oaths."

The Names of the Prebendaries and others of the Church of *Canterbury* to be viſited. Regiſt. *Whitg.*

When the Cathedral Church of *Canterbury* was to undergo the Viſitation, the Names of the Prebendaries and al the reſt of the Members and Officers of the ſaid Church, cited to the Viſitation, were brought in by *Rogers*, the Dean of the Church, and Suffragan of *Dover*; after this humble maner: *Reverendiſſimo in Chriſto Patri, ac Domino, Domino* JOHANNI *Providentiâ Divinâ, Eccleſiæ Chriſti* Cant. Archiepus, *&c. veſtrove Commiſſario in Spiritualibus Generali* &c. RICHARDUS *Epiſcopus* Dovor. *veſter humilis & devotus Suffrageneus; necnon Eccleſiæ veſtræ Cathedralis & Metropolitica* Chriſti Cant. *Decanus, omnem & omnimodam Reverentiam, & Obedientiam tam Reverendiſſimo Patri debit. cum honore:*

Præbendarii dict. Eccleſiæ.

Mr. *Johan. Hill*, Vice-Decan.
Andrew Peerſon.
William King.
Paulus French.
George Bullen, Th. Dr.
John Bungey.
Tho. Lawſe, Juriſ. Civil. Dr.
John Wynter.
John Langworth, Th. Dr.
Robert Hovenden, Th. Dr.
Nicolas Sympſon.
Richard Colſe.

Prædicatores.

John Walſal, Th. Dr.
Robert Car.
Henry Robinſon.
Chriſtopher Webb.
John Selier.
Francis Lyndley.

Then follows the Names of the leſſer Canons, and the Lay Clerks, being Twelve; and of the Subſtitutes, being Five; and the Poor, being Twelve; and the Sacriſts, being Two; and the Vergers, being Two; Butlers of the common Hal, being Two; Ringers, Four; Cooks of the common Hal, Two; Porters, Two; *Anthony Short*, Schoolmaſter; *Tho. Conſent*, Under-Maſter; Scholars of the Grammar-School, Fifty; *George Juxon*, Maſter of the Choriſters; Choriſters, Ten; and laſtly, *Thomas Cocks*, Gentleman, Auditor of the Accounts. This it ſeems was then the ful Complement of the Perſons, Clerical and Lay, of this religious Foundation.

Knollys excepts againſt theſe Articles as infringing the Queens Authority.

The Articles of Viſitation above mentioned ſoon came into the Hands of the *Puritans*. Who conveyed them to Sir *Francis Knollys*, Treaſurer of the Houſhold: who in the Month of *July* was at *Oxford* Aſſizes. The reading wherof gave him ſuch Diſturbance, that he thought fit to ſend them to the Lord Treaſurer. And this put the ſaid zelous Gentleman upon drawing up other Articles about the Queens Authority, as being much infringed by the Archbiſhops Articles, or at leaſt, by the Epiſcopal Power aſſumed therein. And his Mind in his Letter he delivered after this maner: " That he had here- " with ſent to his Lordſhip the Copy of the Archbiſhop his Archdeacons " Articles of Inquiſition, lately ſet out to be anſwered, by the Enquiry of " Churchwardens, *&c.* of every ſeveral Pariſh. Unto which Inquiſition, as " he told him, he had added certain Articles to be enquired of, in the Church " of *England*, in her Majeſties behalf, if it ſhould pleaſe the ſaid Archdeacon " to uſe them. And becauſe the ſaid Archdeacon was then abſent from *Ox-* " *ford*, he had delivered them to the Vice-Chancellor of that Univerſity, to " be communicated to the ſaid Archdeacon when he ſhould return." For he ſeemed now to Viſit by Commiſſion from the Archbiſhop.

His Letter to the Treaſurer.

And, then in the Proces of his Letter, he fel upon the *Superiority* of Biſhops, which he could not any way bear, out of a Care for the Queens Supremacy; which he thought their Superiority thwarted, and could not be reconciled to.

ANNO 1589.

Urging the Biſhops aſſumed Superiority to be againſt her Supremacy.

to. " And therefore ſaid, that he had drawn up ſeveral Arguments to that " purpoſe, out of his Care, to maintain her ſupreme Government, that then " many ways was impugned: wherof he meant to ſpeak more hereafter, if " he might be backed by him [the Lord Treaſurer] and the Lord Chancel- " lor: Upon whoſe good Allowance and Backing, he muſt, he ſaid, much " depend: Becauſe he knew his great Lack of Wiſdom, to keep or to obtain " any Credit with her Majeſty. For which Cauſe he ſhould deſire his Lord- " ſhip to impart this his Letter to the Lord Chancellor, and to Mr. Secre- " tary: And thereupon that it might pleaſe them two, either to encourage " him, or to diſcourage him in his Travail in that behalf.

" And that if by their two Lordſhips Perſuaſions (as he proceded) it " would pleaſe the Lord Archbiſhops Grace, to cauſe al Biſhops ſeverally, to " give her Majeſty her due Right, in acknowledging publicly, that they " have no Superiority over their inferiour Brethren, but ſuch as is to be de- " rived unto them directly from her Majeſties ſupreme Authority and Go- " vernment: This their Action, in ſo doing, he did ſuppoſe, would greatly " advance her Majeſties due Honour and Safty; and would overthrow the " traiterous Practices of al *Jeſuits*, Prieſts and Seminaries: that then too " proudly did come into the Realm, to betray her Majeſty, and to ſubvert " and ſeduce the common People, and ſome of the better Sort alſo, from " their due Obedience to her Majeſty; ſo dangerous to her Majeſties Crown " and Kingdom."

Arguing in another Letter concerning the ſame Argument.

This Letter was followed by another to the ſame Lord, dated in *Auguſt*, from *Ewelme* Lodge, with ſome ſharpnes againſt the Superiority of Biſhops; and was in Anſwer to the Lord Treaſurers Letter dated *Auguſt* 1. who had but coldly eſpouſed his Zele againſt the Biſhops. Therein he told the ſaid Lord he had received very ſmal Comfort, and ſmal Hope of his good Maintenance of her Majeſties Safty; which conſiſted, he ſaid, in the ſincere Maintenance of her Majeſties ſupreme Government, againſt the covetous Ambition of Clergy Rulers. That Lord in his ſaid Letter had ſaid, that the Queſtion about the Biſhops was very *diſputable*. To which the Knight replyed, That he muſt needs confeſs, that *Campions* Diſputation (in ſome Conferences held with that *Jeſuit*) againſt the Humility of Chriſts Doctrin, and the Advancement of Antichriſts Doctrin, was not only allowed to be *diſputable*, but alſo that it was very plauſible in the Minds of al thoſe, that favoured the worldly, pompous Rule of Church-Governours. " For the Nature of covetous Ambition, " he ſaid, in Church-Governours had always diſpiſed the humble and baſe " Style of Chriſts Doctrin and Government. And then brought in, for in- " ſtance, that the High Prieſts, and great Governours of the Church of the " *Jews* made it *diſputable*, whether Chriſt were worthy to dy, or not. And " thence inferred, that the Church Governours in al times, that were once " ſtuffed (as he expreſſed it) with the ambitious Pride of worldly Rule in " the Church, could never away with the Humility of Chriſts heavenly " Doctrin, and of his heavenly and ſpiritual Rule in the Church, [meaning, " no doubt, that of the *Elderſhip*.]

He further proceded in his Letter, " That as touching the *Superiority* of " Biſhops, to be diſallowed as a falſe Claim, it ſeemed to him, that Chriſt " himſelf had plainly decided the Matter, at what time as the Apoſtles, at " two ſundry times, did ſeem to murmur and ſtrive, who ſhould be the " greateſt after Chriſts departure from them. Where it ſeemed to him, that " Chriſt condemned plainly al claiming Superiority among the Apoſtles. " That if our Biſhops would follow that Rule, (as no doubt they would, if " her Majeſties ſupreme Government were ſtoutly ſtood unto) then they " would be contented to forbear their claimed Superiority of Government in " the Church, which Chriſt condemned in the Apoſtles: And they would " be ſatisfied with the Equality, which Chriſt left to his Church among his " Apoſtles.

" But then, he added, that he would not have his Lordſhip take him, that " he denyed the Biſhops to have any Lordly Authority or Dignity, that they " had enjoyed; ſo that they claimed it not from any higher Authority, than

" directly

" directly from her Majeſties Grant. That he did not mean hereby to con- *ANNO*
" tend with his Lordſhip, through whoſe Aſſiſtance he had always hoped, 1589.
" that her Majeſties Safty (conſiſting in the true Maintenance of her Maje-
" jeſties ſupreme Government) ſhould be jealouſly preſerved. But yet his
" Lordſhip muſt pardon him, (as he went on with his Diſcourſe) altho he
" did not think, that her Majeſties Safty was any thing the better preſer-
" ved, becauſe our Biſhops dared not oppoſe themſelves and their Credit,
" [which Reaſon that Lord hinted to him in behalf of the Biſhops] againſt
" her ſupreme Government. For it was the *Jeſuits*, ſaid he, and not the Bi-
" ſhops, that muſt bring her Majeſties Safty into Peril: if this Maxim might
" be allowed unto the ſame *Jeſuits*, that our Biſhops of *England* were not
" Under-Governours to her Majeſty, over the Clergy, but that they were
" Superior-Governours over the ſaid Inferior Clergy, by Gods own Or-
" dinance."

The *Poteſtas Clavium* urged by the Lord Treaſurer for the Biſhops Superiority.

A little after, in the Month of *September*, the Lord Treaſurer in his Correſpondence with the ſaid Mr. Treaſurer, about the Matter of the Biſhops Power and Place, which the other was ſo eager againſt, told him, what his Mind was thereof: Namely, that they had *Poteſtas Clavium*, *i. e.* The Power of the Keys, from the Word of God. Of which thus the other ſhewed his Judgment: " That he muſt needs agree with him, to think, that both Bi-
" ſhops and al other Miniſters of the Word have that Authority, of the
" *Power of the Keys*, from Gods Word. But to have the Superiority one above
" another, was a Politic Ordinance by Wiſdom of Men, to avoid Confuſion.
" And that he did think alſo with his Lordſhip, that none of the Biſhops
" could maintain the contrary; altho their claimed Superiority, and unlaw-
" ful urging of Subſcription, muſt ſhew their Ambition and Covetouſnes;
" to the prejudice of her Majeſties ſupreme Government, too manifeſtly."

Two Queſtions about the Authority of Biſhops.

Shal I carry the Hiſtory of this Argument a little further, as I find it; ſince the Archbiſhop was ſo much concerned in it, and ſtriking chiefly at him, in the Overthrow of the Hierarchy of the Church of *England*, by building it only upon a Political Foundation? For the proving of which there was about this Time a Diſcourſe cunningly framed, to confute their Superiority. It was put into the ſaid Mr. Treaſurers Hands, to manage for the Party. And is ſtil remaining among ſome of Archbiſhop *Whitgifts* own Papers. The ſaid Diſcourſe was digeſted under two Queſtions ſent, as it ſeems, by the ſaid Knight to ſome of the learnedeſt of the *Puritans*: whoſe Names are not ſet to it But ſeem to be either *Cartwright* or *Travers*. The Queſtions were theſe. I. Whether the Name of a *Biſhop*, as of any Office having Superiority over many Churches, or over the Paſtors therof, be known in the Holy Scriptures or no? II. Whether *Superiority* committed to a Miniſter of the Word and Sacraments, over many Churches and Paſtors, be maintainable by the Word of God, or no? The Reſolution of theſe Queſtions ran all in the Negative: and may be read in the *Appendix*. We ſhal hear more of this Argument under the next Year.

N. XLIII.

Printers of *Marprelate* taken.

But notwithſtanding al the Endeavours and Arguments to undermine the *Engliſh* Epiſcopacy, and to diſſolve the preſent Government of the Church, the Archbiſhop was not wanting on the other Hand to preſerve and maintain it; (that is, the Eccleſiaſtical State and Religion) on the foot it was at firſt reformed and legally eſtabliſhed in this Land. And now in the midſt of the new Reformers Zele and Confidence, by the Archbiſhops means, the Preſs and Printers of *Martin Marprelate* were found in the North Parts; and ſent up by the Earl of *Darby* to the Council, according to the Queens late ſtrict Proclamation; being taken in the Act. And the Letters wherewith they were taken printing, were found to be the ſame; wherby *Martin Junior* and *Martin Senior* were printed.

Notice given therof to the Lord Treaſurer by the Archbiſhop.

And the Archbiſhop, being at *Canterbury* in his Viſitation, thought convenient to give the Lord Treaſurer notice of it; and to ſhew his Judgment in a Matter that ſo nerely touched the good, and the quiet Eſtate of the whole Church and State. " I aſſure my ſelf, (ſaid the Archbiſhop to him in his
" Letter) that they ſhal be dealt with according to their Deſerts. And that

ANNO 1589. " the Letters uſed in the printing of the two *Martins*, (as they termed themſelves) being the ſame with the Letters now ſeized, he doubted not, but " that the Authors of thoſe unchriſtian Libels might by them, [the Printers] " be detected. He knew, he ſaid, how greatly his Lordſhip did deteſt ſuch " Actions, being againſt al Chriſtianity, and not tolerated among the Hea- " then. If we, added he, were ſuch Men, as they would make us, we were " not worthy to live; much leſs to enjoy our Places: And yet not to be " uſed in that maner and ſort." And then reflecting upon their Malice to himſelf above the reſt, he had theſe Words: " For my own part, in reſpect " of my ſelf (the greateſt Mote in their Eye) I make little account of their " Malice; neither did I ever break Sleep for the Care therof. Yet in reſpect " of my Calling and Profeſſion, and of the Scandal that may, by ſuch lewd " Libels, be miniſtred to Men, apt to believe any thing; I could wiſh " them to be dealt with according to their Deſerts, and the quality of their " Offence. Wiſhing alſo that it might be don rather by their Lordſhips of " the Council, than by themſelves; [the Biſhops in the Eccleſiaſtical Com- " miſſion:] that the World might know, that they were Men, not caſt off " of al ſides, as Abjects of the World: but that Juſtice ſhould as wel take " place in their Cauſes as it did in al other Mens. The rather, becauſe they " ſuſtained theſe Injuries by *Martiniſts*, for doing their Duties, in ſuppreſſing " Sects and wicked Opinions, and in maintaining the State and Government, " by Law eſtabliſhed, which was wounded, as he ſaid, through their Sides." This was dated *Auguſt* 24. 1589. from *Canterbury*, and ſubſcribed, *Your Lordſhips moſt aſſured*, Jo. CANTUAR.

We ſhal ſee further, under the next Year, of the Procedings in the *Star Chamber*, with divers of the *Puritans*, that were ſoon after diſcovered and laid into Priſon; their Letters and Writings being taken, and many dangerous Things, tending to the making Diſturbance, coming to Light by them.

Beza's Letters to the Archbiſhop. *Survey of the Diſcipl.*

Beza, the chief Miniſter of *Geneva*, notwithſtanding the *Puritans* here at home, (in vindication of their Practices) and the Diſciplin by him ſet up there; yet wrot, in *September* this Year, (together with *Sadeel*, another of their Miniſters) a very reſpectful Epiſtle to the Archbiſhop, giving him his Titles, as Archbiſhop and Primate, ſtiling him *Reverendiſſimo Viro, & in Chriſto Patri, Archepiſcopo* Cantuarienſi, *Sereniſſimæ Reginæ Conſiliario, & totius* Angliæ *Primati*. And another of thier Letters was thus ſubſcribed, *Amplitudini tuæ addictiſſimi in Chriſto*, Theodorus Beza, A. Sadeel, *nomine totius noſtri cætus, nec non totius Eccleſiæ* Genevenſis: However, the Brethren here, that bore themſelves out by that foreign Church, ſcurrilouſly miſcalled him by Names picked out of the Dirt; as Pope of *Lambeth*, *Paltripolitan*, *Antichriſtian Biſhop*, *&c.* But what Anſwer the Archbiſhop gave to *Beza*'s Letters, plainly laying before him that great wrong he did to the Church of *England*, by countenancing and fiding as he did, with theſe diſcontented Men; and yet withal treating that learned Man, as a Brother; we ſhal ſee at large under the Year 1593.

Papiſts tryed at the Aſſizes at *Oxford*. Some Account of them.

Let us now turn our Eyes to the Seminaries and others of the Popiſh Faction at home, ſome whereof were brought to the Tryal at the Summer Aſſizes at *Oxford*: which County it ſeems harboured not a few of them. Where Sir *Francis Knollys* was preſent: And after the Aſſizes were over, gave an Account of the Procedings againſt them to the Lord Treaſurer at Court; but could not forbear flinging at the Archbiſhop, and thoſe of his Order, on this occaſion: as tho they gave countenance to theſe Perſons, and uſed ſome Practices agreeable to Popery. In his Letter to the ſaid Nobleman he ſignified, " That ſince he came to *Oxford* to the Aſſizes, he found two ſorts of Papiſts: " *viz.* Papiſts that were Traitors, and Papiſts that were cunning Shifters, " to avoid the Penalty and Danger of the Law. That both were very proud " Boaſters, and ſuch as had conceived very great Hopes: The one ſort, to " dy glorioufly for the Popiſh Religion; and the other ſort, to eſcape Death " by obſtinate Refuſal to anſwer directly to the Charge of their Offences: " altho they would plainly ſhew themſelves to be Popiſh Catholics, and " traiterouſly affected." He ſubjoyned, " That he had here alſo found two

" ſorts

" ſorts of Subjects, of Clergymen and of Laymen. The one ſort of Clergy " and Lay were thoſe that ſought to maintain the Juriſdiction of my Lord " Archbiſhop, *&c.* The which two ſorts of Men, as he wrot, he could not " better deſcribe to his Lordſhip, than by the Perſons of two Gentlemen, " (concerned in the preſent Aſſizes) dwelling in *Banbury*, and neer the " Town; differing much in Maner and Behaviour. The one of which Per- " ſons was Mr. *Davers*, then Sheriff of that Shire; the other, Mr. *Cope*, a " more faithful and vertuous Gentleman, in his Opinion. The former, *viz.* " the High Sheriff, he might ſignify, he ſaid, and figure to be the Perſons " that leaned paſſionately to the ſtrict Obſervance of the Ceremonies of the " Book of Common Prayer; and that no Ceremony thereof ſhould be allow- " ed to be omitted at any Time, nor for any Cauſe, without Puniſhment. " And that Mr. *Cope*, Neighbour to the other, might ſignify and figure to " be the Perſons that did paſſionately lean to the ſtrict Obſervation of the " dutiful Maintenance of her Majeſties ſupreme Government; and of her " Honour and Safty thereunto belonging."

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Difference between two Gentlemen there.

There was a Diſturbance made at *Banbury* not long before; upon occaſion of ſome Difference ariſing between the Lord *Norris*, Lord Lieutenant of the County, and the ſaid High Sheriff: and the two chief Contenders were the ſaid Sheriff and the other Gentleman, a Favourer of *Puritaniſm*. The Matter came before the Juſtice of Aſſize: Who very wel liked of the vertuous Behaviour of Mr. *Cope*, and very much miſliked the contentious Behaviour of Mr. *Davers*. In ſo much that he was fain to acknowledg his Diſorder undutifully uſed towards the ſaid Lord; and promiſed that henceforth he would obediently acknowledg and obſerve his Duty. This Sir *Francis* occaſionally brought into his Letter, relating it after this faſhion, to ſhew his little good Wil to ſuch as favoured Biſhops, and approved the Divine Service of the Church, and the Orders and Preſcriptions of it.

The Iſſue.

But to return to his Relation concerning what befel ſome Papiſts at theſe Aſſizes. By order of Mr. *Topcliff*, (who was one appointed to ſpy out and diſcover Papiſts in theſe Times) and of Mr. Atturney; one *Turwhit*, a Purſevant, brought thither certain *Jeſuits*, being obſtinate Traitors, who were worthily here condemned: being roundly now proceded withal; to the daunting of al the Papiſts, that before this Proceding, had proudly advanced themſelves, as tho they ought to be taken for good Subjects. There was then diſcovered a Receptacle-Houſe at *Ycxel* Lodge, in the Forreſt of *Barnwood*, for *Jeſuits*. The Dwellers there that harboured them, were a Father and a Brother of one *Belſon*, executed at that Aſſizes.

Jeſuits executed at *Oxford* Aſſizes

ANNO 1589.

CHAP. XXIV.

The Souldiers furniſhed by the Clergy, required to be in a readines. Letters of the Council to the Archbiſhop: and of the Archbiſhop to the Biſhops, for that Purpoſe. Public Prayers appointed by the Archbiſhop. Conſults about the Decay of Learning in Oxford. *Poſitions vented in* Cambridge *againſt the Magiſtrates. Biſhop* Huttons *Diſcourſe with the Lord Treaſurer and Secretary* Walſingham *concerning Epiſcopacy*, &c. *The Sees of* Briſtol *and* Oxford *filled. Unites two Churches in* Northampton. *Dr.* Perne *dyes.* Robert Brown, *the* Separatiſt, *returns to the Church. Some Account of him. His Tables.*

The Clergy required to prepare their Horſe and Foot againſt the *Spanyard.*

AND it was highly neceſſary now, thus to deal with the Popiſh Prieſts and Jeſuits, that came in plentifully about theſe Times into the Realm, and found ſafe Harbour, to ſubvert the Queens Subjects; and when another *Spaniſh* Invaſion was certainly expected this Year. Therefore, as the Archbiſhop, the Biſhops and the reſt of the Clergy, had freely offered to ſend in Horſes and Men furniſhed with Armes and Weapons the laſt Year; (which was very gratefully accepted at their Hands by the Queen, and generally by al the Subjects of the Realm) ſo it was expected this Year, that the ſame Forces of theirs ſhould be now got ready. " For that as the Council wrot " to the Archbiſhop, the Danger was not over; and that ſtil the Extirpation " of Religion was intended: and that the Enemy ſtil continued his Malice " and wicked Purpoſes, and did arme and make new Preparations. And " that therefore the Queen, having a Princely Care and Regard for the De- " fence of the Realm, and thought it meet to put in readines the Forces of " the ſame; they [the Privy Council] thought good to pray his good Lord- " ſhip to give Order to the reſt of the Biſhops and Clergy, that ſuch Num- " ber of Horſemen and Footmen, as were then furniſhed by them, might " now be put in a readines; ſorted with Armour and Weapon accordingly, " within ſo ſhort a Time as conveniently might be don. That a View might " be taken of them, by ſuch as her Majeſty ſhould appoint for that pur- " poſe. Wherein, as they doubted not, but that he, the Archbiſhop, and " the reſt of the Clergy, would ſhew that forwardnes and readines as the " reſt of the Subjects ſhould be encouraged by their Example: ſo likewiſe, " becauſe her Majeſty did look that thoſe Numbers which were then certi- " fied ſhould be an Extraordinary Supply and Encreaſe of Forces, raiſed of " their voluntary Offer and Contribution: To the End it might appear to " the World, how ready they [of the Clergy] were to ſpare no Expences " for the Defence of that Religion which they profeſſed and taught: See- " ing the Quarrel picked to her Majeſty by foreign Princes, grew out of " that Root.

The Council to the Archbiſhop for that purpoſe. Regiſt. *Whitg.* Vol. I. fol. 163.

" That therefore they were to pray his Lordſhip, that ſpecial Care ſhould " be had, that thoſe Forces that ſhould be by them furniſhed, might not " be taken out of the trained and enrolled Bands, which were already pre- " pared by the Country. The which otherwiſe, as his Lordſhip knew, would " be no Augmentation of Forces; but weakning and diminiſhing of the

" Bands

" Bands already erected by her Majeſties Appointment. And ſo, praying the " Archbiſhop to take ſuch Order herein, as the Forwardnes and good Diſ- " poſition of the Clergy might appear in theſe Times of Danger; and that " he would cauſe Certificates to be ſent unto them [of the Council] of the " ſeveral Troops and Bands; they wiſhed his Lordſhip right hartily wel to " fare. From the Court at *Greenwich*, the 4th Day of *March*, 1589; ſub- " ſcribing, ANNO 1589.

Your good Lordſhips very aſſured loving Friends,

Will. Burghley. *C. Howard.* *H. Hunſdon.* *W. Cobham.* *T. Buckhurſt.*
F. Knollys. *F. Walſingham.* *J. Wolley.* *Forteſcue.*

Within two Days after, *viz. March* the 6th, the diligent Archbiſhop without delay diſpatched his Letters to the Biſhops of his Province, with the Copy of their Lordſhips Letter encloſed; for their putting in readines of ſuch Horſe and Armour, as they had certified in the Year 1588. to have been prepared by themſelves, and the Clergy of their reſpective Dioceſes: " Their " Lordſhips nothing doubted, (as he wrot to them in his Letter) but that " the ſame would preſently be put in a readines, and rather encreaſed, than " in any point diminiſhed. That the Number of Horſes, eſpecially of " Lances, were thought to be very few within their Dioceſes: conſidering " what Proportion was intended to have been allotted upon the Clergy the " laſt Parlament. Which alſo Wee, (ſaid the Archbiſhop, meaning them- " ſelves in the Convocation) promiſed to perform, without any ſuch Com- " pulſion, when Need ſhould require. He added, That it was greatly miſ- " liked, that they that were Biſhops, and others, that were Deans, Arch- " deacons, and other double-beneficed Men, who of neceſſity muſt have " Horſes for themſelves and their Men (that rid with them) were not fur- " niſhed with ſuch as were ſerviceable: eſpecially in thoſe dangerous Days " and Times, wherein it ſtood them ſo greatly upon, both in reſpect of the " Religion they profeſſed. and alſo of the Safty of their Lives, Goods, Coun- " try, and al that they had. For what, ſaid he, would become of al theſe, " if the cruel Enemy the *Spanyard*, ſhould prevail?

The Archbiſhops Letter to the Biſhops for Armes; Regiſt. *Whitg* fol. 163.

" Wherefore, in the moſt earneſt maner that he could, he earneſtly pray- " ed the Biſhops, not only to ſtrain themſelves, for the better furniſhing of " this Service, but alſo the reſt of the Clergy of their Dioces. That they " ſhould herein ſhew good Fruits of their Profeſſion, give good Example to " others; perform a neceſſary Duty to their Country; greatly comfort her " Majeſty; and do more good to the State of the Church, than they perad- " venture did conceive. And leſt perhaps ſome of them did not remember " the Particulars of their foreſaid Certificates, he thought fit, he ſaid, to " ſend encloſed (in his Letters to them) a Brief thereof, as it was recorded " in the Council Book. And as for ſuch as the Biſhops then had ſignified un- " to him, to have been backward in this Service, the Archbiſhop directed " the ſaid Biſhops, either to force them to furniſh themſelves, proportionably " to others of like Ability; or elſe to certify their Names to him; that they " might be dealt with accordingly."

He urged further, " That they muſt go in hand with this Buſines withal " ſpeed; and advertiſe him of their Doings, as ſoon as poſſibly they could." And then like a truly godly Primate, after theſe Temporal Means prepared, to defend Religion and the Realm, he directed alſo the Spiritual Weapons to be uſed; that general public Supplications and Prayers ſhould be made to Almighty God for his Bleſſing and Protection: Piouſly ſubjoyning theſe Words to the ſaid Biſhops:

" And

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" And foraſmuch as theſe means wil profit little or nothing, unles God " be on our ſide; therefore I think it alſo moſt requiſit, that you forthwith " cauſe publick Prayers throughout your whole Dioceſes, to be uſed in every " ſeveral Pariſh Church, thrice in the Week at leaſt: According to ſuch " Order as was taken at the laſt intended Invaſion: Unles they ſhould re- " ceive further Direction from him.

And to certify him concerning Preachers.

And laſtly, he expreſt himſelf, " Very deſirous (for ſome ſpecial Cauſes " moving him thereunto) to have as wel a Brief Note from them, how many " Pariſh Churches within each Dioces were furniſhed with Preachers; and " how many were unfurniſhed. And likewiſe, how many Preachers there " were that had no Bnefices, with Cure in the ſame: As alſo, how many " Recuſants they had remaining there." His Reaſon hereof was, for the better knowing the preſent State of the Church, in order to his dealing with *Puritans* and *Papiſts*. " And ſo he prayed them to take good Conſideration of " every the Contents of this his Letter; and to be careful to ſee the ſame " performed, as they loved and tendred their own Credit, and the good of " the Church. And ſo he committed them to the Tuition of Almighty God. " From *Lambeth*, the 6th of *March* 1589. Subſcribing himſelf

Their loving Brother in Chriſt,

J. Cant.

The Archbiſhops Care for the Church with reſpect to the Univerſities.

In order to the mending and bettering of the State of the Church, the Archbiſhop had it under Deliberation, how to provide for it a conſtant ſupply of Men endued with good Learning; that might be able to defend the preſent excellent Reformation and Eſtabliſhment of it, againſt its Adverſaries of both Sorts; and, that more and better Preachers might be ſent abroad for the Inſtruction and Edification of the Queens Subjects, according to it; eſpecially ſince Ignorance and want of Preaching the Goſpel, and a Reading Miniſtry were ſo much and ſo frequently called out againſt; tho' too unjuſtly, al things conſidered. And for this Purpoſe he had a careful Eye to the Univerſities; as being the Seminaries, from whence the Church was furniſhed from time to time with Governours and Miniſters, for the Service of it.

The Decay of Learning in *Oxford*. MSS. *G. Peyt.*

In the Correſpondence therefore between the Archbiſhop and the Lord Treaſurer this Year, there paſſed certain Diſcourſes of the great decay of Learning and other good Qualifications in the Univerſity of *Oxford*. And the Archbiſhop in a Letter had told him, that he would ere long tel what his Thoughts were, by Word of Mouth, when they ſhould meet together. We ſhall have light in this Matter by a Paper, (which I meet with among ſome authentic MSS.) laid before the Archbiſhop concerning the Neglects of that Univerſity: And which Paper the Archbiſhop ſeemed to have communicated to the ſaid Lord. It ran to this Tenor:

1. " The great Neglect of public Lectures in the three Profeſſions, the " Tongues and al Arts. And the Remiſſneſs of the Vice-Chancellor and Pro- " ctors in calling the School-Books, as in former times, by the Rolls of the " Beadles. 2. The want of Encouragement and Reward in the Univerſity, " for ſuch as would make themſelves Univerſity Scholars; to read public " Lectures, or to write againſt the Adverſary: There being only Six Places " of Profeſſors; and Salaries ſo ſmall, that they wil not ſuffice, unles only " to buy Books. Whereby it followeth that every Scholar fitteth his Stu- " dies to be a Popular Preacher, or fals to practice in the Faculty, and neg- " lecteth profound Learning. 3. The want of Direction of the Studies of " the Younger ſort by Maſters and Governours in Colleges. Whereby it " cometh to paſs, that few do read the beſt Authors, Fathers and Schoolmen, " in Divinity. And ſo in other Profeſſions, both Comments and Epitomies. " 4. The Facility of granting Degrees, before they do the Acts required by " Statute. But chiefly the granting of Diſpenſations of Abſence from the " Univeſity:

" Univerſity: By reaſon whereof many, and the greateſt Part of Proceders " in Arts yearly, do not ſpend above a third part of the time limittedin the " Statutes, for hearing of public Lectures in Arts, *&c.* in the Univ rſity; " but rather in ſome Gentlemans Houſe, or Curates Place. And ſo the U- " niverſity giveth Degrees and Honours to the unlearned; and the Church " is filled with ignorant Miniſters, being for the moſt part poor Scholars. " In whom it is true. *Neceſſitas cogit ad turpia.* Theſe Diſpenſations would " be reſtrained unto the Degree of Doctorſhip: And that rarely; for De- " ſuetude even in the beſt maketh unfit for School Acts. 5. The Wives and " Children of ſuch as are married, and keep their Families in their Colleges. " They are diſtracted with the Care of Famil yand Poſterity: And ſo neg- " lect Learning and Government. And thereby moſt eſteem of ſuch as are " fitteſt for ſuch Purpoſes, and the beſt and fineſt Wits, and Men of great- " eſt Hopes, by ſuch Baits are often caught, and withdrawn, and put out " into the World before their Time, and Ripenes. 6. The Liberty of young " Students, to go out of their Colleges without Leave, and the Licence of " others, to lodge abroad in Houſes in the Town: And the looſe Govern- " ment of many Hals; where Hours of ſhutting up of Gates be not wel " obſerved; nor none called to account for lying out. Whereby many " Diſorders are committed by Night-Walkers. 7. The Contempt of formal " Habits in Apparel; and want of Reverence of higher Degrees, (Batche- " lors of Arts being in no Subjection in that Univerſity:) whereby it com- " eth to paſs, that none be known or rejected in his Place.

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This that follows is the Archbiſhops own Hand.

" 8. Not coming to their Meals in the Common Hal, as their Statutes re- " quire, but Dining in their Chambers, or in the Town. Which is the " Cauſe of over-ſpending themſelves, loſs of Time, and many other Incon- " veniences. 9. Exceſs in Apparel, both in the Univerſity and Abroad. " Scholars and Graduates neglecting to uſe their Habits according to their " Degrees; and attyring themſelves like Courtiers, in Silks, contrary to their " Statutes, and al good Order. 10. Neglect of Diſputations, Lectures and " other Scholaſtical Exerciſes, both in the publick Schools, and private Col- " leges, contrary to the Statutes both of the Univerſities and particular " Colleges. 11. Neglect of ſpeaking Latin; whereunto they are bound, " both by public and private Statutes. 12. The Negligence of Tutors to- " wards their Pupils, as wel in Matters of Learning as Religion and Maners. " 13. The intolerable Careleſneſs of Heads of Colleges, and other Officers " of the Univerſity: Who have Authority ſufficient to reform al theſe " Things, but do it not."

As theſe were the Defects in *Oxford*, and the Reaſons of the decay of Learning there; ſo the Archbiſhop intended now a Meeting with the Lord Treaſurer to confer with him by Word of Mouth, for the remedying thereof. As for thoſe Colleges, where he was Viſitor, and the Diſorders there, we ſhal ſee hereafter, in the Proces of this Hiſtory, what Orders he took for the redres thereof, and for rectifying Abuſes and Neglects by the Members, and for reſtoring the due Obſervance of the Statutes.

New Contentions in *Cambridge*, of the Fellows againſt the Heads.

Things alſo were out of Courſe in the other Univerſity, that of *Cambridge*, (of which our Archbiſhop once was a Member and Head; and ever a Friend and Patron) by reaſon of the prevalency of a Faction. What the Archbiſhops Influence and Endeavours from time to time were for keeping good Orders there, we have ſeen divers Inſtances. Notwithſtanding the Principles of the New Platformers had tainted not a few of its Members in many of the Colleges: And by the frequent Meetings of *T. Cartwright* and other *Puritan* Miniſters, privatly holding their Synods here, the younger ſort of Students were carried away with thoſe plauſible Conceits. As may appear by a Letter of Dr. *Preſton* Vice-Chancellor, dated in *February* 1589. to their High Chancellor,

ANNO 1589. lor, about an Emergence (as he reckoned it) of ſuch Import, that he thought it needful to acquaint him with it, and to take his Advice about it. There had happened a Difference between the Heads and the reſt of the Fellows and Members of the Colleges; occaſioned upon a Sentence of the Vice-Chancellor againſt one *Johnſon* of *Chriſts* College, for ſomething vented by him in the Pulpit at St. *Maries*. When *Bettes*, the Proctor, took upon him to controul his Sentence, by inhibiting Dr. *Barwel*, [Maſter of the ſaid College] in the Execution thereof. Which was don in purſuit of ſome looſe Principles taken up and eſpouſed by them: "Thereby to give themſelves a Liber-
"ty (as the Vice-Chancellor wrot) to controul the Sentence of the Magi-
"ſtrates. For which purpoſe they allowed a certain Liberty of Speech in the
"Pulpit; either to diſcourage the Magiſtrate, as far as by Words they
"might, from the doing of his Duty, in the repreſſing of them; or by ani-
"mating the younger ſort againſt lawful Authority, by the Liberty and
"Strangenes of their Poſitions, to bring the Governours there into Contempt:
"Being agreeable to that Courſe which had been lately taken, for the over-
"throwing of the preſent Eſtate: The ready way to Confuſion in the com-
"mon Nurſeries of Learning." And then he deſcended particularly to Name ſome of theſe Mens Principles, *viz.*

Poſitions vented there againſt Magiſtrates. MSS. Academ. *penes me:*

"They did ordinarily, ſaid he in the ſame Letter, hold and boldly give
"out in their publick Sermons, as followeth, *viz.*

"That a Sentence given by a Judge is to be examined by every private
"Man, by the Word of God.

"That it deſerveth no Obedience, if by them it be not found to be there-
"unto agreeable.

"That the godly zelous in theſe times are ordinarily perſecuted, by the
"Authority of the Superior.

"That the young ones in Gods School are not to faint, or to be diſcou-
"raged by ſuch Tyranny.

"That the Beauty of our Church in the Government thereof, is far from
"that of the Presbytery, *&c.* in the time of the Apoſtles, *&c.*

"Whereupon (as the ſaid Vice-Chancellor concluded) that foraſmuch as
"he took it to be very apparent, that al theſe Hurts and Incumbrances [a-
"bove mentioned] did principally ariſe from Mr. *Johnſons* complotting with
"his Aſſociates; it muſt needs be confeſſed; he did not ſee, how to procede,
"for the greatneſs of the Inconviencies like to enſue; unles by his Honour
"[the ſaid Chancellor] they might be therein relieved." I ſhall not perſue further theſe Univerſity Animoſities raiſed by the Faction, as wide of my preſent Buſines; only to obſerve, that Mr. *Andrews* (then, or thereabouts, Archbiſhop *Whitgifts* Chaplain) was denyed his Grace of Doctor of Divinity in the firſt Congregation of Dr. *Preſtons* Admiſſion of him.

Biſhop *Huttons* Diſcourſe about Epiſcopacy before the Lord Treaſurer and Secretary *Walſingham.*

In this *Interim*, while the Calling of Biſhops, and their Authority, as founded upon Scripture, was ſo much oppoſed, as contrary thereunto; a very learned Diſcourſe was ſeaſonably made, in Conference with the Lord Treaſurer and Secretary *Walſingham*, the Queens two great Counſillors of State, at their Motion by *Hutton*, Biſhop of *Durham*, a Man wel ſtudied in Divinity; and ſometime the Public Profeſſor of that Faculty in *Cambridge*, immediately before *Whitgift*: And for whom the ſaid *Whitgift*, now Archbiſhop, had a great Eſteem for his Learning. Thoſe two great Men, for their own Satisfaction, heard that Biſhop diſcourſe accuratly this, and ſome other Points, mightily now a Days inſiſted on by *Puritans*. An Account whereof the ſaid Biſhop wrot ſoon after, in the Month of *October*, to his Friend, the ſaid Archbiſhop, which is wel worthy the recording in Hiſtory. This Diſcourſe conſiſted of three Heads. I. Concerning the Judicial Law of *Moſes*. II. The Authority of a Prince in Cauſes Eccleſiaſtical. And III. The Authority and Lawfulnes of Biſhops. This Biſhop being at Court, the Lord Treaſurer had his Company in his private Chamber to Dinner: Where none was preſent but himſelf, the Secretary and the Biſhop. There deſignedly theſe two Statesmen, for their better Satisfaction, deſired to hear what that wel learned and grave

grave Man could ſay on thoſe greatly conteſted Arguments. His Reſolutions whereof, as himſelf penned them down in his Letter dated from *York* to the Archbiſhop, being ſomewhat long, I have repoſited in the *Appendix*. Wherein we may ſee and underſtand what were the Judgments of the Biſhops of the Realm and the learnedeſt Divines in thoſe times, neereſt the Reformation of this Church; and ſo beſt knew the true Conſtitution of it. *ANNO* 1589. Num. XLIV.

After Biſhop *Hutton* had given this Relation of his Diſcourſe, as the Archbiſhop had deſired him; he took notice, with a Concern, how groſſely theſe Seditious Spirits (meaning *Marprelates* Party) had in their Libels, and otherwiſe, abuſed him: And he ſuſpected, that both Papiſts and Atheiſts were too neer the Court, that for their own il Ends ſecretly upheld theſe Men: Writing thus to him; "I am ſorry to hear that your Grace is ſo abuſed of "ſome unquiet Spirits. You muſt be Patient. And the rather, becauſe I "do not hear that any wiſe Man, or honeſt Man doth conceive the worſe, "either of you or of the common Cauſe, for their Writing. Only it doth "comfort the Papiſts and Atheiſts: Whereof the one ſort ſeek the Spoil of "the Church Livings, Biſhoprics, Univerſities and Cathedral Churches: "The other the Overthrow of the Goſpel. I pray God there be not ſome "of both kinds, neer unto the Court. Which for theſe Cauſes only, and "not for any Conſcience, do give them ſecret Comfort and Heartening. He "added, That there were ſome Men in that their North and rude Country, "in Opinion, that if the Court were reformed, al *England* might eaſily be "reformed." His Thoughts of the Abuſes offered to the Archbiſhop.

Divers Biſhops Sees were now vacant: Of the Inconveniences whereof this was none of the leaſt, that the good Lands and Lordſhips of theſe Biſhoprics, were then eſpecially in great danger of being reſumed by the Queen, and in Exchange thereof, ſettling Tiths and Impropriations upon them, to ſatisfy the Importunity of ſome of her Courtiers. Which was one of the Cauſes (no doubt) the Archbiſhop often called upon the Lord Treaſurer, to remind the Queen of filling up thoſe Vacancies. Thus it happened not long before this time in the Month of *March*, when the Earl of *Leiceſter* took this occaſion, to prefer his Suit to her Majeſty, "That it would pleaſe her to reſume from "the Biſhoprics of *Durham*, *Ely*, *Oxford* and *Briſtol*, now being void, Ma"nours, Lands, Tenements and Hereditaments, to the clear yearly value "of one Thouſand two hundred Pounds. And that her Majeſty would re"compence the ſame with Parſonages, Impropriate Tiths and Tenths, to the "like clear yearly value of 1200 *l.* And then it was deſired, that after the "ſaid 1200 *l.* ſhould be reſumed, and recompence delivered as aforeſaid, it "would pleaſe her Majeſty at the Suit of the ſaid Earl, and in conſidera"tion he ſhould aſſure, unto her Highnes, her Heirs and Succeſſors for ever "of his Manours, Lands, Tenements and Hereditaments to the clear yearly "value of 1000 *l.* to grant unto the ſaid Earl and his Heirs for ever the "Fee Simple of ſo much of Biſhops Lands and Poſſeſſions, as ſhould amount "to the clear yearly value of 1000 *l.* And of Lands whereof her Majeſty "is in Reverſion to the clear yearly value of 200 *l.*" Her Majeſty moved to reſume Lands of the vacant Biſhopricks, in Exchange.

Of theſe Biſhoprics, two of the new Foundation (being but of ſmal Revenue) were now intended to be filled. Dr. *Sprint*, Dean of *Briſtol*, a plauſible Clergyman (very gay and brisk, a Spender, and behind hand in the World) was thought of by the Lord Treaſurer, or recommended to him, to come into the Government of that See. But firſt, he conſulted (as he always did in ſuch Caſes) with the Archbiſhop (who was now, being the Month of *Auguſt*, at *Canterbury*) concerning this Mans Qualifications. The Archbiſhop privately by Letter thence ſignified freely his diſlike of him for that Preferment, as wanting that Gravity, that became a Father of the Church; and moreover, being under the Temptation of making no fit uſe of the Revenues of the Church: Signifying his Mind to this Tenor: Dr. *Sprint* thought on for the Biſhoprick of *Briſtol*.

"That Dr. *Sprint*, whom the Treaſurer mentioned in his laſt Letter, was a "Man greatly indebted; and that by his means, as he was informed, "the Church of *Briſtol* (whereof he was Dean) ſtood alſo indebted to her His Character. Epiſt. *Whitg. penes me.*

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" Majeſty for the Tenths and Subſidies of that Dioces, in ſome good round " Sum of Money. That beſides, he was noted to be a Man of very light " and wanton Behaviour. And therefore he thought him not meet for a " Biſhopric." But yet we muſt not leave this Divine wholly under an il Character. For tho on theſe accounts he was judged unfit to be made a Biſhop, yet he had very good Parts, a learned Divine and of a ſober Converſation. At leaſt under ſuch a Character he was recommended to the Lord Treaſurer many Years before, by *Horn* Biſhop of *Wincheſter*, *viz.* in the Year 1576. to whoſe Church he then belonged. Who, when the ſaid Nobleman was about to confer ſome Benefice upon him; and ſome of his Friends had deſired that Biſhop to ſignify his knowledg of him; he readily ſhewed that Lord, " That the Benefice would be wel beſtowed: That the Man had a " proper Wit, was wel learned; read the Divinity Lecture in his Cathedral " Church: Had a good Grace in the executing thereof, as alſo in Preaching: " That he was of a good and ſober Life, to the Commendation of the reſt. " That he had been brought up under him Six or Seven Years. In which " time he had found by Experience the Truth of what he writ: Adding, " That he would he very loth to give this Commendation of him, or any " other, to his Honour, if he did but ſuſpect the contrary."

Fletcher made Biſhop of *Briſtol*. Regiſt. *Whitg*

But, whether or no, his Behaviour afterwards was anſwerable, he miſſed of the Biſhopric of *Briſtol*; it being granted to *Richard Fletcher* S. Th. P. a courtly Clergyman alſo, and the Queens Chaplain; who was elected to that Church of the Bleſſed *Trinity* of *Briſtol*; and his Election was confirmed on *Friday*, the 12th of *December*, 1589. And Conſecrated *Sunday December* 14. following, in the Chappel of *Lambeth* by the Archbiſhop; *John* Biſhop of *London*, *John* Biſhop of *Rocheſter*, and *John* Biſhop of *Glouceſter*, aſſiſting. There was then alſo the ſame Day, Conſecrated by the ſame Archbiſhop and Biſhops, *John Underhil*, S. Th. P. Biſhop of *Oxford*, whoſe Confirmation was on *Saterday*, *December* the 13th.

And *Underhil* Biſhop of *Oxford*.

Unites two Churches in *Northampton*. Regiſt. *Whitg*

The Archbiſhop did this Year in the Month of *February*, unite St. *Maries* Church in *Northampton*, and *Al Saints* in the ſame Town. That he might by this means conſult for the better Suſtentation of the Clergy; whoſe better Eſtate he ſtudied to advance, from their ſlender Livelihoods, this way, as wel as others; eſpecially, when no other Inconvenience enſued thereby. The Archbiſhops Inſtrument ſet forth the particular Reaſon and Account of this Union, *viz.* " That it was credibly reported to him, on the Part of the Pa- " riſhioners of St. *Maries* in that Town, that the Fruits and Revenues of that " Church were but 54 *s.* 4 *d.* yearly, too little for the Maintenance of the " Rector there for the time, and other Burthens belonging to the ſame Church: " And that the Church it ſelf was very ruinous, in danger of falling for many " Years: That no Divine Offices were performed for ſome time in it: Nor any " convenient Dwelling for the Rector: And that the Rectory had now for " a long time been vacant, and no Cure taken of Souls there. And fur- " ther, that the Inhabitants and Pariſhioners of the ſaid St. *Maries* were " very few: That, without any Difficulty or Inconvenience, they could go " to the Church of *Al Saints* within the Town of *Northampton*: And that " it could as wel receive them, with its own Pariſhioners, as alſo the Inha- " bitants of St. *Gregories*, that had been a good while united to the ſame. Upon " theſe Conſiderations he, the Archbiſhop, granted their Petition, and made " them one Pariſh, and conſtituted them one Eccleſiaſtical Benefice; and to " go under the Name of *Al Saints*, with the Parochial Churches of St. *Mary* " *the Virgin*, and St. *Gregories* annexed to it, for al future times." This Inſtrument bore date *February* the 20th, 1589.

Dr. *Perne* dyes at the Archbiſhops Houſe in *Lambeth*.

This Year deprived the Church of *Ely* of her Dean, *Peter Houſe* in *Cambridge* of a good Governour and liberal Benefactor, that Univerſity of an antient and very uſeful Head, and our Archbiſhop of a very dear Friend, as formerly he had been his great Patron, *viz.* *Andrew Perne*, S. Th. P. The Archbiſhop having been ſometime after his coming to *Cambridge*, admitted Fellow of that Houſe, and having had his peculiar Regard when he was a Young Man

Man there. He was very much with the Archbiſhop at *Lambhith* in the latter part of his Life. At whoſe Palace he deceaſed in the Month of *April*. And from thence was born to the Pariſh Church, and there interred; with a Grave Stone and Inſcription laid upon him: But now gon. But is preſerved and recorded in this Hiſtory elſewhere. *ANNO* 1589. Book. I. Chap. I.

He was honoured by Garter Principal King of Armes, with a Coat of Armes, being Or, a Chevron between three Pellicans Heads eraſed, Azure: A Star of the Firſt. His Patent bore date *June* the 15th, 1579. Wherein this honourable Character is given of him: *Diu ita virtute & optimarum ſcientiarum cognitione omnibus claruit, ut maximis Honoris gradibus offici; inque aliorum Nobilium catalogo numerari juſtis de cauſis omnibus bonis dignus, magnopere videretur: NOS igitur præfatus* Garterus *Armorum Rex, ne præclara illius merita negligere, aut eximiis dotibus præditos nihil æſtimare videamur (quantum me genes foret) non potui non eundem merito illuſtrare. Quo melius igitur inter alios nobiles recipiatur, & eadem loci dignitate, quam multi excellentes antea obtinuerint, in perpetuum fruatur, Ego præditus Armorum Rex, &c.* His Armes, granted by Garter Offic. Armor

I ſhal conclude this Year with a Note of a Matter; which tho it may ſeem ſome Digreſſion from our preſent Hiſtory of Archbiſhop *Whitgift*, yet, having ſo peculiar a reſpect to one of this Churches Adverſaries, (which our Archbiſhop ſo vigorouſly ſet himſelf to maintain againſt them) may have a place here. This Year there went off from the Separation, and came into the Communion of the Church, a Ring-leader, namely, *Robert Browne*. Who went at a further Diſtance than any of the *Puritans* at firſt did; even to the breaking off wholly from the Church eſtabliſhed, as holding it utterly unlawful to be a Member thereof, or to communicate with it; as being Antichriſtian and Idolatrous. This Man writ Books to prove this Charge; whereby he drew away a great Party with him: And ſet up a Sect, which from his Name were called *Browniſts*. The Lord Treaſurer was related to his Father, *Anthony Browne* of *Tolthorp* in the County of *Rutland*, Eſq; and High Sheriff of that County in 37 *Hen.* 8. 5 *Mar.* and 13 *Eliz.* He married *Dorothy*, Daughter of Sir *Philip Botcler* of *Woodhal* in the County of *Hertford*. Whoſe third Son was this *Robert*, that became afterwards Rector of *Achurch* in *Northamptonſhire*. The ſaid Lord Treaſurer therefore, when this his Couſin had left his Fancies, and was now become obedient to the Church, wrot a Letter to the Biſhop of *Peterborough*, (in whoſe Dioces he was) to ſhew him Favour: And that as he had been deprived of ſome Benefice which he had before; ſo now, if he found him duly conformable, to provide ſome Eccleſiaſtical Employment for him That Lords Letter ran to this Tenor: *Browne* the Separatiſt returneth to the Church. Ex Offic. Armorum *Rutland* Viſitat. Book.

" That tho it might ſeem ſomewhat ſtrange, that he ſhould write unto " his Lordſhip in Favour of the Bearer, *Robert Browne*; who had been ſo no- " tably miſliked in the World, for his ſtrange maner of Writing and Opi- " nions, held by him; yet ſeeing he had now a good time forſaken the ſame, " and ſubmitted himſelf to the Order and Government eſtabliſhed in the " Church; he had been the rather moved to recommend him to his Lord- " ſhips Favour; and to pray him, if haply any Conceit might be in him, " that there ſhould remain any Relicks in him of his former erroneous O- " pinions, that he would confer with him: And finding him dutiful and " conformable, (as he hoped he ſhould) to receive him again into the " Miniſtry; and to give him his beſt means and help for Eccleſiaſtical Pre- " ferment. And that herein, as he added, he was the more willing to do " him good, and was not a little glad of his reclaiming of him, becauſe " of kindred to him; as his Lordſhip, he believed, knew." This he writ from his Houſe neer the *Savoy*, 20th of *June*, 1589. Lord Treaſurers Letter to the Biſhop in favour of him.

But it ſeems Mr. *Browne* could not ſo leave his Opinions, but he ſtil remained conceited and very fanciful. Certain *Tables* in *Latin* which he wrot, and hugely applauded himſelf for, ſhew the ſame: Which were offered to ſome Biſhops to read and conſider, for the readier promoting the Study of Arts and Sciences, as he fancied. Of him, and theſe *Tables* of his, we may better judge by his own Letter to the Lord Treaſurer He remained fanciful, and conceited of his Learning.

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The End of the Third Book.

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THE LIFE and ACTS OF Dr. *WHITGIFT,* Sometime Lord ARCHBISHOP of CANTERBURY.

BOOK IV.

CHAPTER I.

The Archbiſhops Proceedings with Popiſh *Recuſants. Conſiderations about the Liberty granted to them. The Archbiſhops Dealings with the* Puritan *Sort. They are proſecuted in the Eccleſiaſtical Commiſſion: And in the* Star Chamber. *Articles, in number Twenty, charged upon thoſe of* Warwick *and* Northampton. *The Archbiſhops Information of divers Matters of Fact of theſe Men. The Archbiſhop takes Notice of* Cartwrights *Anſwer to the Preface of the* Rhemiſts *Teſtament.*

IT was now the 32d Year of Queen *Elizabeths* Reign, and the Archbiſhop was arrived to the Sixtieth Year of his Age: And had ſat in the Archepiſcopal Chair of *Canterbury* Seven Years; al which time almoſt, with great Solicitude, and Pain, ſtruggling with the Enemies of the eſtabliſhed Church, of both Sorts. And had by this time gotten the better of them, tho he was ſtil in Combat with them: Proceeding ſteddily forward, as he had already don, to keep the Church of *England* on foot, according to the firſt Conſtitution of it in the happy Reformation. Which I ſhal go on to ſhew, according as Matter hath occurred to me from Authentic Records and Papers.

The Archbiſhop arrived to his Sixtieth Year.

There

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There was now again great Apprehenſions of Popery, by reaſon of the flocking of Seminary Prieſts into the Realm, notwithſtanding the Executions lately don upon ſeveral of them. Which occaſioned this Year a Proclamation to be ſet forth againſt ſuch as ſhould harbour them. A great many Popiſh Recuſants which were taken up, were convented before the Archbiſhop and Commiſſioners at *Lambeth*, ſince *Michaelmas*, being of divers Countries, and Places in *England*. A brief Account of what was don with them is as followeth, according to a Certificate ſent from the Eccleſiaſtical Commiſſion to the Lord Treaſurer. "Several being Convented, ſubmitted "to go to Church, and receive. One *Welman* of *Chich S. Oſiths* in *Eſſex*, took "his corporal Oath to come orderly to Church, whereof he afterwards "certified accordingly. And ſome were bound to appear, and appeared "not: Whoſe Bonds were decreed to be certified, [in order to be put in "execution.] *Henry Foſter* was committed to the Counter in *Woodſtreet*. En-"larged again: And committed to the Cuſtody of his Father, upon ſuffici-"ent Bands given by his Father, to keep him ſafe Priſoner. That he ſhal be "forth coming: Upon warning, not to depart the Realm, and for Confe-"rence." This was the moderate Courſe taken with the Recuſants at this time.

Procedings of the Archbiſhop in Commiſſion, againſt Recuſants.

Certificates thereof ſent up Their Names

Further, "*John Halſey* of *London*, Phyſician; committed to the *Fleet*: And "after upon his Band in 500 *l.* to remain true Priſoner in his Chamber in "*London*; and for his Allegiance; was enlarged out of the *Fleet*, to the "end to confer with the Biſhop of *Winton*.

"*William Aſhburnham* of *Aſhburnham* in *Suſſex*, committed to the *Mar-"ſhalſea*.

"*John Hil* of *Hil-End* in the County of *Wigorn*, called, but appeared not. "And his Band decreed to be certified.

"*John Mannock* of *Naylond* in the County of *Suffolk*, Gentleman, commit-"ted to the *Clink*; was afterwards enlarged upon the Death of his Father "for a time; upon Band to appear again at a certain time; and for his "good Behaviour and Conference. But he appeared not accordingly. And "therefore his Band was decreed to be certified; and an Attachment a-"gainſt him.

"*Giles Mannock* likewiſe of the ſame Place, was committed, and enlarged "for a time. And is ſince returned to Priſon.

"*John Gifford*, Gentleman, committed Priſoner to Mr. *Ernely*, with ſpecial "Commandment to keep him ſafe; and diſcharge the Truſt repoſed in "him.

"*Anne Lee*, Wife of *Richard Lee*, of —— in *Warwickſhire*; bound to con-"fer with Mr. *Heycroſt*, the Preacher there. Who certified, that ſhe would "not be conformed. And thereupon an Attachment decreed againſt her.

"*Robert Fitz-Herbert*, Son of *John Fitz-Herbert* of *Somerſale Herbert* in *Der-"byſhire*, Gentleman, upon his Fathers Band, to reſort to Church, was diſ-"charged.

"*Nicolas Chaplain* of *Sanſordparva*, *Eſſex*, upon his Appearance ſubmitted "himſelf; and entred Band for the Continuance of his Conformity, in "coming to Church. Whereof he afterward certified."

To which I wil ſubjoyn a Conſultation, upon the foreſaid Information and Certificates, for the ſecuring of the Realm at this time, when the *Spaniards* and other Popiſh Potentates promiſed themſelves help, in their reſolved Attempts upon this Land, from the *Roman Catholics* here. They ſeemed to be the Thoughts of the Lord Treaſurer *Burghley*; the Paper being writ by the Hand of Mr. *Maynard*, one of his Secretaries: And bore this Title:

A Conſideration to be had, to withſtand the Dangers to grow by Sufferance of a Multitude of Recuſants, to be at Liberty.

Conſiderations for ſecurity againſt Recuſants at this dangerous time.

"Firſt, The Numbers are greater than be certainly known. And yet up-"on the view of the Certificates of the late Commiſſioners for *Jeſuits*, "there may be gathered ſome Eſtimation of them in every Country: And

"eſpecially

" eſpecially ſuch to be noted as have Livelihood and Credits in their Coun- *ANNO*
" tries, both with their Neighbours and their Tenants. 1590.

" The Number of ſuch as of late Years were reſtrained, being Men of
" Poſſeſſions are not above —— who were fit to be newly reſtrained.
" And yet with Signification unto them, that the ſame is not to be don
" ſo much for doubt of any diſloyal Attempts by themſelves; as to no-
" tify to the Rebels and Enemies abroad, that whatſoever outward and in-
" ward Trouble the Enemy or the Rebels would hope to ſtir up within the
" Realm; they are not to look nor hope to have any Aſſiſtance by thoſe
" which ſhal be committed. As it is very wel known, that the Rebels
" ordinarily do labour to perſuade the Enemy, to have ſuch Aſſiſtance.

" Beſides, the Commitment of theſe there would be choiſe made of others
" of like Quality in remote Parts of the Realm: But eſpecially in Mari-
" time Countries. Who may be ſtayed in their Countries, and committed
" to Cuſtodies in Caſtles, or ſuch other Places; where they may be re-
" ſtrained of their Liberties. And to that end, Commiſſions might be
" given in the *North*, to the Lord Preſident and Council there. And in
" *Lancaſhire* and *Cheſhire*, to the Earl of *Derby*: And in *Wales*, to the Lord
" Preſident and Council there: To make choiſe of ſuch Perſons and Places
" as ſhal be thought, upon Direction given, to be meet.

Item, It ſhal be convenient, that in other Countries, eſpecially the Mari-
" time, that the mean ſort of Recuſants being obſtinate, and of bodily A-
" bility to do hurt, might be committed to the Cuſtody of the Sheriffs,
" with condition to be ſuſtained of their own Livelihood.

" *Item*, It were convenient, that no notable Recuſant ſhould be ſuffered
" to continue neer the Sea ſide. But either to be commanded to ſome
" inward Habitation within the Country: And to be bound with Sureties
" not to depart thence without neceſſary cauſe, to be allowed by two
" Juſtices of the Peace, next adjoyning. Or if they wil refuſe theſe Con-
" ditions, to be committed into Goal, for the Summer time.

" *Item*, Where there be many Mens Wives that be Recuſants, although
" their Husbands reſort to the Church, and thereby avoid the Penalty of
" the Law: The Wives would be endicted, and condemned, and committed
" either to Priſon; or the Penalty levied upon their Husbands Lands and
" Goods. For tho the Husband wil alledge, that he cannot convert his Wife
" to Obedience; yet he may yield her to Impriſonment, or redeem her Li-
" berty with Penalty.

" That the Armes of the Recuſants may be ſequeſted, to the Cuſtody of
" ſome of the Juſtices." But now we turn to the other ſort of Diſaffected Perſons to this Church.

Miniſters of the new Diſciplin in *Northampton*, *Warwick*, *&c.* ſummoned up to the Eccleſiaſtical Commiſſion.

The Archbiſhop was very buſy this Year, as ſoon as the Parlament was over, more effectually to deal with that ſort of the *Puritans*, who had laboured ſo much to bring in the new Diſciplin, and to aboliſh the whole Settlement of the Church of *England*, both in the Liturgy and Government thereof. And had of their own Heads (without leave, or knowledge of the Temporal Rulers) ſet up a different maner of Government of their own, for Eccleſiaſtical Matters. And many Miniſters, even Incumbents of Livings, had ſubmitted thereunto, and were Parts of their Synods and Meetings, privately convented; and eſpecially in *Northampton* and *Warwick*: Where Mr. *Cartwright* was the chief Preſident, and Orderer of Affairs among them. Several of theſe Miniſters in theſe Towns and Counties, were ſummoned up to the Commiſſion Eccleſiaſtical: And divers Articles were adminiſtred there to them, to give in their Anſwers to. Which they refuſed to do, tho it was manifeſt by Letters and other Writings, which were found and taken in their Houſes, that they were culpable in the moſt of them. As namely, in that of holding *Claſſes* and Synods: And in Subſcribing to their Book of Diſciplin; and putting the ſame into Practice. And theſe were the Articles, (which wil let in further knowledge of theſe *Diſciplinarians* and their Aſſemblies) ſent by the Archbiſhop to the Lord Treaſurer, encloſed in a Letter to him, dated *July* the 16th, 1590. from *Lambeth*, *viz.*

" Firſt,

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Articles wherewith they were charged.

1. Firſt, They have agreed upon, and appointed amongſt themſelves, certayne General Meetings, which they call *Synods*; and others more particular in ſeveral Shiers, in Dioceſes, which they call *Claſſes*.

2. *Item*, Some of the eſpecial Places, ſo appoynted for the *Synods*, are *London*, *Cambridge* at tymes of *Commencement*, and *Sturbridge* Fayre, and *Oxforde* at the *Act*. Becauſe at theſe Tymes and Places, they may aſſemble with leaſt Suſpicion.

3. *Item*, In the ſaid *Synods*, thoſe there aſſembled treat and determine of ſuch Matters as are eyther propounded anew, or have been debated before in the *Claſſes*, as fyt to be conſidered on, and provided for. And likewiſe what Courſe ſhall be holden by the Miniſters in theyr ſeveral Places. Which being concluded upon by the *Synod*, it is holden *Autentical*, and is decreed to be put accordingly in execution.

4. *Item*, In the *Claſſis*, being a more particular Aſſemblie of certeyne Miniſters in ſeveral Shiers, or Dioceſes (according to the Appoyntment of the General *Synods*) meeting in ſome private Place, for the moſt part, after a Prayer there conceaved, and a Sermon or Exerciſe made; it is ſignifyed to ſome that were preſent, what hath been determined in the laſt Synod. And then they do deliberate, as wel for the better Execution thereof; as alſo what further Points they think convenient to be preſented to the Conſideration of the next *Synod*.

5. *Item*, According to this Platt, ſondrie, or at leaſt one ſuch *Synod* or *Synods*, have been holden, at every, or ſome of the ſaid Places and Tymes afore ſpecifyed: And namely, at or about *Sturbridge* Fayre tyme laſt at *Cambridge*.

6. *Item*, At al, or ſome of ſuch *Synods*, there have met, and bene aſſembled Dr. *Whitakers*, Mr. *Cartwright*, *Knewſtubbs*, *Travers*, *Charke*, *Egerton*, *Greneham*, *Ward*, *Fludd*, *Chatterton*, *Perkins*, *Dike*, *Snape*, and others, or ſome of them.

7. *Item*, At ſome of the ſaid Synods it hath bene debated, concluded, agreed on, and determined by al or moſt Voices, That *ſuch as cannot Preach are no Miniſters: That the Sacraments ought not to be receaved at their Hands: That al one kind of Doctrin muſt be preached by thoſe that favour that Cauſe, touching the erecting or eſtabliſhing the Government. That every Miniſter in his Charge ſhould by al holy and lawful Means, endeavour to bring in, and eſtabliſh that Government.* That *an Oath whereby a Man might be tyed to reveal any thing which may be Penal to himſelf, or his faithful Brethren, is againſt Charitie; and needs not, or ought not to be taken; or to like effect; or ſomething tending that way*; with ſundry other Poynts.

8. *Item*, The Determinations made in Synod, have been publiſhed and ſignified in ſundrie of the Aſſemblies, called *Claſſes:* and by them conſented unto, to be put in execution. Namelie, *a Claſſis* hath been holden at the *Bull* in *Northampton*; in Mr. *Sharpe*'s Houſe, Miniſter of *Fawſeley*; and in Mr *Snape*'s Chamber; and in every, or ſome of them: Where the ſame Decrees, or Articles, and others, have been publiſhed, and made known to be executed.

9. *Item*, The Miniſters in *Northamptonſhire* (who eſpeciallie do aſſemble themſelves at ſuch *Claſſes*, and namely, were preſent at the foreſaid *Claſſis*) are Mr. *Snape*, *Stone*, Miniſter of *Wharton*, * *Edwardes* of *Courtnoll*, *Spicer* of *Cooknoe*, *Atkins* of *Higham*, *Fletcher* of *Abington*, *Lark* of *Willingborough*, *Prowdeloe* of *Weeden*, *Kinge* of *Coleworthe*, *Barebone*, and others, or ſome of them.

* *Warkton.*

10. *Item*, Mr. *Snape*, declaring upon a time his Iſſue of dealing at *Oxford*, about the cominge of Mr. *Favoure* the Elder, he declared this, or the like Forme of Words, to no leſs effect; *viz.* he ſhewed, that in their *Claſſes*, which they have in this Shier of *Northampton*, (as they have in moſt Places of the Land beſide) they had concluded generally, That *the Dumbe Miniſtrie ſhould be taught to be no Miniſtrie at all.*

11. *Item*, He the ſaid *Snape* then declared, that in the ſame *Claſſes* they had agreed upon this Poynte, that they ſhould joyntlie, in their ſeveral Charges and Congregations, teach al one kind of Doctrine, tending to the erecting of the Government.

12. *Item*, He declared in theſe, or the like Words: *How ſay you* (ſayde he) *if wee devyſe a way, whereby to ſhake off al the Anti-chriſtian Yoke and Government*

of

of the Biſhops, and will joyntlie together erect the Diſcipline and Government all in one Day. But peradventure it wil not be yet this Tear and this half. ANNO 1590.

12. *Item*, That they would do theſe thinges in ſuch ſort, by theſe theyr *Claſſes*, that by the Grace of God they *(viz.* the Biſhops*)* ſhould never be able to prevayle againſt it.

13. *Item*, Upon the Firſt of *Peter*, the Vth. he declared, that in the Church of God there ought not to be any Government by Lord Biſhops; but that there ought to be a Chriſtian Equality among the Miniſters of God: Nor the Miniſters of the Word ſhould go with their Trowps and Traynes, as their maner is, at theſe Days.

15. *Item*, That the Diſcipline of the Church is of an abſolute Neceſſitie to the Church. And that the Church ought of Neceſſitie to be governed by *Paſtors*, *Doctors*, *Elders*, *Deacons* and *Widdowes*. Which he declared out of theſe Wordes of *Peter*, The ELDERS *which are among you*, &c.

16. *Item*, That here one, and there one, picked out of the prophane and wicked Multitude, and put aparte, to ſerve the Lord, maketh the Church of God; and not the general Multitude; out of theſe Words of *Peter*, *But you are a choſen Generation.*

17. *Item*, That as nothing maketh a Separation between Man and Wife but Whoredome; ſo whatſoever being deviſed by the Brayne of Man, and is brought into the Church, to be uſed in the outward Worſhip and Service of God (ſeem it never ſo good and godlie, never ſo holie) it is Spiritual Whoredome; [proved] out of the Seconde Commandment.

18. *Item*, Mr. *Snape* being demaunded, how a Man could be a Miniſter of God, that ſtoode onely by the Authoritie of Man, in reſpect of his outward Calling, and fell at his Commandment; anſwered, that he had bene in ſuch a perplexitie himſelf, that rather than he would have ſtood by the Vertue of any Letters of *Orders*, he would have been hanged upon the Gallowes.

19. *Item*, That Mr. *Snape* hath at ſundrie Tymes, or once at the leaſt, in the hearing of others, declared, that before it were longe it ſhould be ſeen, that they would have this Government, by *Doctors*, *Paſtors*, *Elders*, and *Widdows*; and that indeed al, or ſome of the ſaid Miniſters afore articulated, have begun in their ſeveral Cures, to erect them, or ſome part of them.

20. *Item*, Let the Paper (which is a Coppy of a certain Wryting, ſuppoſed to have bene ſet down by him, the ſaid *Snape)* be ſhewed unto him; and let him upon his Oath declare, whether he doth not know, or believe, that the ſame is a true Coppy of a Writing ſet down under his own Hande, or no?

Other Articles exhibited.

1. *Edmond Snape* either heard of, or feared a ſearch to have been intended for Books not authorized: And thereupon he cauſed to be caried divers ſorts of ſuch Books to one *George Bevis*, a Tanner; deſiring him to lay them up in ſome ſecret Place. Who beſtowed them thereupon in his Back-houſe. And afterwards the ſaide *Snape* fetched away agayne the ſayd Bookes or moſt of them: but left 25, or thereabouts of the Bookes, (called, *A Defence of the Eccleſiaſtical Diſcipline)* in 4to. againſt Mr. *Bridges*, with the ſayd *Bevis*, and deſired him to ſell them after 14 or 16 *d.* And they, or ſome of them, were by him, the ſaid *Bevis*, accordingly ſolde.

2. *Item*, *Chriſtopher Hodgekinſon* obteyned a Promiſe of the ſayd *Snape*, that he would baptize his Child. But *Snape* added, ſaying, *You muſt then give it a Chriſtian Name, allowed in the Scriptures.* Then *Hodgekinſon* told him, that his Wifes Father, whoſe Name was *Richard*, deſired to have the giving of that Name. Well, ſayd *Snape*, you muſt do as I bid you, leſt when you come, the Congregation be troubled. Notwithſtanding *Hodgekinſon* thinking, it would not have been made a Matter of ſuch Importance, cauſed the Child to be brought to St. *Peters*, and *Snape* proceeded in th' Action, (tho not according to the Book of Common Prayer by Law Eſtabliſhed) until he came to the nameing of the Child. But hearing them calling it *Richard*, and

ANNO 1589. that they would not give it any other Name, he ſtayed there, and would not in any caſe baptize the Child. And ſo it was caried away thence, and was baptized the Week following at *Allhallows* Churche, and called *Richarde*.

3. *Item*, The ſaid *Snape*, being, or pretending to be Curate of St. *Peters* in *Northampton*, doth not, in his Miniſtration, read the *Confeſſion*, *Abſolution*, *Pſalmes*, *Leſſons*, *Littanie*, *Epiſtle*, *Goſpel*: adminiſtreth the Sacraments of Baptiſme and the Supper, maryeth, burieth, churcheth, or giveth Thankes for Women after Child-birth, viſiteth the Sicke, nor perfourmeth other Parts of his Dutye at al, or at leaſt not according to the Forme preſcribed by the Book of Common Prayer anthorized: But in ſome changeth, ſome Parts omitteth, and in others addeth, choppeth, and mingleth it with other Prayers and Speeches of his own, *&c.* as it pleaſeth his own Humour.

4. *Item*, Sondrie Miniſters, who mett in one, or moe *Synods*, aſſembled within a Year, and an half laſt paſt, and leſſe, concluded and decreed, that every Man in his ſeveral Charge, ſhould endeavour to erect a Government of *Paſtors*, *Governing Elders*, and *Deacons*. That they ſhould teach and hold, that al Miniſters, who are called according to the Order of the Church of *England*, to be an unlawful, or have an unlawful Calling. And that ſuch already being Miniſters, as ſtand effected wel unto their Courſes, and whom they dare Truſt, ſhould be induced to renounce their former Calling by Biſhops; and to take a new Approbation by them in their *Claſſes*; being an Aſſemblie of ſondrie Miniſters within a certayne Compaſſe in a Shyer, and whereof they have about iiii in a Shyer, or ſo many as convenientlie may be. And that this is the Lords Ordinaunce, whereby onely they muſt ſtand in their Miniſtrie. And that the like Approbation ſhal be uſed in thoſe that were not Miniſters before. And that after ſuch Calling, they that were not Miniſters before, may preach until they be called to ſome certayne Charge. At what tyme, if the People of ſuch Place call them, then are they to be holden ful Miniſters, and may miniſter the Sacramentes. Nevertheleſs it is permitted, that they ſhal go to the Biſhop for Writings (for their ſafe ſtanding in their Calling) as unto a Civil Magiſtrate in a Matter belonging onely to the outward Man, and none otherwiſe. For they holde, that thereby he receaveth not any Power to be a Miniſter: or to like Effect hath it bene concluded, or is practiſed among them.

5. *Item*, In ſondrie Places of this Realme ſuch their Determinations have bene, and are put in Uſe and Practice: Namely, in *Northamptonſhier*, in *Eſſex*, *Suffolke*, *Norfolke*, *Warwickſhier*, *Devonſhier*, *Cornwall*, &c.

6. *Item*, The ſaid *Snape* renounced, or would not ſtand in his Miniſtrie by the Calling of the Biſhops: and was ageyne (as afore) allowed, or called by the *Claſſis*. But would not thereupon adminiſter the Lord's Supper. But afterwards the Pariſh of St. *Peters* aforeſayd, or ſome of them, knowing that by reaſon of ſuch Determination he might not accompte himſelf a ful Miniſter, until ſome particular Congregation had choſen him, they did thereupon chooſe him for theyr Miniſter. And by that Calling; and as afore, doth he ſtand in his Miniſtrie at this preſent, and not by the Calling of the Biſhop.

7. *Item*, One *Larke*, not far from *Wellingborough*, in the ſayd Shier, being not afore a Miniſter according to the Church of *England*, had the Approbation of the ſayd *Snape*, and others of a *Claſſis*, upon tryal made of him. And then was by them willed for his ſafe ſtanding to go to a Biſhop (as to a Civil Magiſtrate onely) for Writings.

8. *Item*, According to the uſual Plat, concluded on in that behalf, one *Hocknell*, having bene 6 or 7 Years afore, a Miniſter, being to have a Benefice, was willing to bring ſome Teſtimonial from the Miniſters of the ſayd Shyer for his Sufficiency and Converſation (becauſe moſt Patrons, that eyther themſelves be ſo affected, or have Friends ſo bent, have bene dealt with to ſuch like effect.) Whereupon he coming to the ſaid *Snape*, was willed to renounce his firſt Calling, and not to ſtand by the Biſhops Calling into the Miniſtrie. And had to that purpoſe by him, and his Companions of the *Claſſis*, a Text given, and a Day prefixed to preach upon it. Which was by *Hocknell* per-

perfourmed before the *Claſſis* and others at St. *Peters* aforeſayd. After which Sermon the *Claſſis* alone being aſſembled, *Hocknell* was willed to ſtand aloofe. Then *Penrie* began to make a Speech, and to exhort them to be carfull to cal upon God, and to deale without Affection in this Action, *&c.* After which they fel to Conſultation. Some liked that he ſhould be admitted; and others miſſliked, both becauſe he had not delyvered the *Metaphor*, which was in his Text; and becauſe he was no *Grecian* nor *Hebrician*. Who overweighing the reſt, *Hocknell* was called for, and in ſome ſort commended. But the Speaker of the *Claſſis* told him, he muſt take more Paynes at his Book, before they would allow of him, as a fit Miniſter. Whereupon *Hocknell* fel out with them, and contemning their Cenſure, did proceed, and took Poſſeſſion of his Benefice. *ANNO* 1590.

The Doings at theſe Synods and *Claſſes*, and al their paſt Miſdemeanours and illegal Practices, came to a reckoning this Year before the Eccleſiaſtical Commiſſion, and in the *Star Chamber* afterwards, by the means of the Archbiſhop (in a great Meaſure) as wel as of many other wiſe Men, that ſaw whether theſe Doctrines and Practices tended; namely, to the infringing the Queen's Royal Power, to the overthrowing of al the Laws made for the Eſtabliſhment of this Reformed Church; for the aboliſhing of Epiſcopacy, and for taking away the Biſhops Revenues, and of the reſt of the dignified Clergys Incomes, ſettled in the Cathedral Churches: And al this to be brought about by a ſtrong Hand, to the endangering of the Queen's Safty, and the Peace of her Kingdoms. Of the Proceedings with the chief *Puritan* Miniſters, and of their *Claſſes*, and the Affairs there tranſacted by them, I ſhal be able to give a juſt and ful Relation, from ſeveral of the Archbiſhops own Papers; and particularly from a Collection of them, ſtill preſerved in the Hands of a Gentleman in *Kent*, communicated kindly to me by a Reverend Perſon. The chief Miniſters among them that fel into Troubles at this time were *Cartwright*, *Egerton*, *Fen*, *Wight*, *Farmer*, *Lord*, *Snape*, *Ruſhbroke*, *Wiggins*, *Littleton*, *Field*, *Lloyd*, *Paine*, &c. The *Puritans* Doings brought into Queſtion.

And firſt, I begin with an Account of divers Matters of Fact, (beſides what hath been mentioned before) And that from an authentic Paper intitled, *Procedings of certain unlawful Miniſters, tending to Innovation and Stirrs.* This I conclude was drawn up by the Archbiſhop himſelf, or by his ſpecial Inſtruction; being of his Secretaries Writing.

Their Proceedings to Innovations and Stirrs. Ep. to the Demonſtrat.

" *Firſt*, They have ſought a long time, as themſelves ſpeak, to advance " their Diſciplin, by ſuit to Parliament, by Supplications to Convocations; " by Writing in Defence of it, and chalenging to diſpute for it. But by " none of theſe Means have prevailed.

" *Secondly*, They have, within theſe few Years paſt, penned in *Latin* a Book " of *Diſciplin*; partly termed *Holy*, partly *Synodical*; *viz.* a Platform of new " Officers and Ordinances for Eccleſiaſtical Government in this Church of " *England*. Book of Diſciplin.

" *Thirdly*, In this Book the Chriſtian Princes Supreme Authority in Church " Cauſes is not once moved; but is conveyed over to certain Aſſemblies of " Miniſters and Elders.

" *Fourthly*, To this Book many Miniſters have ſubſcribed, according to a " ſet Form of certain Articles in Writing. And it is very probable that " moſt of the Miniſters of this Realm (that are factiouſly affected) have don " the like.

" *Fifthly*, The Form of their Subſcription containeth an Approbation of " that Book, to be agreeable to God's Word. One Part whereof to be *Diſ-* " *ciplin*, eſſential and neceſſary for al Times. And the other Part, termed " *Synodical*, to have been gathered out of the Synods, and Uſe of the Churches: " that is, that which they deſire to have eſtabliſhed. And they there pro- " miſe, by ſuit to the Council and Parlament, and by al other lawful and " convenient Means, to further and advance it: and to guide themſelves, " and to be guided by it, and according to it. That in preaching they wil " follow ſuch Order as is ſet down by that Book. And laſtly, they promiſe

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" to follow that Order ſet down in the Chapters of the *Meetings*; ſo far as " it concerneth Miniſters of the Word, *viz.* To meet every ſix Weeks in " Claſſical Conferences: In Provincial Meetings every half Year; and in " General Aſſemblies every Year: And at Parlaments: And as often as it " ſhal be thought good to be aſſembled.

" *Sixthly*, Theſe their Promiſes they have ſince obſerved. For they have " not ceaſed in their Sermons to deprave the preſent, and to advance their " own deviſed Form of Church Government. Likewiſe, they have kept " ſuch Claſſical, Provincial and General Aſſemblies, by the ſpace now of four, " or more, Years.

" *Seventhly*, In theſe Aſſemblies they have debated and decreed ſundry " Points: *viz.* For ſending of certain to ſuch Aſſemblies: For ſending two " in a Shire, to offer Diſputations at Times of Parlament: For Contributi- " ons unto thoſe that are ſent. And they have determined and reſolved, " that private Baptiſm is unlawful: That it is not lawful to read *Homilies* " in the Church: That the Sign of the Croſs in Baptiſm may not be uſed: " That the Faithful ought not to communicate with unlearned Miniſters; " altho they be preſently at their Service, if they come of purpoſe to hear " a Sermon: That *Hierarchy*, that is, al Superior Authority in Church " Matters, as of Biſhops, Archdeacons, *&c.* is unlawful: That albeit Civil " Titles (given to them by the Prince) may be uſed, and their exerciſing of " Temporal Authority, or Eccleſiaſtical Authority temporally, (as by Fine or " Impriſonment) may be obeyed; yet, if they exerciſe Eccleſiaſtical Autho- " rity eccleſiaſtically, as by Suſpenſion, Deprivation, depoſing Men the Mi- " niſtry, or Excommunication; they are not to be obeyed; nor any Duty " given to them: That Men are not to reſt in Deprivation by Biſhops, " but to continue their Miniſtry, til they be compelled to the contrary by " Civil Force. That it is not lawful to be ordained Miniſters by Biſhops, " nor to denounce Suſpenſion, nor Excommunication ſent from them; nor " to appear in their Courts; but with Proteſtation of their Unlawfulneſs: " That Biſhops (being [not] Doctors, Elders, nor Deacons) have no ordinary " nor lawful Function in the Church: That this Diſciplin by them framed, " is to be taught to the People upon every Occaſion. That as yet the Peo- " ple are not to be ſollicited publicly to the Practice of this Diſciplin, un- " til they be better inſtructed in the knowledg of it: That ſuch as be of the " riper or forwarder ſort, are privately to be allowed to the preſent embra- " cing and exerciſe of it, ar far as they ſhal be wel able, with the Peace of " the Church.

" *Eighthly*, There are found, among ſome of their hidden Papers, ſix very " ſeditious Queſtions, tending to the annulling of a Chriſtian Princes Autho- " rity in Matters Eccleſiaſtical; and to the erecting of this deviſed Govern- " ment, without her Majeſties Conſent.

" *Ninthly*, This their Platform of Diſciplin, beſide the foreſaid and ſundry " other erroneous Points of Divinity, doth alſo contain or imply in it many " Poſitions of great Conſequence and Peril; as may appear by their own, and " their Complices Interpretations in their Writings.

Diſciplin. Synod. " The firſt are Points prejudicial to her Majeſties Royal Prerogative: As, " by making al Dignities and Benefices Eccleſiaſtical, to be Elective by Elder- " ſhip, and by the People, they take away her Majeſties Power, in beſtow- " ing them, and Patronage paramount upon Lapſes.

Diſciplin. Synod. " By giving the laſt Appellation to a National Synod, or General Aſſem- " bly, they bereave the Crown thereof. For the laſt Appellations be now " made to her Majeſty in her Chancery: a ſpecial Note of Soveraignty in " Eccleſiaſtical Juriſdiction.

Tho. Cartwr. " They deny, that her Highnes hath Authority to make Laws Eccleſiaſti- " cal: Saying, that without Injury to the Miniſter, ſhe cannot ſo much as " preſcribe the Form of his Apparel.

Suetanus, J B *de Poli- tia Civili & Eccleſiaſt.* " They give to the Prince but Authority to ſee their Diſciplin erected " and defended. They attribute in troth no more unto her, than Papiſts do, " *viz. Poteſtatem facti non juris in Cauſis Eccleſiaſticis.*

" They

" They make the Prince ſubject to the Cenſure and Excommunication of " the Elderſhip, where ſhe remaineth. For elſe they hold her not a Child " of the Church. ANNO 1590.

" They make the higheſt Eccleſiaſtical Authority, in al Matters of the " Church, to belong to their Elderſhips and other Aſſemblies. They give " the Power of appointing Public Faſts to their Churches Aſſemblies. They " give them Power to cal their Synods, when they think good *Eccleſ. Diſciplin. Counterpoiſon.* Judgment of the Learned Men.

" The ſecond are Points prejudicial to her Majeſties Safty, and the Realms. " As, by affirming, that without the Convention of the States of the Land, " the Prince may take no weighty Matter in Hand. They bar Sovereign " Princes from treating of War, Peace, or League, when they ſee Cauſe. Dr. *Fenner.*

" They teach, that the Government of the Commonwealth muſt be " framed according to the Government of the Church. Which they make " an *Ariſtocratical* Rule of a Few; or *Popular* by the moſt. *Tho. Cartwr.*

" They make in every Kingdom certain Magiſtrates to be the Inſtitution " of God; having Authority to depoſe their Princes: Like to the *Ephori* in " *Lacedæmon.*

" The third are Points prejudicial to the Revenues of the Church. In that " they hold the enjoying of al Appropriate Parſonages, and other Poſſeſſions " of Religious Houſes, to be Sacrilege; and of neceſſity to be reſtored to the " Church again. *Eccleſiaſt. Diſciplin.*

" That Eccleſiaſtical Perſons ought to be free from paying Firſt Fruits, " Tenths, Subſidies, *&c.*

" The fourth are Points prejudicial to the State and Laws of the Land. " As that Papiſts and Excommunicate Perſons Children may not be bap- " tized. *Tho. Cartwr.* Dr. *Fenner. in Sacra Theolog.*

" That the Judicial Law of *Moſes*, for the very Form of puniſhing ſun- " dry Crimes, ought of neceſſity to be obſerved.

" Therefore ſay they, he that beateth his Villaine ſo exceſſively as that " he dyeth the next Day, may not be puniſhed for it: Except he purpoſely " meant to take away his Life.

" That *Lex talionis*, *An Ey for an Ey*, &c. ought to be uſed in every Com- " monwealth.

" No Prince or Law may pardon or ſave the Lives of wilful Offenders: " As, Blaſphemers of Gods Name, Breakers of his Sabbaths, Conjurers, " Southſayers, Perſons Poſſeſſed, Heretics Perjured, Neglecters of the Sacra- " ments, Diſobedient to Parents, or that Curſeth them, Inceſtuous, Adul- " terers; a Daughter committing Fornication in her Father's Houſe, any " incontinent Perſons, (ſaving Offenders in ſingle Fornication) and thoſe that " conſpire againſt a Mans Life.

" That al Matters, wherein Breach of Charity may be, and al Matters " of Doctrin and Maners, ſo far as appertaineth to Conſcience, belong to the " Determination of Elderſhips, and the foreſaid Aſſemblies. Admonit. Demonſtrat. of Diſcipl.

" That Miniſters not only may but ought to determine of al both Civil " and Eccleſiaſtical Cauſes; not of the Fact, as Civil Magiſtrates do, but " touching the Right, and what the Law is.

" As their ſaid Platform doth either abrogate wholly, or quite change, very " many other chief and fundamental Laws and Statutes of the Land.

" *Tenthly*, Notwithſtanding al which Inconveniencies, one of them ſaid; " This Cauſe muſt prevail, maugre the Malice of al that ſtand againſt it. " By what means then, ſeeing by Suit and Supplication it cannot, as they " ſay? In the ſecond Article of their Submiſſion they promiſe, beſide Suit " to the Council and Parlament, to further it by other lawful and conve- " nient Means. What be thoſe? Verily, the ſame Man that ſaith, it muſt " Prevail, for his part addeth this farther, That *if it come in by that Means, " which will make al your Hearts to ach, you muſt blame your ſelves.* Epiſt. to the Demonſtrat.

" Another of them, in a Letter written to his Friend, inſinuateth this to " be their Doctrin. That if the Chriſtian Magiſtrate, after ſo many Petitions " made, ſhal refuſe to erect it, they may do it of themſelves. For he ſaith, " it is now generally looked for, they ſhould play their Parts courageouſly *J. Payne to Lloyd.*

" againſt

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" againſt the proud Prelates. That they cannot be diſcharged of Diſloyalty, " except they procede with Practice. And ſo no further the Lords Cauſe by " Suffering. That it is more than time, to regiſter the Names of the fitteſt " and hotteſt Brethren round about their ſeveral Dwellings: Whereby to " put *Suecanus* good Council in Execution; *viz. If the Magiſtrate wil not, then " to erect it themſelves. In this Point*, ſaith he, *we have dolefully failed: Which " now or never, ſtandeth us in hand to proſecute withal Celerity, without lingring, " and ſtaying ſo long for Parlaments; where Biſhoply Adverſaries bear the greateſt " ſway in Gods Matters.*

Junius Brutus. " Others abroad (of this humour) do alſo teach, That in this Cauſe Sub- " jects may withſtand their Prince. That the Miniſters, after due Admoni- " tion, may Excommunicate him, as an Enemy againſt the Kingdom of " Chriſt. That being ſo Excommunicate, the People may puniſh him. For

Buchanan. " that he thereby ceaſeth to be King.

Martyn. " One of our late Libellers braggeth of an hundred thouſand Hands: And " wiſheth the Parlament to bring in this Reformation, tho it be by with- " ſtanding the Queens Majeſty.

" Another of theſe Miniſters asked this Queſtion; *What wil you ſay, if we " overthrow the Biſhops, and al that Government in one Day?* But, ſaith he, it wil

Snape, " not yet be in a Twelvemonth and an half.

" A third of them ſo aſſureth himſelf hereof, by ſome Plat contrived by " them; as that he writeth to know, how Biſhops, Deans, Archdeacons, " Chancellors, Advocates, Proctors, and Regiſters, *&c.* may under the Refor-

Lord. " mation be ſo provided for, that the Commonwealth be not peſtred with " Beggars. And again, ſaith he, *Buckle with the Biſhops. Maſſacre theſe Mal- " kins Miniſters.*

Wight. " Another of them alſo writeth thus; *Let the Devil, and his Deputies, the " Biſhops, do what they can. In the mean time let us take our pennyworths of them, " and not dy in their Debts.*

" Divers of them, being detected of the Premiſes, and required to make " anſwer (as this Paper went on) upon their Oaths, do al (as combined to-

Refuſe to Anſwer upon Oath *ex Officio.* And why. " gether) peremptorily refuſe to do ſo: Uſing very frivolous and childiſh " Cavils: As, that it is not according to the Law. And if it be, ſuch Law " is againſt Conſcience, and Gods Word. That being Miniſters, they ſhould " not be accuſed under two or three Witneſſes. That the Deputy ſaid, he " would hear *Paul*, when his Accuſers came. That they are not bound to " accuſe themſelves. That they may not bring their Brethren into Trouble. " That they may not be Accuſers of others. That in ſo doing they ſhould " violate the Laws of Friendſhip. That the moſt, whom they ſhould diſco- " ver, are altogether known to the Commiſſioners: So that their Oath need " not. The Example of *Rahab*, that would not revele the Spies unto the " King: Of the Midwives, that did not, as the King of *Egypt* commanded " them: Of *Jonathan*, that being commanded of the King would not kil " *David*; but bade him take heed: Of the Kings Servants, that would not " kil the Prieſts; tho the King commanded it: Of *Obadiah*, that hid an " Hundred of the Prieſts in Caves, to ſave them from *Jezebel*, that would " have killed them. And other ſuch like, of no Moment.

" Theſe Reaſons they pretend, but in truth the very ground of their Re- " fuſal (as ſome of them in private Conference have ſignified; and ſince they " have inſerted in a common Supplication) is this; becauſe they think ſuch " their Dealings to be good and holy. Therefore they wil not, in ſuch a " Cauſe, be Inſtruments or Detectors of their Brethren to the Magiſtrates. " Wherein, they ſay, a Man ſhould rather give his Life for his Brother. " Hereby inſinuating, that a Man ought not to diſcover any thing of him- " ſelf or others, that he taketh to be wel don. And ſo leaving it in every " private Mans Liberty, whether he wil be examined by any Magiſtrate, " either of his own, or other Mens Facts."

Theſe things therefore thus ſtanding it is propounded [by the Archbiſhop, as it ſeems, being chief in this Commiſſion Eccleſiaſtical; before whom theſe Men, and their Cauſe was] to be conſidered. Firſt, " Whether it be not " expedient

" expedient for the Commonwealth, and her Majeſties Service, to have the " Dealings of theſe Men more particularly yet diſcovered, and ſuppreſt, if " it may be. *Secondly*, Seeing this cannot be effected by any means, but by " the Confeſſion of ſuch as were Partakers of their Conferences (if they and " others ſhal perſiſt in refuſal) what Courſe were beſt to be taken for the " Terror of others? Whether by *Præmunire*, if they have incurred it, by " Law; or by ſome Exemplary Corporal Puniſhment, to be inflicted by the " Lords of the Star-Chamber, or otherwiſe.

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To be conſidered concerning the Premiſſes.

And this Deliberation, no doubt, was the Ground of bringing them into the High Court, and of the Procedings with *Cartwright* and Eight more. Where the Brief of the Bil againſt them was divided into many Branches, to the number of Thirty Seven. Which Procedings againſt them being large, I omit in this Place, referring ſome further Account thereof to the enſuing Year.

The Archbiſhop in this buſy Time with the *Puritans*, had, in Diſcourſe with the Lord Treaſurer about *Cartwright*, the Head of them, mentioned to him the Anſwer he had drawn up, in the Year 1586. to the Preface to the *Rhemiſts Engliſh* Teſtament; taking occaſion therein, (as the Archbiſhop ſhewed that Lord) now and then to magnify his new Diſciplin. A Copy whereof the Archbiſhop had: But varying in many Things from the Anſwer, as *Cartwright* had now given Copies of it. Wherein many Expreſſions (as it ſeems) were moderated to give the leſs Offence, and to forward the Allowance of the Impreſſion. Whereupon the ſaid Lord deſired of *Cartwright* a Copy of his ſaid Anſwer. Which he accordingly tranſcribed, and ſent him from *Warwick* in the Month of *Auguſt*, together with his Letter, concerning both this Anſwer, and that four Years ago, to this Tenor:

The Archbiſhop ſhews the Lord Treaſurer *Cartwright*'s Anſwer to the Preface of the *Rhemiſts Teſtament*.

" That according to his Lordſhips good pleaſure, as ſoon as he could " get it written, and found a fit Meſſenger, he had ſent his Honour the " Copy of his Anſwer unto the Preface of the *Rhemiſts* Teſtament. Where- " in that there was ſome ſmal Difference between this Copy, and that " his Grace of *Canterbury* had, was that ſithence that Time, reading it over " again, he had made (as he might yet further, as long as it remained a " nurſing at home with him) ſome ſmal Alteration. Howbeit as to the " Matter of *Diſciplin*, preſently in Controverſy, there was as much here " as there: That is to ſay, Nothing at al. For as he eſteemed it Duty (he " added) to defend the Truth thereof, when the *Jeſuits* expreſſely oppugned " it, and ſaw not how he could in good Conſcience leave a Blank, where " they had made a Blot; yet in the Care he had of not provoking, and co- " vering our Diſagreement in that behalf, that he never came to any of " theſe Points, but where they called him. And that he anſwered there " with as much Brevity, and as great Generality as he could, without any " Application unto our Church, or any the Governments of the ſame.

Cartwright ſends the Lord Treaſurer a Copy of that Anſwer, with his Letter concerning it *Int. Epiſt. Puritan. penes me.*

" And in that ſort he confeſſed he had drawn a rude Draught of an Ar- " gument, even to the *Apocalypſe*, ſome Four Years ago; until that he un- " derſtood from the Archbiſhop, he was no further to deal in it. Where- " in, he ſaid, he did not ſo much repent the Churches loſs, in the want of " his poor Labours, that could not much enrich it, as he was grieved, " that ſome things, which came to other Hands (after they were in Mr. " Secretary *Walſinghams*) had been in danger to have been imperfectedly and " mangledly ſet forth, to the diſadvantage of the Truth. Which yet hi- " therto, partly by his importunate Labour to them, to have the Copies; " and partly, in that they could not get the reſt out of his [*Cartwrights*] " Hands, had been ſtayed."

CHAP.

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CHAP. II.

Cartwright *ſummoned before the Eccleſiaſtical Commiſſioners. Articles againſt him. Refuſeth to Anſwer upon the Oath* ex officio. *Committed to the* Fleet. *Under the Queens Diſpleaſure. His Letter to the Lord Treaſurer thereupon. That Lords Advice to the Archbiſhop concerning* Cartwright. *Tracts by* Morice *and Dr.* Coſin, *for and againſt that Oath. Other Tracts of that Argument. Some other* Puritan *Miniſters brought before the Commiſſion:* Hubbock, Kendal, Buccock. *Their Caſes.*

WHAT was further don this Year with theſe Men by the Archbiſhop in the Eccleſiaſtical Commiſſion, I ſhal go on to relate.

Tho. Cartwright ſummonedbefore the Eccleſiaſtical Commiſſion.

Thomas Cartwright, the Father of this Sect, (of whom ſo much before) had been now, for four or five Years paſt, at the new Hoſpital at *Warwick*, founded by the Earl of *Leiceſter:* Who had conſtituted him the firſt Maſter of it, with an Houſe, and Salary of 50 *l. per Annum*, out of the Revenue ſettled upon the ſaid Hoſpital, (which was 200 *l. per Annum.*) and beſides, granted him an Annuity of 50 *l.* more. But this Eaſe and Retirement, (notwithſtanding former Promiſes) could not keep him quiet. But his Zele for ſetting up his new Diſciplin, put him upon preaching often at *Warwick* and *Coventry* for the ſame; and cauſed him to be much buſied in their *Claſſes* and Synods held at *Warwick* and divers other Places. For theſe Practices, and for his Book, the Queen had conceived great Diſpleaſure againſt him; and he fel into new Troubles: Being ſuſpended from Preaching by his Dioceſan: And now was ſummoned up before the Queens High Commiſſioners for Eccleſiaſtical Cauſes. And divers Articles (to the number of Thirty one) were objected againſt him, bearing date *Sept.* 1. 1590. Which Articles, drawn up by the Archbiſhop, or his ſpecial Order, (as appears by the Writing, which is the Hand of one of his Secretaries) bore this Title:

Articles objected by her Majeſties Commiſſioners, for Cauſes Eccleſiaſtical, againſt Mr. Tho. Cartwright, *Clerk, Bachelour in Divinity*, Sept. 1. 1590.

Articles preferred there againſt him. Collect. of Archbiſhop *Whitg.* Papers *penes*, R. *T. Bret*, L L. D.

" I. Firſt, We do object and articulate againſt him, that he being a Miniſter, at leaſt a Deacon, lawfuliy called, according to the godly Laws and " Orders of this Church of *England*, hath forſaken, abandoned and renounced " the ſame Orders Eccleſiaſtical; as an Antichriſtian and unlawful maner " of Calling unto the Miniſtry or Deaconſhip.

" II. *Item*, That he, departing this Realm into foreign Parts without Licence " as a Man diſcontented with the Form of Government Eccleſiaſtical, here " by Law eſtabliſhed, the more to teſtify his Diſlike and Contempt thereof, " and of the maner of his former Vocation and Ordination, was contented " in foreign Parts (as at *Antwerp*, *Middleburgh*, or elſewhere) to have a new " Vocation, Election or Ordination, by Impoſition of Hands unto the Miniſtry; or unto ſome other Order, or Degree Eccleſiaſtical: And in other " maner and form than the Laws Eccleſiaſtical of this Realm do perſcribe. " Let him declare upon his Oath the particular Circumſtances thereof.

" III. *Item*, That by vertue or colour of ſuch, his latter Vocation, Election or " Ordination, becoming a pretended Biſhop or Paſtor of ſuch Congregation " as made choiſe of him, he eſtabliſhed, or procured to be eſtabliſhed at " *Antwerp* and at *Middleburgh*, among Merchants and other her Majeſties " Subjects,

" Subjects, a certain Conſiſtory, Seniory, Presbytery or Elderſhip Eccleſiaſti- *ANNO*
" cal; conſiſting of himſelf, being Biſhop or Paſtor, (and ſo Preſident there- 1590.
" of) of a Doctor, of certain Antients, Seniors or Elders, for Government
" Eccleſiaſtical; and of Deacons, for diſtributing to the Poor, *&c.*"

I forbear to ſet down the reſt of the Articles, being very correctly tranſcribed in Dr. *Fullers* Church Hiſtory, (from a Copy of them found in *Travers's* Study, and communicated to that Author) as I have found by comparing them in his printed Book with the Archbiſhops MS. an Original of them. Only in Article the 4th in the Archbiſhops MS. the Name *Axton* is miſwrit *Acton*, in the Tranſcript. And at Article the 13th, the laſt Clauſe there is made a new Article in the ſaid MS. being ſet in the Margin thus: 14. " *Item*, That he, in a Lecture at *Coventry*, in Mr. *Fens* Place upon *Pſalm* 122. " where there is mention of *Thrones*, laboured to teach the Doctrin of the " *Presbyteries:* And urging the Diſciplin, he affirmed the want thereof to " be the Cauſe, why ſome forſook our Church, and that Enemies and Pa- " piſts would not come neer her, *&c.*" *Full.* Hiſt. Book IX. p. 198.

The Lord Treaſurers Advice to the Archbiſhop concerning his dealing with *Cartwright.*

To theſe Articles exhibited, *Cartwright* was required to Anſwer upon Oath, the two chief Juſtices and other Judges being preſent in this Commiſſion; but he utterly refuſing ſo to do, which was, he ſaid, to accuſe himſelf, he was ſent to the *Fleet.* In the mean time he applyed himſelf by Letters to the Lord Treaſurer, who conſidering the former Controverſies, that had been between the Archbiſhop and *Cartwright*, (to prevent al evil Surmiſes upon him, ſhould he now ſit, as his Judge) thought it more adviſeable, for the Archbiſhops Reputation, that he ſhould abſent himſelf at *Cartwrights* Appearance, and leave him to the other Commiſſioners. And further, he thought it agreeable to Charity, ſeeing he had been orderly, (as he had heard *Cartwright* affirm) in his late Preaching, that Matters might not be hardly proſecuted againſt him. And therefore to this tenor, I find a Letter of the ſaid Nobleman, dated in *October*, writ to the Archbiſhop. " That it might pleaſe his Grace " to accept theſe few Lines as he meant them, (without interpretation of his " Letters to any other Senſe) the more to reſpect his Grace than the Party, " for whom he wrot. That his Grace remembred of late, how he had " moved, that if Mr. *Cartwright* (for whom he now wrot) were to be " convented for any Miſorder in Cauſes of Religion, he might rather ap- " pear before ſome other of the Commiſſioners. And that, he aſſured his " Grace, he moved, not for any Reſpect of him, but of his Grace, even " in reſpect of public Opinion, let him not be charged with old Cauſes: " Wherein, he ſaid, he thought he was taught to make amends. But yet " his Grace, as he added, wel knew an old true Sentence, *Qui cedit ingenio,* " *rarus eſt. Labimur enim omnes:* And that, becauſe *Cartwright* now conſtant- " ly affirmed to him, that he had given no Cauſe of late Years to be charged " with any diſorder in his Preaching or Readings; he was of Opinion, that " it were not good in Charity, nor to Edification, to have ſo far ſtrained " upon an old Charge. That his Grace muſt not think, that he was car- " ried away with any particular Reſpect for this Man; or to any, to comfort " them in walking diſorderly. But yet he prayed his Grace to bear with " his Conceit, *viz.* That he ſaw not that Diligence or Care taken to win theſe " kind of Men that were preciſe, either by Learning or Courteſy: Which, " as he imagined, might reclaim them." This was dated from his Houſe at *Weſtminſter* the 14th of *October*, 1590. Subſcribed, *Your Graces at Commandment*, WILL. BURGHLEIGH. What the Archbiſhops Anſwer was, I do not find: But I find he was not preſent at *Cartwrights* Commitment to the *Fleet.*

The Iſſue with *Cartwright* before the Commiſſioners.

Cartwright was twice before the Commiſſion in the Month of *October.* And the Compaſſionate Lord Treaſurer, upon the further Solicitation made to him by the ſame, directed another Letter to the Archbiſhop in his behalf. But a ſhort account of the Proceedings with *Cartwright* at this time, as he himſelf wrot it to the ſaid Lord, *November* 4. (which as it ſeemed, he de-

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fired to know) was, That being offered in general an indefinite Oath, to Answer to whatsoever should be demanded of him, touching Articles to be objected against him, he returned, That he esteemed it contrary both to the Laws of God, and of the Land, to require such an Oath, especially of a Minister. In the end, they reading unto him the Heads and Generals, as they called them, of his Articles, which were many in number, he answered, that albeit he held not himself bound by any Law in this Cause, to take an Oath, yet because he perceived, that some of the Things objected were truly criminal, from Suspicion whereof he would be willing to free his Ministry, and therein to deliver himself from the Suspition and Jealousy of the Magistrates, (her Majesty especially ;) as namely, that he had given over his Ministry, and taken another ; that he had ordained Ministers, held Conventicles, and called Synods ; he would be content, if no other Proof would suffice, to take an Oath for clearing himself in them, and other like unto them, if any were : So that he might have the Articles before, with Deliberation and Counsil to give up his Answers, whereunto he would be Sworn. And whereas they objected to him the making of Libels ; he said, That altho he esteemed (*Martin* set a part) some dutifully and learnedly written, (which they or some of them might judge Libels) yet because he had professed unto the Lord Treasurer (to whom he gave this account of himself) that he dealt not in them, lest it might be suspected, that he had laid down any Untruths in a Letter to a Person of such Authority and Honour ; he refused not to Answer even to that also. Which otherwise he would never, he said, be drawn upon Oath to Answer ; lest by his Answer upon Oath in this Case others might be prejudiced ; who would refuse to Answer upon theirs : And that if there was any Article that he refused to Answer upon Oath, he offered to give Reasons thereof. Which if it would not satisfy them, he would submit himself to the Punishment they should award. And this, he said, was the Sum of what had passed in both their Meetings. And the Cause thus by him laid open to the Eyes of that Lord, he solicited his Compassion ; and that not of him alone but of the poor People of *Warwick*, utterly, he said, destitute of any tolerable Ministry ; to the great Grief of many good Men, and the Triumph of Papists, and such as made a scorn of Religion. And so he recommended the Cause to his Honour. This was his Relation of this Matter in his Letter dated from the *Fleet*, *November* 4. 1590.

Continues still in the *Fleet*.

This Behaviour of *Cartwright* did not at al satisfy the Commissioners : So that he stil continued in the *Fleet* Prison ; and the next Year too ; when some Liberty was granted, by the Archbishops Favour, to him, and divers other *Puritan* Ministers, detained in other Prisons ; to have their Liberties on the Lords Day, and one Day besides in the Week, to go upon their necessary Occasions ; returning to their several Prisons every Night. For which they gave their Bond, as we shal hear more of under the Year 1591.

Cartwrights Plea for himself.

But it is but fair, and may not be amiss, to shew what *Cartwright* could say for himself, both upon the Queens Displeasure taken against him, and for his being called up before the Queens Commissioners. It was but four Days before his first Appearance before them, *viz. October* the 4th, that he writ to the Lord Treasurer, "How extremly troubled he was, that the Queen should "be offended with him : And that he had printed no Books to give Offence "to her Majesty, or the State, for thirteen Years past. That he was one that "disliked of *Martin Marprelates* Book. That he was able to make Proof, he "had continually declared against those Books, and was sorry for such disor-"derly Procedings. And that for his Ministry, which he had exercised now "five Years since his coming out of the *Low-Countries*, he had sparingly spoken "of any Matters in Controversy between him and his Brethren ; tho some "Men had made whole Sermons, invective against him, even in the Place of "his Abode." The whole Letter, whereof these be some of the Contents, may be found in the *Appendix*.

Numb I.

A Treatise against the Oath *ex Officio* by *Morice*.

In *Cartwrights* Refusal to take the Oath *ex Officio*, he had (no Question) the Advice of others : Who instructed him, that such an Oath was contrary to the Laws of the Land, and an Inquisition Tyrannical. Which served wel for

for *Cartwright* and his Fellows, to keep their Doings ſecret in their Synods and Aſſemblies; and that what Conſultations were held there among themſelves againſt the Church, and the eſtabliſhed Laws of it, might be the more undiſcovered. Amongſt theſe Counſillors of the *Puritans* in theſe Times was *James Morice*, Atturney of the Court of Wards. Who had writ a Diſcourſe againſt this Oath: And ſent it to the Lord Treaſurer: Withal, as the Cauſe of his writing, telling him, "That perceiving ſome Abuſes in the Courts Eccleſiaſtical, by reaſon of the daily Practice of Inquiſition in Cauſes Criminal *ex Officio mero*, that is, upon ſecret Suggeſtions or Inſinuations, without legal Accuſation, by putting the Party to take an Oath to Anſwer, before he knoweth whereunto, and by the unjuſt Impriſonment of her Majeſties People, for the Refuſal of ſuch Oath: Therefore he thought it his Duty, by a brief Treatiſe, to ſhew the Iniquity of theſe Procedings; as repugnant to the Law of God, and Injurious to the Policy of this Realm." *ANNO* 1590.

This Treatiſe, I ſay, after he had finiſhed it, he delivered to the Lord Treaſurer; that he might confirm him in the ſame Opinion (no Queſtion) that by his diſcountenancing that Oath, the *Puritans* might eſcape the better. Soon after Dr. *Coſin*, a learned Civilian, and a chief Officer of the Archbiſhop, got a ſight of it, the Copy being ſent, as it ſeems, to the Archbiſhop from the Treaſurer. And in the beginning of laſt Parlament, *Coſin* publiſhed a large Apology for the Eccleſiaſtical Procedings. And therein took upon him to confute that Treatiſe. But *Morice* again framed his Defence in Writing againſt *Coſins* Anſwer. Wherein he ſaw, as he ſaid, he perverted the ſaid Treatiſe, and abuſed the Author. And in that *Defence* he mentioned his former Book; and more fully ſhewed the Injuſtice of adminiſtring that Oath. But he retained his *Defence* in Private, leſt any Offence might be taken thereby.

Dr. *Coſins* anſwers it.

Morice defendeth his Book againſt *Coſin*.

Afterwards the Archbiſhop of *Canterbury*, underſtanding he had made an Anſwer to Dr. *Coſins* Book, ſent unto him earneſtly deſiring a Copy thereof. Which however loth *Morice* was to do, yet yielded unto his Deſire upon theſe Cautions; that he might no way receive Hurt, or Hindrance thereby, and that the Archbiſhop would take in good part whatſoever he found in it. For that his only intent therein was, to have the Truth in thoſe judicial Queſtions, to be known unto his Grace; whom he took to be a lover of Juſtice; and one in whom it lay to reform theſe Abuſes: Adding moreover, that his Oath and Allegiance to her Majeſty, his Duty to the Realm, and his Regard to his own Honeſty, touched by Dr. *Coſin*, enforced this his *Defence*. His Grace with great Thanks and many faithful Proteſtations to perform thoſe Conditions, received his Book. Almoſt a Year after coming to *Lambeth*, the Archbiſhop told him he had peruſed his Book, and liked wel thereof in many Points (meaning, as it ſeems, in reſpect of ſome Abuſes in Spiritual Courts.) Yet adding, that he thought Mr. *Morice* erred in one; that was, in the Matter of proceding *ex Officio*: comparing it but to the Courſe uſed in the Court of *Star Chamber*. But *Morice* in few Words ſhewed the Archbiſhop the Difference: and deſired him, if he were not wel ſatisfied therein with the Reaſons of his Book, to refer the Matter to the Determination of the Learned Judges of the Realm. Which his Grace liked not, but wiſhed a Conference therein between Dr. *Coſins* and him. And ſo with many kind Words, and very good Uſage he departed. Al this Relation I take from *Morices* own Letter to the Lord Treaſurer.

The Archbiſhop diſcourſeth with *Morice* about it.

But this ended not ſo. For the ſaid Lord required an Account of *Morice*, concerning this his Writing; for that ſome had taken Offence thereat. To which he in Vindication of himſelf ſaid, that he hoped he deſerved no Blame, except it were his Fault to defend in Covert, and in private Maner, her Majeſties Right, and the Juſtice of our Country: Whereas *Coſin* dared, and that publickly, and in printed Books maintained an unjuſt Inquiſition. And thereby impugned the Laws and Policy of *England*. Adding, in ſome Diſcontent, theſe Words; "He may at his Pleſure write of her Majeſties Courts "and Conſiſtories, Civil and Eccleſiaſtical, moſt erroneouſly, and yet with"out Check or Controwlement: but I, poor Man, ſuch is my ill Hap, may

Morice remanded.

ANNO 1590.

" not; no, in ſuch private and privy maner, maintain the right Cauſe of " Juſtice, without ſome Blot or Blemiſh; and that after many Years." And ſo he referred himſelf to Almighty God, and his Lotdſhips wiſe and honourable Conſideration.

Blorices Tract in the *Cotton* Library. *Cleopatra*. F. 1

This Gentleman, being in thoſe Times a Man learned in the Laws, and often a Member of Parlament, and profeſſed Favourer of the *Puritan* Faction; his aboveſaid Treatiſe perhaps might be enquired after. Which if I be not much miſtaken is ſtil remaining among the MSS. in the *Cotton* Library. There is a Treatiſe to that purpoſe there; writ in the 32d of the Queen, (that is, part of the laſt Year 1589 and of 1590) which undertook to ſhew, that the Clergy cannot compel to take an Oath. And afterwards it proceded to diſpute againſt the Oath *ex Officio*. The Tract is intitled, " *A* " *Collection, ſhewing, what Juriſdiction the Clergy had heretofore lawfully uſed, and* " *may lawfully uſe, in the Realm of* England. Wherein is manifeſtly proved, " That the Prelates, or Eccleſiaſtical Judges, never had any Authority to " compel any Subject of the Land to an Oath, unles it were in Cauſes Teſta- " mentary or Matrimonial, or thereunto appertaining: With a Confuta- " tion of ſuch frivolous, and unlearned Surmiſes, as have been made for the " Maintenance of the Clergies unlawful Proceding in theſe Days to the " contrary. Whereby they have ſundry ways incurred the Penalty of " the Statutes of *Proviſion* and *Præmunire*." It is written ſhrewdly; and runs much againſt the Biſhops Juriſdictions. The Author in the Proces of his Book, (where he came to diſpute againſt the Oath *ex Officio*) beginneth thus: " If any indifferent Conference under equal and learned Judges might be " obtained, theſe Concluſions following ſhal be maintained with better Di- " vinity, Law and Learning than is, or can be ſhewed on the other ſide; " [very aſſumingly ſpoken] notwithſtanding al the great Boaſts, tho more " confidently than skilfully, have been made to the contrary. Theſe Con- " cluſions follow:

Concluſions againſt the Oath *ex Officio*.

I. The Proceding *ex Officio*, and urging of the Oath is againſt the Word of God, and the Law of Nature.

II. That it was never liked, nor allowed by any general or particular Council; any Canon of the Church, or any antient Fathers, by the ſpace of One thouſand Years after Chriſt.

III. The ſame maner of Proceding, being firſt brought in uſe, in the Time of the ten firſt Perſecutions of the Primitive Church, ſeemed ſo unjuſt, that it was countermanded by ſome of the ſaid *Pagan*, perſecuting Emperors.

IV. It was againſt the Popes Law contained in the *Decretals*. Which brought ſuch an Inquiſition in, in Caſe of Hereſie only: *Et ubi periculum eſt Accuſatori:* and not otherwiſe.

V. It is againſt the Laws, Liberties and Cuſtoms of the Realm. And the Writ cited out of the *Regiſter* and *Fitz-Herbert*, is a good, authentical, and lawful Writ.

VI. It is againſt her Majeſties Prerogative, for them to uſe ſuch a Juriſdiction, without any Warrant at al. Several other Concluſions there are, which for Brevity ſake I omit.

Another Tract againſt the Oath. *Cleopatra* F. 1. p. 50.

In the ſame Volume of the *Cotton* Library is another Diſcourſe to the ſame Intent, being *A brief Treatiſe of Oaths, exacted by Ordinaries and Eccleſiaſtical Judges: To anſwer generally to al ſuch Articles, or Interrogatories, as it pleaſeth them to propound; and of their forced and conſtrained Oaths* ex Officio. *Wherein is proved, that the ſame are unlawful.*

Another Tract on the ſame ſubject.

There is yet another Treatiſe in the ſame Volume, concerning Oaths in Eccleſiaſtical Courts. Which is in favour of them. And yet, another Diſcourſe with the ſame Title of Oaths in Eccleſiaſtical Courts. In which are the Judgments ſet down of nine of the learnedeſt *Civilians*, moſt of them Judges in the Civil and Eccleſiaſtical Courts: Signed by themſelves, *viz. Aubrey, Byng, Coſin, Forth, Lewyn, Lloyd, Dun, Stanhope* and *Styward*. After they had

had laid down their Reaſons, this was the Concluſion, "Theſe are un- "doubted Grounds in the Law Eccleſiaſtical: According to which the "Proceedings in al the Eccleſiaſtical Courts in this Realm have been uſed "time out of mind. And if any Judge Eccleſiaſtical have proceded other- "wiſe, ſuch Procedings have always been reformed by Appellations." Theſe learned Mens Judgements ſeem to have been asked, and procured by the Archbiſhop: For the juſtifying of his Procedings, and the better fixing the Methods uſed in the Eccleſiaſtical Courts. This I have thought worthy preſerving among my Records. *ANNO* 1590. *Numb.* II.

Beſides *Cartwright*, others there were of his Fraternity, with whom this Year the Archbiſhop, in the Eccleſiaſtical Commiſſion, had to do. And in whoſe behalf the Lord Treaſurer and ſome others of the Court, interceded to have Favour ſhewed them: Eſpecially, ſuch as ſeemed to that good Lord to be more modeſt than the reſt. Of this number he reckoned one *Hubbock* to be; for whom he ſent a favourable Letter to the Archbiſhop. But the Archbiſhop told him, That the Lord Treaſurer miſtook the Matter; and that he would inform him: Adding, that he would ſend for him to *Lambeth* after ſome Days, when there would be more Commiſſioners. And then they would determine upon his Matter. This Man then was brought up before that Commiſſion, for preaching a ſeditious Sermon in or near *Oxford:* Wherein a Reflection was made againſt a certain great Man. It is not ſaid what the particular Paſſage in his Sermon was: But that the Commiſſioners held it Undutiful and Seditious. And the Matter they ſtood upon with him was, to urge him to enter into Bonds, that he would forbear to preach; and that he would not come within ten Miles of *Oxford.* Whereunto *Hubbock* ſaid, That he could not with a ſafe Conſcience enter into any ſuch Bonds; nor to do any Act, whereby he ſhould willingly exclude himſelf from the ſervice of his Miniſtry. Nevertheles, that if he ſhould be put to Silence (altho he would not deny Authority) yet he had rather, if it were his own Choiſe, be committed to Priſon, than of his own Wil to be Silent from Preaching: Unles he might be informed and taught, that he had committed any Fault, by preaching falſe Doctrin; or by publiſhing any ſuch Offence, as he might be juſtly condemned thereof. Thus he reported his Caſe to Mr. Treaſurer *Knollys*, to whom he made his Addreſs. The Archbiſhop alſo required of him to Subſcribe, telling him, that it was juſtifiable. And that if he would do, as it was then offered to him, he might be diſmiſſed, and come to an end of his troubles. *Hubbock* a Puritan Miniſter, before the Archbiſhop in Commiſſion;

The ſaid Mr. Treaſurer, upon this Addreſs, and the Account this Man had given of himſelf, ſent him to the Lord Treaſurer with his Letter, ſignifying, That he could not but recommend him to his good Conſideration; that knew how to judge and deal far better in theſe Matters than he himſelf. This Letter was writ from *Greenwich* where the Court now was, *March* the 29th. 1590. was brought thence by *Hubbock* to the ſaid Lord. But notwithſtanding a Decree went forth againſt him, This much diſpleaſed Mr. Treaſurer.

In the mean time the Archbiſhop had acquainted the Lord Treaſurer with this whole Matter in a Letter ſent him, together with the Decree of the High Commiſſioners. Both which the ſaid Lord ſent by his Secretary Mr. *Maynard*, to Mr. Treaſurer for his Satisfaction, in Anſwer to his Letter. But two Days after, this Zelous Gentleman, taking ſtil the part of the Miniſter, wrot back again, "That he obſerved, there was none Offence mentioned, "that Mr. *Hubbock* had committed, but only, that he ſaid, That a great "Nobleman [by which it ſeems the Archbiſhop was meant] kneeled down "to her Majeſty, for ſtaying and hindring her Intent to reform Religion, "[that is, according to the new projected Reformation.] Whereupon Col- "lections were made, he ſaid, to aggravate the Fault. And this Miniſter "told him, that he had ſaid nothing thereof more than he heard himſelf "the Biſhop of *Wincheſter* report: And that the ſcope of his Sermon was, "only to provoke a learned Miniſtry." Mr. Treaſurer *Knollys* added (reflecting upon the Archbiſhop) "That his Lordſhip knew, how violently "the For ſome Expreſſions and Reflections in a Sermon. Which *Knollys* excuſes.

ANNO 1590.

" the Archbiſhop had often been againſt the Requeſt of the Parlament in " that behalf. And alſo, that his Lordſhip knew, how greatly, yea, and " tyrannouſly, the Archbiſhop had urged Subſcription to his own Articles " without Law [as he churliſhly and angrily wrote] That his Lordſhip " did alſo know, how plainly the ſaid Archbiſhop (in his Book intitled, *Dr.* " Whitgift *againſt* Cartwright) had claimed, in the Right of al Biſhops, a " *Superiority* belonging to them, over al the inferior Clergy, from Gods own " Ordinance; to the Popiſh Injury of her Majeſties Supreme Government. " Now it was no ſufficient Recompence, as he added, for the Archbiſhop " to ſay barely, that he did not claim at this preſent a Superiority over " the inferior Clergy from Gods own Ordinance; unles he would alſo re- " tract the Claim of Superiority from Gods own Ordinance; as he had ſet " it down in his ſaid printed Book. And that without the which Retracta- " tion, her Majeſties Supreme Government could neither be ſalved, nor pre- " ſerved, as he thought."

Accuſes the Archbiſho p and Biſhops. for their claiming Superiority.

Thus did this zelous Gentleman ſlip away from excuſing his Client, and fel foul upon the Archbiſhop and thoſe of his Order. Concerning this plauſible Objection againſt Biſhops, which Mr. Treaſurer made a great Noiſe of, on pretence of the Queens Safty, and the Preſervation of her Supremacy, (as tho it were dangerouſly encroached on) ſome further Relation wil fal in, afterwards.

Kendal was another of theſe Miniſters, for whom the Lord Treaſurer the next Month, *viz.* in *April*, interceded with the Archbiſhop, (who had inhibited him from Preaching) that he might be reſtored to his Preaching, being, as he urged to the Archbiſhop, learned and peaceable. He had been lately Reader in ſome Place about *Oxford*. That Lords Recommendation of him to the Archbiſhops Favour proceded from hence; That he did not only hear this Man wel reported of for his honeſt Life and Converſation; but alſo, that he had ſeen himſelf a Treatiſe of his making; containing certain Readings of his own upon the Prophet *Jonah*: wherein he had ſhewn both good Learning and great Modeſty. And that therefore he could not deny to move his Grace for his Reſtitution to his Reading again. And much the rather a great deal, as he added, for that he was likewiſe informed, that albeit he was not yet perſuaded in his Conſcience touching ſome Ceremonies and the Subſcription; yet he neither had, nor would in any of his Sermons, diſcourſe upon, or touch, the Government of the Church, or any Matters in Queſtion about Ceremonies: But only apply himſelf to Edification in Eſſential Points of Doctrin, and Reformation of the Corruption of this Time in Maners.

Kendal, another *Puritan*, ſilenced by the Biſhop.

And then, upon theſe Conditions promiſed, did the good Lord Treaſurer ſolicit the Archbiſhop, " That upon the Hope thereof, and the Want that " the Church had of good Labourers, to weed out this Cockle and Darnel, " he hartily prayed him to remit *Kendal* to his former Function of Preach- " ing, until he ſhould, in his Sermons or otherwiſe, do or utter any Matter, " tending to the Diſturbance, or defacing the quiet and eſtabliſhed Govern- " ment now in the Church." And ſo he bad his Grace very hartily farewel. From the Court, the 21ſt of *April*, 1590. I do not find what Succeſs this Letter had with the Archbiſhop. But the Treaſurer, as he always left Churchmen and their Affairs to the Judgment of the Archbiſhop, ſo he would not intercede for any of that ſort, but the modeſt, peaceable, and wel diſpoſed among them; who by their preaching the Goſpel ſincerely, might in thoſe Times, when Preachers were wanting, be ſerviceable, by their Inſtructions of the People in the Principles of true Religion.

Buccock another in danger. The Archbiſhops Favour towards him.

Let me mention one Clergyman more with whom the Archbiſhop had ſome Concern, in the ſame Month of *April*; wherein his Charity and good Nature appeared. Who committing an Offence, proceding from Raſhnes, had like to have drawn great Inconveniences, if not utter Ruin, upon himſelf. His Name was *Buccock*, or *Buccote*: This Man being a Fellow of *Corpus Chriſti* College, *Oxon*, (of which Houſe *Cole* was then Head) had in a Sermon uſed ſome fond Speeches, concerning the Biſhop of *Lincoln*, their Viſitor; very undiſcreetly uttered: but what they were it doth not appear.

But

But the Crime was eſteemed ſo great, and the ſaid Head ſo offended, that the other was like to be expelled the College. Which Puniſhment might have taken him off from his Studies, and perhaps have put him to ſome deſperate Shifts; as the expoſing him to the Temptations of going over Sea, to ſome of the Seminaries, as many now a days did. But Application was made for him to the Lord Treaſurer, the great Patron of diſtreſſed Scholars: And himſelf addreſſed to our Archbiſhop. He acknowledged his Error: nor had he uttered any erroneous Doctrin, or otherwiſe been Offenſive to the Orders of the Church. And in ſhort had ſo ſatisfied the Archbiſhop, that he diſmiſſed him with Favour. And left the ſaid Lord, to write to Dr. *Cole* in his behalf. Which that Lord readily did. And in his Letters, he ſignified to the ſaid Head, that this Perſon had before him offered al Conformity required of him, as a Fellow of the Houſe: And that he had Conference with him, and in his ſmal Underſtanding (as that Lord modeſtly expreſſed himſelf) he thought him very wel Learned. Which moved him, he ſaid, to be the more earneſt for him. And ſo entreated the ſaid Head to ſhew him what Favour he might; remembring, as he added, *In multis labimur omnes.* ANNO 1590.

CHAP. III.

Udal *and* Penry, *two* Puritans, *condemned to dy, for Seditious Books by them written.* Demonſtration *of* Diſciplin. *Remonſtrance to the* Demonſtration *in anſwer thereunto. Danger of* Puritaniſm. Penries *Books. An Humble* Motion. *Dr.* Bancrofts *Sermon; Anſwered. An Argument againſt Biſhops Superiority, as dangerous to the Queens Safty. Managed by Mr Treaſurer* Knollys: *Communicated to the Archbiſhop. A Courtier publiſheth a* Book *in favour of the Biſhops.* Knollys *is checked by the Queen for meddling againſt the eſtabliſhed Government of the Church by Biſhops.*

TWO other of this Faction had harder Fate: Namely, *Penry* and *Udal*; both of them being condemned to dy for Books by them written, not onely moſt inſolently treating Biſhops and their Government, but tending manifeſtly to Sedition and Rebellion.

Udal indicted for his Book. His Expreſſions therin.

Udal (who was a Miniſter in *Kingſton* upon *Thames*) for his Book, (called *The Demonſtration of Diſciplin; which Chriſt hath preſcribed in his Word, for the Government of the Church in al Times, and Places, until the Worlds End*) was indicted and arraigned at the Aſſizes held at *Croyden, July* 23. 32 *Eliz.* For defaming the Queens Government. The Preface was writ, *To the ſuppoſed Governors of the Church of* England, *Archbiſhops, Lord Biſhops, Archdeacons, and the reſt of the Order.* In which Book are theſe Words (which were inſerted in the Indictment.) "Who can without bluſhing deny you to be the Cauſe of "al Ungodlines: Seeing your Government is that, which giveth leave to a "Man to be any thing, ſaving a ſound Chriſtian. For certainly it is more "free in theſe Days, to be a *Papiſt*, *Anabaptiſt*, of the *Family of Love*, yea, any "moſt wicked one whatſoever, than that which we ſhould be. And I could "live theſe twenty Years any ſuch in *England* (yea, in a Biſhops Houſe it may "be) and never be moleſted for it. So true is that which you are charged "with in a Dialogue lately come forth againſt you, and ſince burned by "you, That you care for nothing but the Maintenance of your Dignities, "be it to the Damnation of your own Souls, and infinite Millions mo. And then

ANNO 1590. then he applied ſome Advice to the Biſhops, in theſe Words, " That they " ſhould enter now at laſt into the ſerious Conſideration of theſe Things. " That they ſhould remember, that one Day they muſt be preſented before " the Tribunal Seat of *Jeſus Chriſt*, to be arraigned for al the Souls that had " gon to Hel (ſeeing they would needs be the Rulers of the Church) ſince " the Goſpel firſt appeared in this Land. And that they ſhould not be ex- " cuſed then with this, that the Queen and Council wil have it ſo; nor " with that, Our State cannot bear it. For that it ſhould be ſaid unto them, " why do you not inform them better of my Will? —— Why did you " not tel them, that al States muſt be ruled by my Word, and not my " Word by them and their Policies?" And as for our Archbiſhops Book in *Defence* of the Church againſt theſe new Models of Diſciplin, this Man charged it to be a moſt unlearned Piece: Saying, " That of the Adverſaries " of the Cauſe, there were two ſorts, *viz.* they that knew it, and they that " were ignorant of it. Of the former, (whereof Dr. *Whitgift* was chief) they " were contented to deal in ſo roving a Courſe, as might rather ariſe unto " a great Volume, than ſoundly to ſay any thing againſt the Cauſe. And " that he and Dr. *Bridge*, with others of their Judgment, none in theſe lat- " ter Days had written more unlearnedly than they, of any Argument of " Divinity whatſoever."

Epiſt. to the Reader.

Condemned for Felony; but pardoned.

This Man after his Arraignment and Tryal, was condemned 33 *Eliz:* to be executed for Felony: But he dyed afterwards his Natural Death in the *Marſhalſea*, *Anno* 1593. to prevent a more ſhameful Death, as *Fuller* ſuggeſts. Nay, ſay I, he had his Pardon; and that chiefly procured by the Archbiſhop himſelf. Who ſhowed therein his great Chriſtian Mildneſs even towards his worſt, and moſt implacable Enemies: And that he owed no il wil to any, but ſtudied only the Preſervation of the Church, as it was ſettled in the firſt happy Reformation of it. He was ſpared from Execution for ſome time by the Queens Clemency, and the Lord Treaſurers Solicitation. And now in *February*, the Aſſizes coming on, he feared a Warrant might be made for his Execution. Whereupon he petitioned the ſaid Lord Treaſurer, *February* 2. from the *White Lyon* Priſon in *Southwark*, as followeth.

Udals Petition to the Lord Treaſurer.

Right Honourable, my ſingular good Lord,

" BEING perſuaded of your Honourable Care for the Advancement of " Religion, Wiſdom in managing the Affairs of the Land, and Equity " to al her Highnes Subjects; I will be brief: Which I humbly pray may " not make my Suit the les regarded. Her Excellent Majeſty hath vouch- " ſafed of her Gracious Clemency hitherto, to forbid the taking away of my " Life. Which at theſe next Aſſizes beginning the 18th of *February*, is threat- " ned by ſome in Authority, to be brought into more danger, than hereto- " fore. Wherefore I humbly pray your Honour to prevent that Purpoſe, " (as you have once don heretofore) and to be an Honourable Means to her " Highnes, that I may be releaſed: Either that I may return to the Labour " of my Calling, as in time paſt; or that I may live a private Life, to pro- " vide for my poor Wife and Children: Or at leaſt, that with her Majeſties " Favour, I may go beyond the Seas. The worſt of which Conditions would " be more joyful unto me, (eſpecially, that now *Papiſts* are ſet at Liberty; " and the Priſons filled with Gods Servants, her Highnes moſt faithful Sub- " jects) than this miſerable State wherein I ſtand: Being irkſome to my ſelf, " grievous to my poor Friends, chargeable unto many, and profitable unto " none. So ſhal I yet be more bound (which I vow to do, howſoever it go " with me) to pray hartily unto God for your Honours proſperous State " long to endure, to the Glory of God, the Comfort of his Church, the " Honour of her Highnes, the Encreaſe of Quiet in the Land, and your own " everlaſting Comfort.

Your Honours poor Orator to Command
in the Lord Jeſus Chriſt,
Jo. Udal, Priſoner.

This

This Petition was ſeconded effectually by the Archbiſhops interceding with the Queen for his Life: Which was granted, as the Writer of this Archbiſhops Life tells us; but yet he remained a Priſoner in *Southwark:* and dyed there about the Year 1593. *ANNO* 1590.

His Life obtained by the Archbiſhops Interceſſion.

I muſt add, there was ſoon an Anſwer ſet forth to this *Demonſtration* of *Vdals*, intitled, *A Remonſtrance to the Demonſtration:* Which came out this Year 1590. In the Preface whereof the Author ſhews the ill Conſequences of *Puritaniſm* grown to this Height; and likewiſe the Bleſſing of God to this Church in the Archbiſhop. Of whom, in the midſt of thoſe Heaps of Reproaches caſt upon him by the Faction, this better and truer Character was given there. "Touching that moſt Reverend Prelate, you and your Com-
"plices may, in this licentious and outragious World, ſpeak Pleſurably,
"never yet good Man ſpeak but Honour of him. Whom her Majeſty hath
"graciouſly vouchſafed under her to exerciſe Chriſtian Juriſdiction and Au-
"thority. Whoſe Primacy is Humility. Who is for his Vertue, no leſs
"honourable than loved. Whoſe Learning angreth you. Unto whom if
"yee wil make Anſwer, you muſt ſtudy for more Learning. I am verily
"perſuaded, that as God in al Ages raiſed excellent Men, Inſtruments of
"his Glory, to confute and baniſh out of the Church Hereſy; as *Athanaſius*
"againſt the *Arians*, *Auguſtin* againſt the *Donatiſts*; *Auguſtin* and *Hierom* a-
"gainſt the *Pelagians*; and in our later Time, Biſhop *Jewel* againſt the falſe
"*Catholics* and *Semipelagians:* So God hath ſtirred up this Learned Man againſt
"the falſe Brethren, and *Aerians* of our Time. To hammer and beat
"down the Schiſm and ſingularity of *Puritans*. And therefore, as he con-
"cluded, I do humbly thank God, that it hath pleaſed his Glorious Majeſty
"in Heaven, and her Excellent Majeſty here on Earth, to reſerve him to
"theſe Times."

The *Demonſtration* anſwered by a *Remonſtrance*.

The Archbiſhops Character there deſcribed.

And as for the dangerous Conſequences attending *Puritaniſm*, if it took Place, thus the ſame grave Author, in his ſaid Preface, writes: "I ſpeak
"it in the Fear of God, had not her Majeſties Principal Spirit of Wiſdom,
"illuminated with Gods Truth; together with the Heroical prudent Spirits
"of certain Honorable Perſonages, and Induſtrious Learned Men, affecting
"a provident Care of the Poſterity of the Church, patronized this Church
"Diſciplin, your private Spirits of new-fangled Diſciplin happly had more
"prevailed againſt theſe godly and religious Procedings in the Church;
"nay, to the utter removing of the Goſpel, by ſuch Confuſion and *Anarchy*.
"Imagine (ſaith he) that you ſee the External Face of that Church; where
"you might ſee ſo many Thouſand Super-Intendants; ſo many Elderſhips
"advanced, in or about the Church; to make Orders, and to cenſure at
"Pleſure: Where the People give Voices; the Laity lay on Hands; the
"Majeſty of the Prince excluded from al ſway in the *Presbytery:* Al Anti-
"quity forlorn: Al Councils utterly repelled; Doctrin divided from Ex-
"hortation: Laymen Deacons of the Church; Pariſh Biſhops; Parrot-
"Preachers: The Univerſities diſgraced, [degraded] of the Privilege of
"granting Degrees: Cathedral Churches by greedy Wolves ſpoiled: Al
"Courts of Juſtice overthrown, or impaired by the Conſiſtorial Court of
"Elders; And, as it were, al the Trees of the Garden of *Eden*, plucked up,
"to implant the fair, goodly *Elders*, or Elder-tree."

Danger of *Puritaniſm* ſhewn.

This *Vdal* had a Son, named *Ephraim Vdal*, Rector of St. *Auguſtins* by St. *Pauls*, a Man of a quite different Mind to his Father. He was for Epiſcopacy, and held the Revenues of the Church Sacred: Both which in the Long Parlament Time, were ſtruck at by ſuch as were of his Fathers Principles. For the the preventing of which this *Ephraim* wrote an honeſt Book, *An.* 1641. called *Noli me tangere:* Therein charging the Parlament with Sacrilege; for their Endeavours (which they brought to paſs) of aboliſhing the Government of the Church by Biſhops, and of taking away the Lands of Deans and Chapters: "Saying, That they had thereby brought a National Sin upon the Land. And
"that it was an unclean Spirit breathed theſe Things into their Minds. That
"al their goodly Pretences were Hypocritical, and but the Mask of vile
"Iniquity, and holy Theft: And that it was a thing ſenſeleſs, that Lay-
"men ſhould have Tithes which were *Jure Divino* belonging to the Clergy

Ephraim Vdal, Rector of S. *Auguſtins*, *London*.

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" for their Subſiſtance in the Miniſtry: And that to alien the Lands belong-
" ing to Cathedral Churches, to maintain preaching Miniſters, as was in-
" tended, was to pervert the Wil of the Dead that gave them." But for this Book, and no other Immorality attributed to him, he was ſequeſtred of his Living. As *White* relates in his firſt Century of Scandalous and Malignant Prieſts, printed *Anno* 1643.

Penry, a main Author of *Marprelate*;

John Penry (born in the Mountains of *Wales*) had the chief Hand in compoſing *Martin Marprelate*, that abuſive, ſlanderous, lying Book. For the taking up of the Authors and Printers thereof, a Proclamation was ſet forth ſoon after it came Abroad; yet he ſeemed not to have been taken til ſome Years after. That and ſome other of his Books were ſo intolerable, that there was no ſparing of him: And became ſo obnoxious to the Laws and the Queens Diſpleſure, that he was arraigned and condemned for Felony at the *Kings-Bench* Bar at *Weſtminſter*, as we ſhal hereafter hear. This hot *Welch* Man would not ly ſtil; but even while narrow ſearch was made for him,

And other Books of Slander and Sedition.

I meet with one or two Books more of his Writing, coming forth this Year 1590. (but no Place where, nor by whom printed, is mentioned) ful of the rudeſt Language; condemning moſt rigorouſly the preſent Government in the State, but eſpecially in the Church. One of them was a Treatiſe in *Quarto*, *Wherein is manifeſtly proved, that Reformation, and thoſe that ſincerely Favour the ſame, are unjuſtly charged to be Enemies unto her Majeſty and the State. Written both for the clearing of thoſe, that ſtand in that Cauſe, and the ſtopping of the ſlanderous Mouths of al the Enemies thereof.* The Epiſtle wil ſhew abundantly the Strain of the Book. It was written, *To al thoſe that ſincerely love the Lord Jeſus, and ſeek the flouriſhing Eſtate of his Kingdom.* Therein are theſe Words:

One printed *Anno* 1588. A Taſt thereof.

" The Lord by the Mouths of his Servants, and by his forenamed Bleſ-
" ſings, hath theſe 31 Years beſought, and earneſtly entreated, yea, woed,
" as it were, al Eſtates among us, to look unto their own Souls, to Day
" while it is called to Day, and to lay a certain Hold upon him, while he
" may be found, by a Thorow receiving of his Goſpel, together with the
" Miniſters thereof; and by ſhewing kindnes unto his deſolate Houſe. But
" what hath *England* anſwered? Surely, with an impudent Forehead ſhe
" hath ſaid, I wil not come near the Holy one: And as for the building of
" his Houſe, I wil not ſo much as lift up a Finger towards that Work.
" Nay, I wil continue the Deſolations thereof. And if any ſpeak a Word in
" the behalf of this Houſe [ſecretly, but plainly enough, reflecting al along
" upon the Queen] or bewaileth the Miſery of it; I wil account him an
" Enemy to my State. As for the Goſpel and the Miniſtry of it, I have
" already received al the Goſpels and al the Miniſtries, that I mean to re-
" ceive. I have received a Reading Goſpel, and a Reading Miniſtry; a
" pompous Goſpel, and a pompous Miniſtry; a Goſpel and Miniſtry that
" ſtrengthneth the Hands of the Wicked in his Iniquity: A Goſpel and a
" Miniſtry that will ſtoup unto me; and be at my Beck, either to ſpeak,
" or to be mute, when I ſhal think good. Briefly, I have received a Goſpel
" and a Miniſtry, that wil never trouble my Conſcience with a Sight of
" my Sins. Which is al the Goſpels and al the Miniſtries, which I mean to
" receive. And I wil make a ſure hand, that the Lords Houſe, if I can
" chooſe, ſhal be no otherwiſe edified, than by the Hands of ſuch Men, as
" bring unto me the foreſaid Goſpel and the foreſaid Miniſtry, *&c.*"

This Charge againſt the Miniſtry.

Afterwards, he ſpeaks thus of our *ſuppoſed Miniſtry*, as he ſtiled them, [that is, the Biſhops and the reſt of the Clergy] " Wil you come unto them,
" and ſee what they are? Alas! you can behold here no other Sight, but a
" multitude of deſperate and forlorn Atheiſts, that have put the Evil Day
" far from them, and endeavoured to perſwade their own Hearts, that Gods
" Holy Miniſtry, and the ſaving Health of Mens Souls, are Matters not
" to be regarded. You ſhal find among this Crew nothing elſe but a Troup
" of bloody Soul-murtherers, Sacrilegious Church-robbers, and ſuch as have
" made themſelves fat with the Bloud of Mens Souls, and the utter Ruine
" of the Church. The whole Endeavour of which curſed Generation, ever

" ſince

" ſince the beginning of her Majeſties Reign, hath tended no other way, " than to make a ſure hand to keep the Church in Bondage; that being " bound in their Hands, it ſhould not dare, for fear of being murthered, " to ſeek for Liberty. Of theſe Men contained within the Number of proud " and ambitious Prelates, our Lord Archbiſhop, and Biſhops, God-leſs and " murthering Non-Preſidents, profane and ignorant, idol Shepherds, and " dumb Dogs, I wil ſay no more in this place but this, *How long, Lord,* " *juſt and true*, doſt thou ſuffer thine Inheritance to be polluted and laid " waſt, by this uncircumciſed Generation? *O! thou that heareſt the Prayer*, " let the Supplication which thy Children have made before thee Day and " Night, (for the removing of this our Plague) be at length effectual in thine " Ears. And with ſpeed thruſt out theſe Catterpillars, as one Man, out of " our Church: And let the Memory of them be forgotten in *Iſrael* for ever. " So be it, Lord, for thy Son Chriſt's ſake." The Reader may obſerve, while I am repeating theſe Words, (deliberatly penned and publiſhed) what extreme Malice the poor Archbiſhop had to deal with; and infer what Courage and Prudence, and Reſolution he was endued with, in ſtruggling, and that ſo ſucceſsfully at laſt, againſt theſe Bigots.

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Rev. 6. 10. *Pſal.* 65. 2.

Nor doth he ſpare the Queens Privy Counſillors themſelves. " As for the " Queens Council (as he added) becauſe theſe Atheiſts [as he termed the " Clergy] are become great, waxen rich, and grown into Favour with our " Council, and ſuch as bear chief Authority under her Majeſty; let them " be aſſured, they procure unto their Souls ſwift and heavy Damnation, " without ſpeedy and earneſt Repentance. And becauſe our Council may " be truly ſaid to delight in this Injury, and violent Oppreſſion of Gods " Saints and Miniſters: Therefore, whenſoever the Lord ſhal come to ſearch " for the Sins of *England* with Lights, as *Zephany* ſaith, he will ſurely Viſit " our Council with a heavy Plague; becauſe undoubtedly they are frozen " in their Dreggs, and perſuade their own Hearts, that the Lord wil do " neither Good or Evil, in the Defence of his Meſſengers and Children. " And then ſhal they feel, what it is to wink at (much more to procure) " the Oppreſſion of the Church of Chriſt. I wil not in this Place charge our " Council with that which followeth in *Jeremy*, upon the Place afore al- " ledged; Namely, That they execute no Judgment, no, not the Judgment " of the Fatherleſs; but this I will ſay, that they cannot poſſibly deal truly " in the Matter of Juſtice between Man and Man. Inſomuch, as they bend " al their Forces, to bereave Chriſt Jeſus of that Right which he hath in the " Government of his Church. The which ungodly and wicked Courſe, as " they have held on, ever ſince the beginning of her Majeſties Reign; ſo " at this Day they have taken greater Boldneſs, and grown more rebellious " againſt the Lord and his Cauſe, than ever they were. Inſomuch as their " Honours, in token of their Thankfulneſs to him that hath exalted them, " dare now charge the Cauſe of Reformation to be an Enemy to our State; " and ſuch as favour the ſame to be unquiet and factious Men; diſturbers " of common Peace and Quietneſs, and ſowers of Sedition among the Sub- " jects."

And the Council.

Chap. I. 12.

Chap. V. 28.

He further telleth the Reader in this Preface, the Occaſion of his Writing the ſaid Book. (And here he hath a Fling at the Archbiſhop) *viz.* That he and ſome other of the Privy Council had ſent out a Writing to ſeize him, whereſoever he might be found. " That within theſe few Months, a War- " rant under ſix Counſillors Hands, had been given out from their Ho- " nours: and ſent by public Meſſengers unto al ſuch Places of the Land, as " there was any likelihood of his Abode. And that the Effect thereof was " this, That if Men had not hitherto known ſo much, their Honours, whoſe " Names were thereunto adjoined, did aſſure them of their own knowledg, " that one *John Penry* was an Enemy to the State. [*So* Amaziah *knew* Amos " *to be a Traytor*, added by *Penry* himſelf in the Margin.] And that if they " had not taken him for ſuch heretofore, they ſhould now take knowledg, " and Information thereof from them: And ſo henceforth to account of " him. In which Regard they ſhould be ſo far from aiding, comforting,

Order from the Council to ſeize *Penry*.

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" and relieving of him; that if they could by any means apprehend or lay " hold of him, they ſhould therein do her Majeſty good Service."

This was the Warrant, as *Penry* ſet it down; and then added, " That he " would not name the Names of any of theſe, out of the Reverence he bore to " her Majeſties Government, that ſhould thus lend their Shoulders, thus to " uphold the Kingdom of Darkneſs: Save only *John Cant*; as he writeth " himſelf, (ſaith he.) Whom both in reſpect of his Antichriſtian Prelacy over " Gods Church; and for the notable hatred which he hath ever bewrayed " towards the Lord and his Truth, I think, one of the Diſhonourableſt Crea- " tures under Heaven; and accordingly do account of him: Deſiring the " Lord, if it be his Wil, to convert both him and al others the detected " Enemies of *Sion*, that their Souls may be ſaved: Or if he hath appointed " them to Damnation, and meaneth no otherwiſe to be glorified by them, " ſpeedily to disburthen the Earth of ſuch reprobate Caſt-aways."

His inſolent Language of the Archbiſhop.

There was another Book of his bound up with the former. Which was, *An Humble Motion, with Submiſſion, unto the Right Honourable Lords of her Majeſties Privy Council.* Wherein is layd open to *be conſidered, How neceſſary it were for the Good of this Land, and the Queens Majeſties Safty, that Eccleſiaſtical Diſciplin were reformed after the Word of God; and how eaſily there might be Proviſion for a Learned Miniſtry.* In the Diſcourſe to the Reader (which is pretended to be done by another Hand) the Writer tells us, " That in the be- " ginning of this Tract, (which by Providence light into his Hands) the De- " claration of Chriſts Diſciplin is briefly, yet plainly ſet down, and plenti- " fully proved by thoſe Teſtimonies of Scripture, that after many Aſſaults " did confirm the Cauſe unanſwerable. Beſides, that hence appeared the " Equity, Eaſineſs, Benefit and Neceſſity thereof, even in Reaſon and Policy, " for the Safty of her Majeſty, the Peace of the Land, the rooting out of " Popery, and al other Ungodlineſs: And that by ſuch Reaſons as anſwer " the fooliſh Objections of ignorant Politics. And in ſuch maner laid open " and urged, as might ſatisfy al that were not beſotted with wilful Igno- " rance: and that ſtirred the turbulent Affections of none, *&c.* So that " whoſoever was the Penner of it, it gave him Matter to encreaſe his Per- " ſuaſion (in that which he had long before conceived) that the Lord meant " certainly, either to eſtabliſh this ſame Scepter of his Son *Chriſt Jeſus* in a " glorious maner among us; or to make *England* an Example of his Venge- " ance for rejecting of it, *&c.* And that God had cleared it ſo evidently, " by divers and ſundry ſorts of handling the ſame, that no Man of what " State ſoever, (if he deſired to know it) could want wherewith to ſatisfy " his Expectation." And then he promiſed to ſhew the Books that had been writ in that behalf, uſing theſe Words with Confidence enough:

Another Book of his, called, *An Humble Motion.*

" If thou deſireſt to have it diſputed againſt a profeſſed and bitter Ene- " my thereof [*viz.* of their Diſciplin] thou haſt the Firſt and Second *Reply* of " T. C. [*Tho. Cartwright*] againſt D. W. [Dr. *Whitgift.*] If thou wouldeſt " hear it handled in a ſweet and *Latin* Style, the *Eccleſiaſtical Diſciplin* is able " to content thee. If thou be unlearned, and deſire the ſame Courſe in thy " Mother Tongue, behold! the learned Diſcourſe, (which Dr. *Bridges* aſſay- " ing to confute, and hath confirmed) the Sermon upon *Rom.* XII. *&c.* If " thou deſire to ſee it laid open and concluded in Scholaſtical maner, *The* " *Demonſtration* doth that way ſatisfy thee. And laſtly, if thou wouldeſt ſee " it freed from the Slanders that are againſt it; anſwer the Objections that " may be and are coined, to diſgrace it; and underſtand how it overturneth " not, neither in Subſtance altereth any tolerable Commonwealth, but is " the onely Stay and Prop of every good Policy, —— this preſent Treatiſe " promiſeth, and notably performeth the ſame."

Puritan Books ſpecified and boaſted of.

He ended with a Threatning, as was uſual in their Writings, in this Tenor: " Tho the Lord do not vouchſafe, this Generation an Honour ſo " excellent (as this of Chriſts Diſciplin) yet take thou heed, that thou be " no means of keeping it back. For if thou be a Miniſter, and give thy " Heart, Hand or Countenance againſt it; if a Magiſtrate, and do any way " Diſcountenance it; if a private Perſon, and ceaſe to pray for it, or live " a Life

" a Life unworthy of it; [as tho the Platform were infallibly true, and " al Religion and Goſpel depended upon it.] Thou ſhalt Anſwer at the Day " of Judgment, and be convicted as an Enemy to the Kingdom of *Chriſt* " *Jeſus*. And an occaſion, that in thy time he raign not over this Gene- " ration." ANNO 1590.

Penrys Anſwer to Dr. *Bancrofts* Sermon.

There was yet another Book which this Liberal Writer, *Penry*, threw out about the Year 1589. and that was an Anſwer to a Sermon preached at St. *Pauls*, (as it ſeems) afterwards printed from that Text, *Beloved, believe not every Spirit: but try the Spirits whether they be of God. For many falſe Prophets are gon out into the World.* The ſaid Anſwer bore this Title, *A brief Diſcovery of the untruths and ſlanders againſt the true Government of the Church of Chriſt, contained in a Sermon preached the 8th of* February 1588. *By Dr.* Bancroft, *and ſince that time ſet forth in print, &c.* Which Anſwer, it ſeems, was only to ſerve until a larger Confutation of the Sermon ſhould be publiſhed. To meet with Dr. *Bancrofts* Text againſt them, he preſented the Reader in the Title Page with a Verſe or two out of one of St. *Peters* Epiſtles, to be applyed to him and the reſt of the Friends of the Hierarchy: *But there were falſe Prophets alſo among the People, even as there ſhal be falſe Teachers among you, which privily ſhal bring in damnable Hereſies, even denying the Lord that hath brought them, and bring upon themſelves ſwift Damnation. And many ſhal follow their damnable ways: by whom the way of Truth ſhal be evil ſpoken of. And through Covetouſnes ſhal they with fained Words make Merchandize of you: Whoſe Judgment long ago, is not far of.*

His Language uttered of the Fathers of the Church.

The imbittered Spirit of the Man againſt the Biſhops and Governours of the Church appeared ſtil more in the Entertainment he gave to his *godly, indifferent Reader:* " Thoſe that wil needs be our Paſtors and Spiritual Fa- " thers are become Beaſts, as the Prophet *Jeremy* ſaith; and have not ſought " the Lord. And therefore what marvel is it, tho we poor Sheep be miſe- " rably diſperſed; not knowing whether to turn us, for any Succour, our " Guides have not only miſled us, but they are become Wolves inſted of " Shepherds. So that we dare not ſhew our ſelves for fear of their Teeth, " to ſeek any Paſture, but the bare feeding which they have laid before us: " And if we ſhould open our Mouths to ſue to the true Shepherds and " Overſeers indeed, unto whoſe Direction we ought to be committed, [*viz.* " The Elderſhip according to the new Platform] the rage of theſe Wolves " is ſuch (thou ſeeſt) as this endeavour would almoſt be the Price of our " Life. For if this Requeſt were once granted, they ful wel perceive they " ſhould not have ſo much as a place of a Door-keeper within the Sheep " fold of the Lord." [For by their Platform al the Revenues of Biſhop- ricks and Cathedral Churches were to be converted to other Uſes.] " And " therefore they every way labour to keep us in Bondage. They hide the " Truth, and wil not ſuffer others to ſee the ſame. If the Lord in mercy " do open the Eyes of any Man, he muſt not for his Life, make it known " that he hath ſeen the Light, much leſs walk in the ſame, *&c.* They ſeem " at this Day to have greater Liberty to wound the Church [many of the " chief *Puritans* being now proſecuted for Sedition] than any they had ſince " the beginning of her Majeſties Reign, *&c.* They make uſe of the Time, " and the Opportunity which they have gotten, to keep the Truth and the " Church in Bondage. Wonder not at it; for this is the very Hour and " Power of Darkneſs, *&c.* And when God hath accompliſhed his Work in " Mount *Sion* and *Jeruſalem*, then let them, and whoſoever favour any of " the Offspring of *Romiſh Babel*, their Mother. take heed unto themſelves." Under the Year 1593. we ſhal hear more of this angry Writer and of his End

An Argument between Mr. Treaſurer and the Archbiſhop, about Biſhops Superiority.

As the new Platform Men had decryed Biſhops, as contrary to the Diſciplin, required by the Word of God; ſo they made great uſe of Sir *Francis Knollys*, (of whom before) a Privy Counſillor, and one much concerned for the Queens Safty; by ſuggeſting to him an Argument againſt that Order, taken from Policy; for him as a Stateſman to manage: Which was, that the *Superiority* of Biſhops could by no means conſiſt with the Queens Sovereignty. They urged to him the great danger of Biſhops upon that Account

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count, that is, in caſe they would not acknowledg their Authority as Biſhops, to be purely Human, and of the Queens Gift. For this Matter now did that Courtier charge our Archbiſhop, and required abſolutely of him a relinquiſhing of that Opinion, as he tended the Queens Safty, And againſt this Superiority this Counſiller himſelf had written a Diſcourſe as we heard before under the laſt Year: which he called his *Notes*; and ſent them to the Lord Treaſurer, and other great Men; endeavouring by this means to make them cool to the preſent Epiſcopacy, and to abate their Opinion of the Biſhops. Inſiſting upon this Conſequence, "That it muſt needs follow, that "her Majeſty is not Supreme Governour over the Clergy, if ſo be that "our ſaid Biſhops be not Under-Governours, to her Majeſty, but Superior "Governours from an higher Claim, than directly from her Majeſty. And "to the ſaid *Notes* of his he required the Archbiſhop, by the Lord Treaſurer, to Anſwer, or to depart from that Opinion: Telling that Lord, "How plainly the Archbiſhop, in his Book againſt *Cartwright*, had claimed "in the Right of al the Biſhops a Superiority belonging to them over al "the inferior Clergy, from Gods own Ordinance, to the Popiſh Injury of "her Majeſties Supreme Government. And that it was no ſufficient Recompence of the Archbiſhop, to ſay barely, that he did not claim at this "preſent a Superiority over the inferior Clergy from Gods own Ordinance; "unles the ſaid Archbiſhop would alſo retract his Claim of Superiority "from Gods own Ordinance, ſet down in his printed Book, entitled, *Dr.* "Whitgift *againſt* Cartwright, as before was ſaid. And that without the "which Retractation, her Majeſties Supreme Government, could neither be "ſalved, nor preſerved, as he thought. For that in his Opinion, the faithful Duty of *Engliſh* Subjects went ſtil backward; and the encreaſe of Recuſants went ſtil forward: To the danger of her Majeſties Safty continually, by the ſaid Claim of Superiority openly printed; and ſometimes "openly preached; and by the open urging of Subſcription againſt the "Law, [as he was pleaſed to affirm".]

Preſſes the Lord Treaſurer to Suppreſs the Biſhops Superiority;

He proceded further in his Diſcourſe with the Lord Treaſurer, "Humbly beſeeching him in the Fear of God, that according to his great Wiſdom, it would pleaſe him to have a zelous Care for her Majeſties Safty: "Thereby to avoid her extreme Danger, ſo violently intended and laboured by the Pope, the King of *Spain*, and by their Confederates then "in that dangerous Time. And that his Opinion was, that the only way "to ſave her Majeſty from the danger intended aforeſaid, was to abate the "Ambition and Covetouſnes of Biſhops: by making them to acknowledg "that they had no Superiority over the inferior Clergy: Granting them "Superiority by the Statute of the 25th Year of King *Henry* VIII. and the "ſame renewed again in the firſt Year of her Majeſty. By which Statute "the Biſhops were barred from offending of her Majeſties Prerogative Royal, and from offending of the Laws and Cuſtoms of the Realm. Where-"by the ſaid Biſhops were not only Subject to the Supreme Government "of her Majeſty, but alſo ſubject and anſwerable to the Counſillors of E-"ſtate in that behalf; contrary to their unbridled Claims of Superiority; "and contrary to their unbridled Practice of urging of Subſcription to "their unlawful Articles."

Making it treaſonable and tyrannical.

This he wrote the laſt Day of *March*, 1590. And ſtil this zelous Gentleman went on from time to time, in the urging of this his Argument againſt the Biſhops Superiority, in Matter of Policy. Thus in another Letter written to the ſaid Lord in the Month of *Auguſt*, upon occaſion of the Book that came out in behalf of Biſhops, (which I ſhal mention by and by) he expreſt his mind thus, "That he ſought not his own "Ambition, nor his own Covetouſnes, as the Biſhops were accuſed to do: "But he ſought her Majeſties Safty: Which could not otherwiſe (he ſaid) "be continued, but by the maintenance of her Supreme Government a-"gainſt the falſe claimed Superiority of Biſhops, from Gods own Inſtitution. For the Pride of the Biſhops Claim, as he added, muſt be pulled "down, and made ſubject to her Majeſties Supreme Government. And

"that

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"that they muſt confeſs, that they had no Superiority of Government at "al, but by Commiſſion from her Majeſty. For otherwiſe their claimed "Superiority is Treaſonable to her, and tyranous over the inferior Clergy."

A Reconciliation, a Book in behalf of the Biſhops, comes forth.

While Mr. Treaſurer was thus confident in his *Notes* againſt Epiſcopal Superiority, out comes a Book written by another Lay-Centleman, and a Courtier, and of the Queens Chamber, as Mr. Treaſurer was, *viz. Anthony Marten*, Sewer of her Majeſties moſt honourable Chamber; a Man of good Learning and peaceable Principles. The Book was written very modeſtly, in behalf of the preſent Epiſcopal Government; and with a Deſign to reconcile al the Clergy and Paſtors of the Church, to a perfect Unity in Government: and to perſuade the People to give Ear to no other Voice (as he wrot in his Epiſtle Dedicatory to the Queen) than her Majeſty and the Laws of the Church commanded. And which was the Reaſon he intitled his Book, *A Reconciliation of al the Paſtors and Clergy of this Church of* England: Setting this good Sentence of St. *Paul* in the Title Page, *Be of one mind: Live in Peace; and the God of Love and Peace ſhal be with you.* As the *Puritans* affected other Places of Scripture to Countenance their Contentions: As that for one, very frequently ſet before their Books and Libels, *For Sions ſake I wil not hold my peace.*

Mr. Treaſurers Judgment of it.

This Book created ſome moleſtation to Mr. Treaſurer *Knollys*. And what his mind was concerning it, I choſe to give in his own Words, as he ſoon after wrot it in a Letter to the Lord Treaſurer. "He confeſſed to him, "that his Study had been a long time to look to the Preſervation of her "Majeſties Safty, which was, and had been mervaillouſly impugned. Not "by foreign Enemies only, but by moſt inward Enemies to her Majeſties "Supreme Government. That upon *Wedneſday* laſt, Mr. *Marten* the Sewer "had ſent to him a Book of his own making. Wherein he pretended a "Reconciliation of the Clergy: But that indeed the Book was no other "but a Paraſitical Promoter of the ambitious and covetous Government, by "the claimed Superiority of Biſhops. And that he found that he had craftier "Counſil in the penning of his Book, than was contained in his own Head: "altho he thought the penning thereof to be his own doing. But that "when he came to ſhew the Reaſons of the Presbyteries, that were Ad-"verſaries to the Biſhops claimed Superiority, the Anſwers that he made "to thoſe Reaſons, were the Anſwers that Dr. *Whitgift* made againſt *Cart-"wright*. But that he did not allow the Biſhops claimed Superiority, which "Mr. *Marten* did boldly, he would not ſay, traiterouſly affirm, to be Gods "Inſtitution firſt; and in a ſecond Degree he ſaid alſo, it was from the "Queens Majeſties Authority and Allowance. But ſaid Mr. Treaſurer, his "putting the Biſhops Authority and Superiority to be firſt from Gods In-"ſtitution, and to be ſecondly from her Majeſties Authority, ſmelt of "Treaſon againſt her Majeſties Supreme Government. But he did not de-"ſire to be a Judge in this Caſe; altho there was no Cauſe, he ſaid, why he "ſhould be partial.

"He knew, as he added, that Mr. *Marten* in Words, in the Biſhops be-"half, did ſeem to give great Submiſſion ſometimes, to her Majeſties Autho-"rity and Supreme Government: But that it was but in a ſecond Degree; "becauſe the firſt, and in the firſt Degree, he claimed for the Biſhops, a "Superiority of Government from Gods own Inſtitution. The which being "allowed to be true, it did deprive her Majeſty of Power, to take that "Superiority of Government from them, and alſo, that if their Supe-"riority were firſt from God, then Biſhops were not Under-Governours "to her Majeſty. And ſo conſequently her Majeſty was not ſupreme Go-"vernour over them by that Rule. In ſhort, this in his Opinion was the "Highway to Popery."

Motions a publick Diſputation of Univerſity Men about Biſhops.

And then he motioned to the Lord to whom he wrot al this, a public Diſputation upon this Controverſy; as the Platformers, in much Confidence, often called for, to make their Cauſe the more plauſible. He wiſhed "It "might pleaſe God to move her Majeſties Heart, by his Lordſhips good "means, and in reſpect of her Majeſties own Safty, and maintenance of "her own Royal Dignity; that this Controverſy might be diſcuſſed by the

"common

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" common Conſent of the moſt learned Univerſity Men. To whom the " Biſhops muſt needs give Place, for the matter of true learning. Becauſe " the chief Divines of the Univerſity were not yet (as he gave the reaſon) " corrupt with worldly Promotions: Neither were they partial as yet, nor " touched with Ambition and Covetouſnes, as the Biſhops claimed Supe- " riority muſt needs be." This was al writ from *Greenwich*, *Auguſt* the 14th.

The Queen angry with him, for meddling with the Biſhops Power.

Thus earneſt was this good Privy Counſillor in this Cauſe; tho not long before, *viz.* in the Month of *May*, the Queen was diſpleaſed with him for meddling in this Matter of the Conſtitution of her Biſhops: And as it ſeems commanded his Abſence. Whereupon (to take our leave of this great Patriot of that Party) I wil tranſcribe an humble Letter, wrot by him to her Majeſty. " Mine moſt Gracious Sovereign. Altho I be unworthy to be " truſted, yet I am not unworthy to be tryed a true Accuſer or a falſe, in " Matters concerning the Safty of your Majeſties Crown and Dignity. * " I have found my old Error; that is to ſay, that I have not heretofore " (in weighty Matters) uſed ſuch Temperancy of Speech as wiſer Men have " don to your Majeſty. Neither have I ſuppreſſed mine abundance of Af- " fection (in ſo weighty Cauſes) as wiſer Men have don, and ſhould do. " Now to avoid theſe mine old Errors I do moſt humbly crave it at your " Majeſties Hands at this preſent, that it wil pleaſe you, that my Lord " Treaſurer may be pleaſed to be a faithful Reporter and true Dealer be- " tween your Majeſty and me; and alſo between me, and ſuch as I ſhal " accuſe for injuring your Majeſties Safty, and of your Majeſties Supreme " Government, ſo fore preſently aſſaulted by the Pope and the King of *Spain*, " and their *Jeſuitical* Adherents." As tho he had the ſame Apprehenſions from the Superiority of Biſhops.

* It appears hence, the Queens Diſpleaſure was grounded upon his meddling with the Biſhops Authority; in which he bore out himſelf, as conſulting for the Queens Safty

Nor was this the firſt time the Queen had checked him. For ſome Years before at *Windſor* ſhe commanded him, that he ſhould not deal with the *Puritans*, as ſhe called them: Becauſe, ſhe ſaid, ſhe had committed the Government of Religion to her Biſhops only. Unto which Commandment he reckoned himſelf to be obedient, however afterwards he fel upon the Biſhops Superiority. For, as he told the Lord Treaſurer, ſince that time he had dealt no more with Matters of Religion, than appertained to her Majeſties Safty; conſiſting in the true Preſervation of her Majeſties Supreme Government. The which, he ſaid, might beſt be called Matter of her Majeſties Policy, and not Matter of Religion: Altho the *Jeſuits* called al their Treaſons Matters of Religion.

Commanded by her not to deal with the *Puritans*.

The Relation of theſe things wil not be looked upon, as any going out of the way, ſince the Archbiſhop was perſonally, and his Order expreſsly, ſo much concerned therein.

CHAP. IV.

ANNO 1590.

CHAP. IV.

Report of a Presbytery *in* St. Johns *College*, Cambridge: *Examined. Dr.* Whitaker *the Maſter denyes it to the Vicechancellor. The Chancellor of the Univerſity conſults with the Archbiſhop about it. Articles concerning Presbyteries and Claſſes to be diſowned by thoſe of* St. Johns: *Drawn up by the Archbiſhop. Dr.* Whitaker *Vindicates himſelf from falſe Reports. The Dean of* Lincoln *convented before the Archbiſhop for Words uſed in his Sermon. The Archbiſhops Letter thereupon to the Reſidentiaries. The Archbiſhop to the Biſhops, to certify the Clergies Armes. Viſitations. Public Prayers appointed.*

Report of a Presbytery in *St. Johns* College, inquired into.

IT further awakened the Archbiſhop, and the reſt of the Queens Eccleſiaſtical Commiſſioners, when it was told them, that many in the Univerſity of *Cambridge* were carried away with the *Diſciplinarian* Principles: And this News brought even in the Month of *October*, when *Cartwrights* Cauſe was before them; and where he was once a Member, and had ſtil there no ſmal Intereſt. The Report was, that a *Presbytery* was ſet up in *St. Johns* College; and Dr. *Whitaker*, the Maſter thereof, was in the ſame. The Archbiſhop, as it ſeems, acquainted the Lord Treaſurer, who was High Chancellor of that Univerſity, with it. Who ſoon ſent to his Vicechancellor there, to enquire into this Matter. And *Whitaker* ſhewed himſelf much diſpleaſed at the Report, as tho himſelf had been a Party therein, or privy to it. For the Heads of the Univerſity preſently meeting together, to make ſearch into this pretended Presbytery, found it a Miſreport. And on the 20th of *October*, wrot their Letters to the ſaid Chancellor, ſigned by Dr. *Preſton*, Vice Chancellor, and ſix Heads beſides: Informing him, that Dr. *Whitaker* had repaired to him, the Vicechancellor. To which he ſignified his Receipt of Letters, containing a Complaint of a *Presbytery* to be exerciſed in *St. Johns* College: A matter, which himſelf, and they al took to be of very great Importance; and ſo of no les Diſcredit to their whole Univerſity, if it ſhould be found true. Informing the ſaid Chancellor further, That thereupon he had called unto him, for his Aſſiſtance Dr. *Duport*, Dr. *Jegon*, Dr. *Chaderton*, Dr. *Stil*, Dr. *Goad* and Dr. *Barwel*, for ſome good Courſe to be taken. At which time (as he added) Dr. *Whitaker* being preſent, denyed the Truth of the Complaint, or of his being any way privy to it. And further he moved and deſired, that al the Society of the Fellows of that College might be examined upon their Oaths, concerning their knowledg therein, upon certain Interrogatories drawn for that purpoſe. But that they entering into Conſultation therein, thought good rather to forbear that Cauſe, until his Lordſhips Pleaſure were firſt made known unto them: With Directions from him, whether his Officer, the Vicechancellor, ſhould judicially be poſſeſt thereof: Seeing his Lordſhip had already taken knowledg of it. Yet in the mean time (as the Letter ran) they thought it their Parts to ſignify unto him, that none of them did ever hear any Fame or Speech in the Univerſity, of any ſuch Presbytery, or any ſuch diſorderly Meeting there before this preſent; and that they were perſuaded, there was no ſuch Matter.

Dr. *Whitaker* clears himſelf, and the College.

Nor was this al, but in a Letter of the ſame date, Thirty four Fellows of this College of *St Johns* certified to the ſaid Lord, That whereas they were given to underſtand, that Complaint had been made to his Honour,

Divers Fellows vindicate themſelves.

ANNO 1590.

that there had been, or was a *Presbytery* within their College, they did hereby certify, that they knew not that there was any of their ſaid College in any ſuch *Presbytery*, as was reported. And thus much they and every of them, whoſe Names were underwritten, were and would be ready to teſtify by vertue of their corporal Oaths, when they ſhould be thereunto lawfully called. And yet after al this, the Charge or ſomewhat like it, was likely enough to be true, tho the Maſter and many of the Houſe were ignorant of it. And that, becauſe a *Claſſis*, or *Aſſemblie* had been holden there, as was Sworn by one of theſe *Puritan* Miniſters, *Thomas Stone* by name, a Man of Reputation and Honeſty among them. Who being examined in ſeveral Interrogatories upon his Oath, which he had taken, did ſhew, at what Places the *Claſſes* of theſe Platformers were kept: Namely, in *Northampton*, *Kettering*, *London*, and at *St. Johns* College in *Cambridge*; as appears by his Confeſſion extant in *Fullers* Hiſtory. And further, in the Examination of *William Perkins*, another Miniſter of the *Puritanical* Faction in *Cambridge*, under his Oath ſaid, That Mr. *Cartwright*, Mr. *Snape*, and others not named, met in Conference in *Cambridge* at *St. Johns*, two Years before, about the Queſtion of Diſciplin; as I find it among certain authentic Papers, relating to the ſaid *Cartwright* and his Fellows. Tne Report therefore of a *Presbytery* in this College might ariſe from the *Claſſis* that more than once, met together there.

Tho. Stones Confeſſion upon Oath. Eccleſ. Hiſt. B. IX. p. 207.

Bundl. *Cartwright.*

The Archbiſhop was not a *Neuter* in this Univerſity Emergence. For he apprehended the great danger of theſe *Presbyteries* and *Claſſis* of Miniſters, laboured ſo much to be ſet up, and now getting footing in the Colleges, and eſpecially in *St. Johns*. Therefore as the Lord Treaſurer, who had ſuch a tender Care of that College, conſulted with the Archbiſhop, ſo he as freely contributed his Aſſiſtance and Advice for the purging of this Houſe. For he ſaw theſe new Methods of governing the Church took off much from the Queens Supremacy over the Church, when the Matters thereof, either for the Reformation or Correction of Errors and Hereſies, or for making other Orders, ſhould be wholly in the Power of the Miniſtry: And when the *Aſſemblies* and *Synods* of Miniſters ſhould meet together, and make Laws, and manage Cauſes Eccleſiaſtical, without the chief Magiſtrates Aſſent and Authority: And that the Government attempted or chalenged by theſe *Presbyteries*, conſiſting of Doctors, Paſtors, Elders and Deacons, (being unlawful and contrary to the Government, received and eſtabliſhed) was dangerous to the State of the Realm. And that to ſet up a *Presbytery* or *Conſiſtory*, or to conſtitute any Perſons, with a Power to Excommunicate or Deprive for what Cauſe ſoever, did ſupport the excommunicating or depriving of the Queen her ſelf, if they ſaw Cauſe. Therefore the Archbiſhop found it neceſſary to have theſe Univerſity Men, by ſubſcribing a Declaration, to renounce theſe Tenets, and to own the preſent Church of *England* to be a true Member of the Church of Chriſt, and the Sacraments and Ceremonies of it to be lawful and godly. There is a draught of ſuch an Acknowledgment, among the Archbiſhops Papers, to be ſubſcribed, for the renouncing of *Presbyteries*. Which I do conclude was for the uſe of the Fellows of the foreſaid College (in a Viſitation thereof which on this occaſion was found neceſſary) to clear themſelves from the ſuſpicion that they lay under, of favouring them: And drawn up by the Archbiſhop, and ſent by him to the Lord Treaſurer for his Approbation. Which it appears he yielded his Allowance of, by ſeveral Interlinings of his own Hand: And by himſelf alſo thus endorſed, *The* 4. Febr. 1590. *Articles for a general Acknowledgment of the Laws Eccleſiaſtical.*

The Archbiſhops concern in this Buſines of *St. Johns.*

Conſults with the Lord Treaſurer therein.

An Acknowledgment for thoſe of *St. Johns* to Subcribe.

This Acknowledgment and Confeſſion was as followeth. "We whoſe "Names are ſubſcribed, each Man for himſelf, do unfainedly acknowledg "and confeſs, that al Juriſdiction, Privilege and Superiority, which by any "Spiritual and Eccleſiaſtical Power or Authority heretofore hath been, or "lawfully may, by the Laws of this Realm, be exerciſed or uſed, for the "Viſitation, Reformation and Correction of the Eccleſiaſtical State, and "Perſons within her Majeſties Dominions, and for the Reformation or "Correction, of al Errors, Hereſies, Schiſmes, Abuſes, Offences, Contempts "and

The Forme thereof.

" and Enormities within the ſame; are united to the Imperial Crown of *England:* And that her Majeſty hath the ſame Power and Authority ſo united to the Crown, as wel by Gods Laws, as the Laws and Statutes of this Realm. *ANNO 1590.*

" That by Gods Laws, and the Laws of this Realm, there ought not to be any Synods, Conventicles or Aſſemblies, for the concluding or eſtabliſhing of any Laws, Articles, Ordinances or Conſtitutions, to be executed, uſed, or put in uſe within this Realm, in or for any Spiritual or Eccleſiaſtical Matters or Cauſes, or over any Perſons whatſoever; otherwiſe than by the Queens Majeſties Aſſent, and by vertue of her Highnes Authority. And that al Synods, Conventicles, Aſſemblies and Attempts for any Innovation or Alteration to be made within this Realm, without her Majeſties Authority and Aſſent, *or lawful Authority derived from her Majeſty*, * of or for any Eccleſiaſtical Laws, or *Eccleſiaſtical* Government, are Seditious and Unlawful.

* L. Treaſurers Addition.

" That the Eccleſiaſtical Government, now received and eſtabliſhed by her Majeſties Authority, *and by the Laws of the Realm*, * in the Church of *England*, is lawful and allowable by the Word of God, *and not repugnant.** And that the Government chalenged, deviſed, or attempted to be executed by any *Presbytery*, or Church Aſſembly; conſiſting of Doctors, Paſtors, Elders and Deacons, or of any of them, or of any ſuch like, not warranted by the Laws of this Realm, is not only unlawful, but alſo very dangerous for the State of this Realm.

* Added L. Treaſurer.
* Added *ut ſupr.*

" We do likewiſe acknowledge, that it is ſeditious and ungodly to teach or maintain, that there be, or ought to be, any Potentate, Officers, Magiſtrates, or any ſuch as aſſume, or take upon them to be, *or to make*,* a Presbytery, or Conſiſtory, or any other Perſons of whatſoever Quality or Degree, that have, or ought to have, any Power to Excommunicate, remove or deprive her Majeſty for any Cauſe whatſoever, or to command her Subjects to withdraw their Obedience from her.

* *ut ſuper.*

" We acknowledge the Church of *England*, now eſtabliſhed by the Laws of *England*, to be a true Member of the true Church of Chriſt; and that the Sacraments miniſtred, as they be ordained by the Law to be miniſtred, are godly and rightly adminiſtred; and the whole Order of Public Prayer, and Ceremonies therein by Law eſtabliſhed, to be ſuch as no Man ought therefore to make any Schiſm, Diviſion or Contention in the Church, or to withdraw himſelf from the ſame." The Words and Sentences in *Italick* are the Lord Treaſurers Inſertions.

And here, before I leave this Matter touching *St. Johns* College, to Vindicate the Maſter, a learned and pious Man, and Public Profeſſor of Divinity in that Univerſity, and a good Writer againſt the Church of *Rome:* Notwithſtanding Clamours raiſed, he was no back Friend to the Church of *England*. For I find that the foreſaid Accuſation, with ſeveral other falſe Reports and unjuſt Complaints carried to Court againſt him, brought him up two or three Days after, to Vindicate himſelf in Perſon. And upon his coming to Town, he diſpatched a Letter from his Lodging at the Deanry of St. *Pauls*, to the Univerſity Chancellor, the Lord *Burghley:* Importing, how thoſe that made the Complaint of him, ſeeing him reſolved to come up for his neceſſary Defence, and fearing, that the Complaints made concerning a *Presbytery* might eaſily be diſproved, had deviſed other Matters, either by touching him, as he ſaid, nothing at al, or elſe were moſt frivolous. And yet being heaped up together, he apprehended might be of ſome weight. And tho he partly foreſaw the Inconvenience, as he added, of a new Viſitation, [a thing it ſeems by ſome Members of the College deſired] which was the only thing which, he ſaid, they ſhot at: Adding, that he did willingly ſubmit himſelf to what Order his Lordſhip ſhould take for due tryal of this Matter. And then he deſired a Writing which was exhibited againſt him to that Lord; that he might briefly ſet down his Anſwers to every particular point. This he wrote *October* the 24th, 1590. Subſcribing, *Your Lordſhips to ſerve in the Lord*, Will. Whitaker.

Dr. *Whitaker* clears himſelf to the Lord Treaſurer.

ANNO 1590.

Falsely reported, to have forbidden an Oration on the Queens Day.

And but some Months before, this good Man was fain again to vindicate himself, of another most slanderous Lye, that fled as far as the Court against him: Namely, that he should forbid an Oration to be made on the Queens Day last, in Praise of her Majesties Government, which was the cause of another Letter to his Friend, the said Lord. "That such a Report should "to such, and in such a Place be reported of him, being so utterly untrue; "and, as he was assured, void of al Colour of Truth, he could not but "mervail much. His humble Suit therefore to his Honour was, not to "give Credence to any such Report, if peradventure by some means, he "might hear thereof. And also to repress it, that it went no further to "his Discredit, which some perhaps sought by these sinister Slights. That "the Truth was, he never forbad nor hindred such Oration. And that "they had an Oration in their College Hal on that Night, pronounced "by one, whom he, Dr. *Whitaker*, appointed himself for that purpose (whose "Name was *Heblethwaite*, than a Fellow of that College. At which Ora"tion he was present, and their whole Company, and divers of other Col"leges: Whom he saw, and could Name, if need required. And that the "Action was solemn with Bonfires in both the Courts of their College. "As also it hath been, ever since he came to the College. That the Re"port proceded from some envious Body, unknown to him. Concluding, "that his poor Credit that he laboured to keep, he humbly recommended "to his Lordships honourable Protection: Beseeching God long to continue "that happy and blessed Government; and his Lordship in Health and Ho"nour, to the great good of the Church and Commonwealth. Written "from *St. Johns* College in *Cambridge* the 14th of *May*, 1590. Subscribing, "*Your Honours in the Lord to command*, Will. Whitaker.

False Doctrin charged upon the Dean of *Lincoln.* informed of to the Archbishop.

As these Matters before concerned the Government and *Disciplin* of the Church, so there was another Matter now lying before the Archbishop and Ecclesiastical Commission; namely, concerning *Doctrin*; some very bold Expressions uttered in the Cathedral Church of *Lincoln* by the Dean thereof giving the Occasion. Who, by reading some Foreign Divines of great Name, and confiding over much to their Theology and Writings, had vented in his Sermon or Sermons a very offensive and blasphemous Opinion concerning our Saviour Christ, as tho he were *the greatest Sinner in the World*; upon this ground, as it seems, because it is said of him in Scripture, that he bore the Sins of al Mankind: And so he might understand that Article of the *Creed*, *He descended into Hel*, to be of his enduring Hel Torments, as some Protestants abroad then interpreted it. These novel Notions sounding so Heterodox and unsound, the Residentiaries of that Church, *viz.* Dr. *Robertson*, Dr. *Barfoot*, and Mr. *Garth*, could not but send up an Information, against the said Dean in several Articles, to the Archbishop in Commission this Summer. Who appeared before him; but utterly denyed that he meant to lay any such Imputation of Sin upon the Person of Christ, as these layd to his Charge; nor intended any thing he had preached against any Doctrin of our Church: Begging Pardon before the Commissioners for any unwary Expressions he had used, and promising to mention no more the like. Upon this the prudent Archbishop thought it convenient to make no more Words of it, for the good and quiet of the Church: Which otherwise might bring a Scandal upon it, if such a dignified Person in this Church should be touched with such Errors: Altho he and his Brethren in Commission with him utterly condemned such maner of Speeches of the Person of Christ, as might give occasion to any to think so basely and so wickedly of that immaculate Lamb of God. This with what was further don with this Dean, and what grave and godly Advice the Archbishop gave to the Residentiaries of the said Church, I had rather shew, by exemplifying his Letter to be perused at large by the Reader. Which was in these Words:

"*Salutem*

ANNO 1590.

His Letter, ſhewing what was don with him by the Commiſſion. MSS. Comit. *Salop.* in Offic. Armor.

" *Salutem in Chriſto.* I was deſirous, that the Controverſy lately riſen between Mr. Dean and you, by occaſion of his Sermons, might have been ended by your Ordinary, [Biſhop *Wickham*] the rather to avoid that Offence which generally might be taken, by the publiſhing and proſecuting publicly of that Queſtion; eſpecially, ſeeing the Dean doth utterly renounce the Error in Doctrin, wherewith he is charged: Altho' I cannot but in my Heart miſlike the Words, and his maner of teaching in that point, There are Controverſies enough in the Church of *England*. And they are not wel adviſed, that wil give or take occaſion of mo: And eſpecially and above al others, to give any Suſpicion that any Man ſhould think ſo baſely and ſo wickedly of that immaculate Lamb *Jeſus Chriſt*. But ſeeing my deſire that way could take no Place, I have my ſelf, together with my Lord of *London*, the Deans of *Weſtminſter* and *Pauls*, Dr. *Aubrey*, and Dr. *Bancroft*, taken knowledg of the Matter, and thorowly examined your Dean in al the Articles wherewith he is charged. And notwithſtanding that we al with one Conſent did and do wholly miſlike, and in our Conſcience condemn the maner of Speeches uſed in that Sermon, and do think it intolerable for any Man to uſe the like; yet becauſe we find the Dean in ſubſtance of Doctrin to differ from us in no point touching that Article, and to promiſe that he wil hereafter forbear ſuch like kind or maner of Speaking of the Perſon of Chriſt; altho he found the ſame in *Luther* and *Calvin* and ſome others, whom we in our Judgments therefore do miſlike; and for that alſo we are aſſured, that when occaſion ſhal be offered unto him, he wil notify to the World, that he is no way ſpotted with ſuch kind of heretical or erroneous Doctrin: We have thought it good to reſt in that perſuaſion; and to end the Matter; knowing the ſame to be moſt fit and convenient for the good and quiet of the Church, which could not but ſuffer great Ignominy, if any Man of his Calling ſhould juſtly be touched with ſuch an Error.

" And therefore I, upon whom ſuch Burthens do eſpecially ly, moſt heartily pray you to uſe him brotherly and friendly, and to conceive of him, as I my ſelf do; who have had ful Conference with him, and do know his mind and judgment in this Cauſe. Requiring you likewiſe, that if either he, or any Man elſe, ſhal hereafter uſe the like Words; and ſo give the like Offence; with al ſpeed to impart your Advertiſement thereof. That I may deal therein according to my Duty. And becauſe you ſhal not doubt of my Opinion in this Matter, I would have you to underſtand, that I think *Luther*, in ſaying, Chriſt was *omnium maximus Latro, Homicida, Adulter, Fur, Sacrilegus, Blaſphemus, &c.* and whoſoever followeth him therein, or any other, Writing or Speaking ſo intemperatly and unadviſedly, do write and ſpeak contrary to the Phraſe of Scripture and to the Truth, and indeed blaſphemouſly. For altho the Scripture teacheth us, that Chriſt was reputed ſuch an one, yet to ſay ſimply that he was ſo, or that he had Sin, or committed Sin, or can properly or ſimply be called a Sinner, no Chriſtian Man wil dare to affirm or juſtify. This is my Reſolution, which I would have you and al Men to know. And thoſe that ſhal impugn this, or teach to the contrary, I wil proſecute with Extremity, and to the Extremity. And ſo once again praying you to ſeek Peace and inſue it, and friendly confer one with another, before you enter into Judgment or Condemnation, I commit you to the Tuition of Almighty God. From *Lambhith*, the 29th of *June*, 1590.

Your aſſured Loving Friend,

JO. Cantuar.

While

ANNO 1590.

The Archbiſhops Care for the Clergies Armes.

While the Archbiſhop was thus employed in maintaining the Church of *England* and Clergy thereof, ſo vigorouſly oppoſed by a ſtrong Party, his Care was alſo that the Conformable Clergy might be continued in the good Opinion of the Queen and State. And therefore he provided that they might be ready with the reſt of the Queens Subjects in this dangerous time, to ſend forth their Horſe and Foot with Armes; as was partly ſhewn before. Now alſo this Year the Nation was upon their Guard: And the Forces of each County here muſtered: And an Account thereof ſent up to Court, that the ſtrength of the Kingdom might be the better known, and relyed upon. It was convenient that the Clergies Armes alſo ſhould be known, and their Number and Strength likewiſe certified. For which Cauſe the Lords of the Privy Council ſent this Letter to the Archbiſhop.

The Council to the Archbiſhop for the Clergies providing Armes. Regiſt. *Whitg* Fol. 163. b.

" AFTER our very harty Commendations to your good Lordſhip. Whereas there hath been Order given by her Majeſties Direction " for ſeveral Muſters and Views to be made of al the hable Men with " their Armour and Furniture, within the ſeveral Counties of the Realm; " which is already performed, and the Certificates returned: Thoſe of the " Clergies remaining only uncertified: And for as much as We think it fit " her Majeſty be made acquainted, as wel with the one as the other; " that ſhe may know and underſtand the ful Strength of the whole Realm: " We have thought good to deſire your Lordſhip, with ſome Diligence, " to write your Letters to al the Biſhops, to ſend forthwith unto you the " particular Certificate of the Horſes and Foot, armed and furniſhed by " the Clergy in their ſeveral Dioceſes. Whereof We pray your Lord- " ſhip there may be no default. And ſo bid your Lordſhip right hartily " Farewel, the 11th of *October* 1590. When your Lordſhip ſhal have re- " ceived the Certificates, We pray you to ſend them unto us.

Your Lordſhips aſſured loving Friends,

Chr. Hatton, *Canc.* — Hen. Cobham.
Will. Burghley. — Tho. Heneage.
H. Hunſdon. — J. Wolley.

Within a few Days, the diligent Archbiſhop ſent forth his Orders to al the Biſhops, to take ſpecial Care of this Matter, in their ſeveral Dioceſes. Whoſe Circulary Letter to them ran in this Tenor:

The Archbiſhop to the Biſhops, in purſuance of the former Letter. Regiſt. *Whitg*

" AFTER my very harty Commendations to your good Lordſhip, I ſend unto your Lordſhip the Copy of a Letter, lately ſent unto " me from the Lords and others of her Majeſties moſt honourable Privy " Council; whereby your Lordſhip may ſee her Highnes gracious Direction " to know the Readines and Strength of her whole Realm. And to that " End it is already certified on the State of the ſeveral Shires of the Realm " in that behalf, ſaving the Clergy; Theſe are hartily to pray and re- " quire your Lordſhip immediatly, upon the Receipt hereof to conſider " upon the Contents of theſe encloſed: And accordingly with al convenient " Speed, to view al the Armour and Furniture of al the Clergy within your " Dioces, and of the hable Men appointed therewith to ſerve: And there- " upon forthwith to ſend unto me a true and perfect Certificate thereof un- " der your Seal: And how alſo your ſelf is furniſhed. That the ſame " may be ſent from me to the Lords, according to the meaning their Lordſhips " ſaid Letter. And herein praying your Lordſhip to have ſuch Care as ap- " pertaineth, I hartily bid your Lordſhip Farewel. From *Lambeth* the 19th " of *October*.

Your Loving Brother in Chriſt,

JO. Cant.

This

This Year the Archbiſhop held a Viſitation for the Vacant Dioces of *Ely*. The Articles of Viſitation were the ſame with thoſe mentioned before in the Viſitation of his own Dioces of *Canterbury*. *ANNO* 1590.

Likewiſe the Dioces of *Landaff* was Viſited by the Archbiſhop, beginning *October* 15. Void by the natural Death of *William Blethyn*. The Commiſſaries appointed by the Archbiſhop to exerciſe ordinary Juriſdiction there, were *Francis Bevans*, and *William Wood*, LL. DD. and *Andrew Payn*, Clerk, B. A. And before this, there was a Viſitation of the Church and Dioces of *Landaff*; and the Articles of Enquiry the ſame as before were ſet down in the Viſitation of *Canterbury*. Viſits the Dioces of *Ely*. And the Dioces of *Landaff*.

In the Vacancy of the Dioces of *Bath* and *Wells*, (which happened this Year by the Death of *Thomas Godwin*, the late Biſhop) the Viſitation thereof began *November* 19. And the Commiſſion *ad exercendum, &c.* was given to *John Langworth*, S. T. P. Archdeacon of *Wells*, *Philip Biſſe*, S. T. P. Archdeacon of *Taunton*, and *Gilbert Borne*, LL. D. And of *Bath* and *Wells*.

It pleaſed God to Viſit the Nation this Year with two of his Temporal Judgments, *viz.* a ſcarcity of Proviſions and a War. And that with ſeveral Potent ſworn Enemies of the Queen, and the true Religion profeſſed in her Realm. Who had entred into a Holy League (as they called it) againſt both. Theſe Judgments called the People of the Land to Humiliation and Prayer. And the Archbiſhop very ſeaſonably cauſed to be ſet forth ſutable Devotions for that purpoſe, for Prayer and Faſting: Intitled, *An Order for Publick Prayers to be uſed on* Wedneſdays *and* Fridays, *in every Pariſh Church within the Province of* Canterbury: *Convenient for this Time. Set forth by Authority.* It was printed by *Charles Barker*, the Queens Printer. And in one Place of the Book is the Coat of Armes of the See of *Canterbury* impaling *Whitgifts* Armes. The Preface, (which perhaps was drawn up by the Archbiſhop) began with a relation of Gods great Mercies towards this Realm: Prayers appointed by the Archbiſhop in this dangerous Year. The Preface.

" That the Fatherly Care and Goodnes, which Almighty God by his Pro-
" phets, in many places declared unto his People; had never appeared more
" abundantly towards any Nation, than of late Years it had don towards
" the Realm of *England*. For when we were, (as the Preface proceded) un-
" der Thraldome and Captivity, under the Tyranny of *Rome*, and carried
" away with the falſe Worſhipping of God, he by our Gracious Sovereign
" delivered us. He planted the elect and choſen Vine of his Goſpel among
" us by Law and Authority. He raiſed up Servants to dig and delve
" about this Vinyard; that it might Proſper. He hath continually fen-
" ced us from our Enemies on al ſides by his gracious and mighty Pro-
" vidence; beyond the reach of Mans Policy. He hath revealed their Con-
" ſpiracies, defeated their Purpoſes, and made fruſtrate their Counſils and
" Devices. He hath erected a Watch Tower of wiſe and godly Govern-
" ment: He hath ſhed down from Heaven and bleſſed us with his mani-
" fold Graces, as wel of Spiritual Gifts, as of al Plenty of earthly Crea-
" tures."

It was thought fit therefore by the State to urge Admonitions and Exhortations to the People of the Land, to be thankful to God, to repent of their Sins, and to be charitable to the Poor. " Hence it was ordered and Therein Direction for Preachers.
" ſtraitly charged, that in every Pariſh, where was a Preacher allowed by
" the Ordinary, every *Sunday* in ſome public Sermon, he ſhould put the Peo-
" ple in remembrance of Gods exceding Benefits and Bleſſings beſtowed
" upon them theſe many Years, and for their thankful receiving and uſing
" of the ſame: And exhorting them to ſincere and true Repentence, ——
" together with the outward Exerciſe of Prayer, Faſting and Almes Deeds.
" That the World might ſee and teſtify, that they truely return to the
" Lord their God. That in other Places, where ſuch ſufficient and diſ-
" crete Preachers were not, the Miniſters upon the ſame Days were to read
" ſome part of certain Homilies then ſet forth. That the People might be
" moved thereby to the Effect of that which was before mentioned."

Theſe Homilies were three: The Firſt of *Repentence*, and of true Reconciliation unto God. Beginning, " There is nothing, that the Holy Homilies then to be uſed.

" Ghoſt

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" Ghoſt doth ſo much Labour in, *&c.*" The Second is of *Faſting:* Beginning, " The Life which we live in this World, Good Chriſtian People, is of " the free Benefit of God, *&c.*" The Third of *Almes Deeds*, and Mercifulneſs towards the Poor and Needy. Beginning, " Among the manifold Du- " ties that Almighty God requireth of his faithful Servants, *&c.*" This laſt hath three Parts. Theſe al are thoſe that bear the ſame Titles in the Second Tome of the Church Homilies.

Divine Service enjoyn'd *Wedneſdays* and *Fridays.*

Moreover on *Wedneſdays* and *Fridays*, the Miniſters in every Pariſh were enjoyned to ſay Divine Service Morning and Evening, in ſuch ſort as thereafter followed. At which Service one of every Houſe in the Pariſh was to be preſent. And the People to be admoniſhed to make their charitable Contributions at each time of Aſſembly, to the relief of the Poor: Or at leaſt according to the Order of the Statute. Certain proper Pſalms, and certain Chapters were alſo appointed to be read: And after the Litany, the Prayer appointed in the Time of Dearth and Famine, and the Prayer for the Time of War.

CHAP. V.

ANNO 1591.

Cartwright, *and the reſt, come before the Lords in the* Star Chamber. *Some Account thereof. Sir* Francis Knollys *wil not be concerned. The Queen apprehends Danger from* Puritans, *as wel as* Papiſts. Cartwright *appears before the High Commiſſioners. Account of what was don then. Speeches of the Biſhop of* London, *Dr.* Bancroft, *and Dr.* Lewin *to him: With his Anſwers. The Effect of the principal Matters in the Bil of Complaint againſt him and his Fellows.*

Brought into the *Star Chamber*; *Cartwright*, and the reſt of his Party.

WE return now to *Cartwright* and his Fellows, that had been before the Commiſſion Eccleſiaſtical, and impriſoned: Here their Cauſe could no further be proceded in to any purpoſe, becauſe of their utter Refuſal to take the Oath, to give their Anſwers. It was therefore thought convenient to bring them into the Court of *Star Chamber*, which had a Power of inflicting ſeverer Puniſhments than Impriſonment or Deprivation. For it gave great Offence that they had behaved themſelves ſo refractorily hitherto. And ſo were the concurring Judgments of the two Chief Juſtices, Chief Baron, Sergeant *Puckring*, and the Queens Atturney and Solicitor General; looking upon this Courſe of refuſing to take an Oath, upon pretence not to accuſe themſelves or their Brethren, as tending to the overthrow of the Common Juſtice of the Land, in al Civil and Eccleſiaſtical Cauſes: and therefore, in order to further the Diſcovery of theſe their Courſes, it was their Opinions, after mature Deliberation, that they ſhould be brought to a Public Hearing, by Bil and Anſwer, in the *Star Chamber*. And that, ſince far leſs Crimes than theirs, had been puniſhed by Condemnation to the Gallies, or Perpetual Baniſhment (as they found by Precedents) they thought the latter to be the fitteſt Puniſhment in their Caſe: So it were to ſome remote Place; that there might be no danger of their Return, nor of diſturbing the Peace of the Commonwealth by their Writings, or otherwiſe. And ſo ſubmitting their Opinions unto her Majeſty. This wil more largely appear from an authentic Paper, written in *February* this Year 1590. Where theſe Mens Doctrines and Practices (taken out of their own Books) are ſummed up, " Tending to " the erecting of a new pretended Diſciplin, and to the overthrow of her " Majeſties

The Opinion of the Chief Juſtices concerning them.

" Majeſties Government and Prerogative, in Cauſes Civil and Eccleſiaſtical; " as the Title thereof ran." And it had this Endorſement by the Hand of the Lord Treaſurer, *February* 3. 1590. *A Collection of the diſorderly Practices of certain factious Miniſters, with the Opinion of the Juſtices and Learned Council.* It wil be found in the *Appendix*. ANNO 1591. Numb. III.

May the 13th, 1591. was an Appearance of them in the *Star Chamber*, before the Lords. When the Atturney General inveighed openly againſt *Cartwright* and the others, for refuſing to ſwear to the Articles; (as we heard before) upon pretence that they were unknown to them; tho they were read to them; while they inſiſted much upon a Copy of them to be delivered to them. But *Fuller*, the Lawyer, being one that was appointed Council for the ſaid Priſoner, beginning to anſwer Mr Atturney in the Priſoners behalf, the Lord Chancellor interrupted him; and took this Courſe following: (which I relate *Verbatim* from a Letter of Sir *Francis Knollys*, writ the very next Day from Court to the Lord Treaſurer, informing him thereof) " That upon his Conſultation before taken, in the Dining Chamber with " the Archbiſhop, the Lord of *Buckhurſt*, Mr *Foskue* [*Forteſcue*] Mr Atturney, " with the two Chief Juſtices, (to which Conſultation the ſaid *Knollys* ap- " proached not, becauſe, as he ſaid, he was not called thereunto) the ſaid " Lord Chancellor after he was ſet, and that Mr Atturney had inveighed, " as before was ſaid, made this Motion following: (which as it ſeems was " the Reſult of that Conſultation) That the Archbiſhop might be ordered " to appoint one Doctor of Divinity, and one Doctor of the Civil Law, to " attend, and to join with the Judges, for their Information againſt the ſaid " Priſoner. And immediately the Lord Chancellor asked Sir *Francis Knollys* " [who was alſo a Privy Counſillor] his Opinion in this Motion." But he warily avoided the giving of his Opinion againſt them, whom he hartily favoured, by returning this Anſwer.

Sir *Francis Knollys* ſhews his Mind of the Danger of the Queen from the Biſhops.

" That becauſe he doubted, Whether her Majeſty would allow him to " ſpeak his Conſcience in her Majeſties behalf, againſt the unjuſt claimed " Superiority of Biſhops, directly impugning her Majeſties Supreme Govern- " ment, as (he ſaid) he took it, and as he had offered before her Majeſty to " prove it: and as he was not afraid in the *Star Chamber*, by the help of " Learned Council to prove it, (if her Majeſty would give him leave:) Be- " cauſe of this Doubt of her Majeſty before ſaid; therefore his Anſwer to " the Lord Chancellor only was, That he was not made privy to the true " Cauſes that were alledged againſt the ſaid Priſoners: altho he had ſundry " Times deſired, both publicly and privately, that the ſaid unjuſt claimed " Superiority of Biſhops might be diſcuſſed lawfully; that is to ſay, accord- " ing to the Laws of this Realm; and not according to the Canon or Civil " Laws. For that thoſe Laws, as he added, did not defend her Majeſties " Supreme Government, but rather they did the contrary. And then ap- " plying to the Lord Treaſurer, (to whom he made this Relation) he bad " him ſee, into what a Strait he was driven. For that it was a deadly Grief " unto him to offend her Majeſty, eſpecially publicly. And yet he had ra- " ther dy, than to impugn her Majeſties Safty by any pleaſing Speech." And tho this be a little ſtraying from *Cartwrights* Tryal at this Time in the *Star Chamber*; yet let me go on, on this Occaſion, to ſhew further this good Gentlemans Zele to the Cauſe. Therefore he concluded his Addreſs to the Lord to whom he wrote, deſiring, " That it might pleaſe him to ſhew his " Letter to the Queen; to the End, that her Majeſty might give him leave " to ſpeak his own Conſcience freely in behalf of her Majeſties Safty, in this " Cauſe aforeſaid. Or elſe, if ſo much Grace could not be obtained of her " Majeſty for him, that his deſire was, that to avoid her Majeſties Offence, " with the Offence of his Conſcience, it would pleaſe her to make him a " private Man. That he might ſo be ſilent, and avoid her Majeſties Of- " fence. Which Offence he was deſirous to fly, even as from a Serpent. " And this, he ſaid, he durſt not write otherwiſe than with his own Hand, " tho Writing hindred his Sight.

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To this let me add, (before I return to *Cartwrights* Cauſe) that the Queen in her Diſcourſe with this her zelous Courtier upon the Argument of her Safty (which he ſeemed ſo much in fear of from the Biſhops) told him on the contrary (and gave her Reaſons for it) that ſhe could place no Safty in that ſort of Men, whatſoever was pretended for them. And that ſhe was in as much Danger from *Puritans*, as *Papiſts*. This ſaying of the Queen did much diſturb him: and as he uſed to utter his Mind in theſe Matters to the before mentioned Lord by frequent Letters, ſo did he likewiſe open himſelf again to him, upon theſe Expreſſions of the Queen, after this maner, "That he mervailed, how her Majeſty could be perſwaded, that ſhe was "in as much Danger of ſuch as were called *Puritans*, as ſhe was of the *Pa-* "*piſts*. And that ſhe could not be ignorant, that the *Puritans* were not able "to change the Government of the Clergy, but only by Petition at her "Majeſties Hands. And yet her Majeſty could not do it, but ſhe muſt "cal a Parlament firſt. And no Act could paſs thereof, unles her Majeſty "ſhould give her Royal Aſſent thereunto." And as touching their Seditious going about the ſame, [which was uſed as an Argument of the Danger the Queen and State was in from them] he ſaid, "If the Biſhops, or any Lord "or Chancellor, or any for them, could have proved *de facto*, that *Cartwright*, "or his Fellow Priſoners, had gon about any ſuch Matters ſeditiouſly, then "*Cartwright* and his Fellows had been hanged before this Time. But her "Majeſty, he added, might keep a Form of Juſtice as wel againſt *Puritans*, "as any other Subjects. So that they might be tryed in time convenient; "whether they were ſuſpected of Sedition or Treaſon; or whatſoever Name "you ſhould give unto it, being *Puritaniſm* or otherwiſe."

The Queen tells him her Apprehenſion from *Puritans*.

What he thought of thoſe Words of the Queen.

But turn we to *Cartwright*, and his Fellow Priſoners. In the Month of *May*, ſoon after their Appearance in the *Star Chamber*, *Cartwright* alone (being the Chief and Guide to the reſt) was thought fit to be brought before the Queens Eccleſiaſtical Commiſſioners, (the Archbiſhop being abſent on purpoſe, for avoiding any uncharitable Surmiſes of him) at the Biſhop of *Londons* Houſe. A favourable Account whereof, and what paſſed between him and thoſe of the Commiſſion (drawn up, as I think by the Hand of *Cartwright* himſelf, for the Peruſal and Information of the Lord Treaſurer) was as followeth: Bearing this Title,

Cartwright before the High Commiſſioners.

> *Th'effect of the Anſwer of Mr* Cartwright *before certen her Majeſties High Commiſſioners in Cauſes Eccleſiaſtical; Namely, the Biſhop of* London, *the Atturney General, Mrs. D.* Lewin, *D.* Bancroft, *D.* Stanhope, *and another, whom I knew not; which two laſt were ſilent. The Place was the Biſhops Chamber, ſecretlie kept, leſt any that favoured his Cauſe (as ſeemeth) ſhould come in. The Time, upon* Saturday *laſt in th'afternoon; without (as I have heard) any Warning aforehand; which is uſually given to Priſoners.*

MSS. and Collection. *Whitg.*

The Biſhop of *Londons* Charge againſt him.

The Biſhop in a long Speech charged him, firſt, That he had abuſed the Privy Council, by infourming them of Diſeaſes, wherewith he was not troubled. Secondlie, that he with others, in a Supplication had abuſed her Majeſty; in ſuggeſting, that th'othe which was tendred was not according to Law; and that it was given generally without Limitation. Thirdlie, upon that Mr *C.* had confeſſed twice or thrice before that time, that a Man might be ſaved in obſerving th'Order of the Church, eſtabliſhed by the Laws of the Land, he charged him with the Vanity and Fruitlesneſs of ſeeking further Reformation. Adding further, that, in the greateſt Matters, he and others contended for, they were of the ſame Opinion, that the *Papiſts* be; as partlie appeared by th'anſwears of thoſe that were the *Thurſday* before at *Lambeth, viz.* His and other, the Biſhops, Agreement with the *Papiſts*, being (ſayd he) onely in ſome ſmal Ceremonies. Which notwithſtanding he affirmed, not to be ſmal or indifferent, when they were eſtabliſhed. But ſuch as being diſobeyed, purchaſed Condemnation. But now that he was to take an Othe which had bene before offered him.

Then

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Mr. Atturneys Speech to *Cartwright*.

Then Mr *Cartwright* beginning to ſpeak, Mr *Atturney* took the Speech from him, and made alſo a long Speech. Th'effect whereof was to ſhew, how dangerous a thing that was, that Men ſhould upon the Conceits of their own Heads, and yet under colour of Conſcience, refuſe the things that have been received for Laws of long time: And that this Oath that was tendred was according to the Laws of the Land; which he commended above the Laws of al other Lands. Yet ſo, that becauſe they were the Laws of Men, they caried always ſome Staine of Imperfection. Alſo, that he was now to deal with *Cartwright* in two Points. One was, the Peace of the Land, which was broken by him and others, through unlawful Meetings, and making of Laws. Th'other was the Juſtice of the Land, which he and others had offended againſt, in refuſing th'othe now tendred. Which (as he ſaid) was uſed in other Courts of the Land. Neither was there any (in his Conſcience) learned in the Lawes that did judge it unlawful. So exhorting Mr. *Cartwright* to take th'othe, the rather for that he being aged ſhould have more Experience, and with it more Wiſdome then th'others, he made an End of his Speech.

Cartwright urged to take the Oath.

After that, the Biſhop requiring Mr. *C.* to take th'othe, he deſired that ere he came to th'othe, he might be receyved to anſwer the grievous Charges which were given partlie agaynſt him apart, and partlie againſt him with others, by Mr *Atturney*; but eſpecially by his Lordſhip. Whereunto the Biſhop anſwering, that he ſhould not anſwer any thing, but onely to th'othe, whether he would take it to th'Articles which he had ſeen. And Mr *Cartwright* replying, that it was a hard Courſe to give open Charges, and the ſame very grievous, and yet to ſhut him from al Anſwer of them: The Biſhop willed him firſt to anſwer touching th'oath; and then he ſhould be admitted to anſwer the Charges, which had been made upon him.

His Anſwer.

Mr. *Cartwright* following th'Order the Biſhop had appoynted him, anſwered, that the Articles being the ſame that they upon Oath would examine him of, which he had ſeen before, he had already made anſwer to them. Which he drew forth of his Boſome, and withal offered to be Sworn unto it: and that he could not make any further Anſwer. Whereof when they demanded the Reaſon, his Anſwer was, that he had layd the chief Strength of his Refuſal upon the Law of God; ſecondly, upon the Lawes of the Land; which in ſome Mens Judgment, profeſſing the Skill of the Laws, did outwarrant ſuch Proceeding. But ſeeing that he heard Mr *Atturney* affirm as he did; and that he had no Eyes to look into the Depth and Myſteries of the Law, that he would moſt principally relie and ſtand (at this preſent) upon the Law of God.

Dr. *Lewins* Speech concerning this Oath:

Then D. *Lewin* ſpake, and ſaid, that he would be glad that Mr *Cartwright* ſhould underſtand, that he was greatlie deceaved, in that he called this Oath, *th'oath ex Officio*, whereas it is by expreſs Words derived from th'authoritie of the Prince, by a *Deligate* Power unto them. Wherefore that he had need to take heed, leſt in refuſal of this Oath, he refuſed that which the Prince authorized. Which Speech the Biſhop greatly commended, and willing Mr *Cartwright* to take heed unto it, leſt by refuſal of this Oath, he ſhould directlie oppoſe himſelf to th'Authoritie of the Prince. Mr. *Cartwright* anſwered, firſt, That in calling it an Oath *ex Officio*, he did it by Warrant of this Court; uſing no other Language therein, then the Biſhop himſelf, that ſo called it: and another of the High Commiſſion, that was not then preſent, called it *th'othe of Inquiſition*. The Biſhop denyed that he had don ſo. But Mr *Cartwright* appealing therein to the Teſtimonie of thoſe which were preſent, he was ſilent. Secondlie, Mr *Cartwright* alledged, that he had ſeen Commiſſions from her Majeſtie, wherein there was no mention of Proceeding by Corporal Oath.

And Dr. *Bancroft*.

Then D. *Bancroft* interrupting him, Mr *Cartwright* deſired that he might make an End of his Anſwer. But D. *Bancroft* ſaying, that Mr *Cartwright* might ſpeak, if he would, and that himſelf would keep Silence; Mr *Cartwright* anſwered, that he would give him place, and proceede after with his Anſwer, if he remembred it. So D. *Bancroft* ſaid, that the High Commiſ-

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sions had bene altered, as Occasions of Times, Persons, and other Circumstances required: and that it was true indeed, that the former Commissions had not inserted into them the Clause of proceeding by Oath, but that there were some Men, discontented with the State, had sought curiously into these things, and observed them; and that Mr *Cartwright* had taken them from them. Hereupon there fel some jarr between the Bishop and D. *Bancroft*; the Bishop affirming, that he liked not that saying of the Doctor, and the Doctor making it good, and not afraid to professe it. But the Bishop said, that he had been Commissioner this Thirtie Years, partlie in *Lincoln*, and partlie in *London*, and had had always that Clause of th'othe inserted: His Fear being, (as it seemeth) lest they having used th'othe always, and having no Commission, but now of late, should be thought to be in the *Præmunire*; for that they had used it so many Years without Warrant.

Then Mr *Cartwright* said, that he had a Third Point remaining of his Answer to D. *Lewin* and the Bishop, which was, that although they might by Words of her Majesties Commission proceed by Oath, yet it followed not, that therefore they might proceed by Oath without any to accuse, without al Limitation, and without reasonable Time of Deliberation, and Advice what to answer. And therefore he refuseth not simply to swear, but to swear in such sort as they required, was not, as is said, directly opposite herein to the Queens Authoritie.

Debate between *Cartwright* and *Bancroft*.

Hereof there was some debating of the Difference of this Oath from th' othes tendred in other Courts, Mr *Cartwright* alledging, that altho in other Courts the Words of th'othe were general, yet that indeed it was restrained to some particular Matter, which the Deponent knew before he took the Oath. And that himself in Title of the Hospital Lands before certen Commissioners had taken th'oath, which is accustomably given in other Courts. After Mr D. *Bancroft* charged him that he had taken this Oath twenty Years ago; asking, why it was not as lawful now as at that time? Whereunto he answered, That the Case was not like: For that then there was but one onely Matter for him to be examined of, and the same wel known of him before: Also, that he had not so spent his Time (he thanked God) but in that so long a space he had learned something, as in some other things, so in this.

I heard also Mr *Cartwright* say afterwards, that had he not been interrupted, he could further have answered, that he took not that Oath twenty Years ago, but with Exception to answer so far as might wel stand with Gods Glory, and the good of his Neighbour. Finally, that by th'example of divers Ministers and others, refusing this Oath before him, he took occasion to search further, than otherwise he was like to have don.

Then D. *Bancroft* said, that forsomuch as every Man which had offended another, was bound to confesse his fault, and to reconcile himself, that he should much more do it to the Prince. Whereunto Mr *Cartwright* answering, that the Case here was utterly unlike, and that this general Rule did admit some Exception. Which seeming strange to Mr D. *Bancroft*, he required of Mr *Cartwright* an Instance. Who answered, that if he had spoken evil to one of a third Man, which never came to the knowledg of it, it should not stand wel with the Rule of Charity, to open this Matter unto the Person whom he had wronged; considering, that so he might (likely) break the Knots of Love, which, without that Confession, might have continued whole.

Charged to make Laws, and require Subscription.

Moreover, upon the Charge which Mr *Atturney* repeated, that Mr *Cartwright* and others had holden Conferences, and made Laws, Mr *Cartwright* answered, that touching that Point his Answer was before them (which being required) he would confirme upon his Oath. That is, that they never held Conferences by any Authority, nor ever made any Laws by any maner of Compulsion, to procure any Obedience to them. Also, that he and others had expresly testified by Subscription, that they would not so much as voluntarily, and by mutual Agreement one of them with another, Practice any Advice or Agreement that was contrary to any Law in the Land. Whereto Mr.

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Mr. D. *Bancroft* replyed, that Authoritie they had none, and therefore could not uſe it; and Compulſion needed not, ſeeing every one received to their Conferences muſt ſubſcribe to be obedient to al Orders he and others ſhould ſet down; ſo far, as if they ſhould ſet down the Senſe and Interpretation of a Place of Scripture, it could not be lawful from any to depart from that. Which, ſaid he, is depoſed by Three or Four. But, ſaid Mr *Cartwright*, he might have Eccleſiaſtical Juriſdiction of Reproof, Suſpenſion, Excommunication, Degradation, as they had been openly, but moſt untruly charged to have doen, if either he, or others with him, had thought it lawful for them ſo to do.

Cartwrights Anſwer.

And for th'other Point of their requiring Subſcription to any, that was admitted; much leſs, ſuch a Subſcription as Mr D. *Bancroft* ſpake of; he proteſted that neither had he ſo doen, nor any that he knew: And that he was ready to make that alſo good upon his Oath.

Further, D. *Lewin* moved Mr *Cartwright* to take th'othe, and then aſſured himſelf, that the Company would take at his Hand any reaſonable Anſwer. To whom Mr *Cartwright* anſwered, that he could not conveniently give any other Anſwer than that which was before them. To whom, when the Biſhop replied, that then they would tel him, where his Anſwer was ſhort, and did require further Anſwer. So, ſaid Mr *Cartwright*, ſhal not th'othe make an End of the Controverſy: Which notwithſtanding is the proper Uſe of an Oath. Againſt which Mr D. *Bancroft* excepted, ſaying, that an Oath *tended* to make an End of a Controverſie: and that it was ſtrange that Mr *Cartwright* ſaid, that it ſhould End a Controverſie. Albeit Mr *Cartwright* therein alledged no Interpretation, but the plain Text. But (ſaid Mr D. *Bancroft*) Mr *Cartwright*, think you thus to go away in the Clouds, or to have to deal with Men of ſo ſmal Judgment, as not to ſee what is your Drift? Do not we know from whom you draw your Diſciplin and Church Government? Do not we know their Judgments, and their Practice? Which is to bring in the further Reformation againſt the Princes Will, by Force and Armes. It is wel known, how one of the *Engliſh* Church at *Geneva* wrot a Book, to move to take Armes againſt Queen *Mary*, and Mr *Whittinghams* Preface before it. And who knoweth not, that the Church of *Geneva* allowed it? Alſo we have ſeen the Practice in *France*. Likewiſe it is written in the *Scottiſh* Story, how Mr *Knocks* moved the Nobility of *Scotland* to bring in the Goſpel with Force againſt the Queen there? And likewiſe wel known, that Mr. *Calvin* was baniſhed *Geneva*, for that he would have brought in the Diſciplin againſt the Will of the Magiſtrate.

Charged to bring in the Diſciplin by Force.

He meant Mr *Goodman*.

Whereunto Mr *Cartwright* replied, that his Meaning was not to hide himſelf in the Clouds touching this Matter, as one which had made a playne direct Denyal hereof. Wherein if any thing were doubtful, he would make it as playn as Mr Doctor could ſet that down. But that he now perceived, that if others were like minded to Mr D. *Bancroft*, al Purgation of our ſelves by Oath (which was now required of him and others) ſhould be in vayn; conſidering, that whatſoever they ſhould depoſe, yet it muſt be anſwered, as Mr Doctor doth, that they knew our Drift wel ynough. Moreover, that he did the Reformed Churches great Injury; which never had either that Judgment or Practice he ſpeaketh of, for any thing that he ever red, or knew. That he had red the *Scottiſh* Story, but remembred not that which he ſpake of. Yf ſome particular Perſons had written from *Geneva* ſome ſuch thing as he ſpake of; yet that it was a hard Judgment to charge the Church of *Geneva* with it. Which by an Epiſtle ſet forth by Mr *Beza*, a principal Miniſter thereof, had utterly diſclaimed that Judgment.

Cartwrights Anſwer thereto: and Denyal of it.

With this the Biſhop took them up, and asking Mr *Cartwright* once again, whether he would take th'othe. Upon his Refuſal, commanded an Act thereof to be entred. Then Mr *Cartwright* putting the Biſhop in mind of his Promiſe of Leave to anſwer the Charges which were given againſt him, he anſwered, that he had no Leiſure to hear his Anſwer; and if he would anſwer, he ſhould do it by a private Letter to the Biſhop. One thing beſide Mr D. *Bancroft* undertook to affirm there, that her Majeſty had read

Mr

ANNO 1591. *Cartwrights* Anſwer to th'Articles, which, although it were abruptlie brought in, yet it was eſteemed, that his Meaning was thereby, to ſignify, that her Majeſty, notwithſtanding the knowledg of that Anſwer, would have this ſevere Proceeding againſt him.

CHAP. VI.

Further Account of the Puritans *Troubles in the Star Chamber. Informations againſt them. The Atturney Generals Judgment of them. Two Writings of the Archbiſhop againſt them, conſidered by a Lawyer. Their Petition to the Council; and to the Archbiſhop, for their Liberty. Granted by them. Letter of ſome Doctors of the Univerſity to the Lord Treaſurer, to favour peaceable Preachers. Divers* Puritans *depoſed.* Cartwrights *Plea for their* Claſſes. *A brief Account of the Proceedings with the* Puritans *in the Star Chamber. Divers Interrogatories refuſed by them to make Anſwer unto.*

BUT becauſe I am entred thus far in this Point of Eccleſiaſtical Hiſtory, (whereof very ſlight and imperfect Accounts have been hitherto written) the *Puritan* Controverſy in this Judicial Proceeding being largely handled and examined, both in the High Commiſſion and in the Star Chamber, as it had been before laboured in Parlament; and oppoſed in behalf of the Church of *England*, principally by the Hand and Endeavours of the Archbiſhop; I ſhal therefore go on to relate more particularly this Affair.

Information in the Star-Chamber againſt *Cartwright.*

In the Month of *May* or *June* was an Information exhibited againſt *Cartwright* and the reſt, *viz. Snape, Fen, Lord, &c.* Which briefly began with a Preface to the Queen, "That al Power and Superiority next under God,

The Preface.

"over al Perſons, and in al Cauſes in her Highnes Dominions, was in her "Highnes lawfully united to the Imperial Crown of this Realm. That by "her moſt gracious means, the true and ſincere Word of God, ever ſince "her Majeſties Reign, had been univerſally preached throughout her Domi-"nions. That the Eccleſiaſtical Government, received and eſtabliſhed by "her Highnes Authority in the Church of *England*, was lawful and alſo "allowable by the Word of God: And the Sacraments, miniſtred as they "were, were godly and rightly miniſtred. And that the whole Order of "public Prayers and Ceremonies eſtabliſhed by Law, was ſuch, as no Per-"ſon ought therefore to make any Schiſm, Diviſion or Contention, or to "withdraw himſelf from the Church. That no Synods, Aſſemblies or Con-"venticles ought to be within her Majeſties Dominions, to treat of, con-"clude or eſtabliſh any Laws, Conſtitutions, or Ordinances, to be uſed, exe-"cuted or put in practice in her Highnes Dominions, in any Eccleſiaſtical "Cauſe, or Matter, or concerning any Government, Eſtate or Perſon, or "for the altering of any Laws, Statutes, or Ordinances, without her Ma-"jeſties Authority and Aſſent." And then follow the Information of divers Miſdemeanours, contrary unto theſe Aſſertions, charged upon the Perſons aforeſaid. Al which Miſdemeanours informed of in one Colume, and the Anſwers of the Defendants in another, may be read at length in the *Appendix*, tranſcribed from an Original, belonging to the Lord Treaſurer. By

Numb. IV.

Whoſe

whoſe Hand it was thus endorſed, *Jun.* 1591. *Anſwer of Mr.* Cartwright *to the Bil in the Star Chamber.* ANNO 1591.

After theſe their Appearances and Anſwers, they were remanded back to Priſon. And becauſe the main Charge againſt them was, that they meant to overthrow the eſtabliſhed Government in the Church, and by Force to bring in, in the room thereof, their own Diſciplin; therefore the Lord Treaſurer was deſirous to be ſatisfied, Whether that could be ſufficiently proved againſt them. And for that purpoſe had ſent to *Popham*, the Atturney General, to conſult al the Writings and Papers, relating to the Tryal of theſe *Puritans*, and to give his Judgment to him thereupon. Accordingly, he thus writ to the ſaid Lord: "That touching the Matter with *Cartwright* and the reſt, the Books were very long; and yet he had already "read them through, almoſt al: And did find, that theſe Men had a ful "Reſolution, to have uſed means, to have had that Form of *Diſciplin* conſidered of by themſelves, generally exerciſed. But, as moſt of them ſaid, "[in their Anſwers] ſo far forth as the ſame might be don with the Peace "of the Church, and Laws of the Land. But that it was proved, that "in ſome of their Aſſemblies, it was thought good, (and ſo by them af-"firmed) that ſithes it could not be got to be eſtabliſhed by humble Suit "to her Majeſty and the Parlament, yet it ſhould be brought to take "effect. And that by this means, that the Miniſters affected, as they were, "in the ſeveral Parts of the Realm, ſhould win as many other Miniſters, "as they could, to embrace that Form of Diſciplin; and they to win the "People to have a Liking thereof: And that don, they to have put it in "practice with us; which, as he gathered (he ſaid) by the Proof, was the "plauſible means, whereby it might be brought in. But this once don, it "appeared, that they were reſolved, not to give allowance of either Archbiſhops, or Biſhops, to be in the Church. Beſides ſundry other Particulars, which he omitted to put down; al depending upon the eſtabliſhing of "their deviſed Form of Diſciplin." This was writ *December* 11. 1591.

Popham Atturney General, his Judgment of theſe *Puritans.*

And not much after, the ſaid Lord alſo had another Account of their Affair, and where it ſtuck; given him by one, who ſeemed to be their Counſil. For the Archbiſhop having drawn up his Writings againſt them, the ſaid Counſil, or ſome other Lawyer their Friend, gave this Account, and his Judgment thereof. "That he had peruſed both thoſe Writings of the Lord "Archbiſhop of *Canterburys* Grace againſt *Cartwright* and his Fellows: And "that he did find nothing contained in them, but thoſe Things which were "oppoſed againſt them in the Star Chamber two Years agone: At which "time the Lord Chancellor deceaſed, and the ſaid Archbiſhop did order, "that Mr. Atturney ſhould inform for the Queens Majeſty, againſt the ſaid "*Cartwright* and his Fellows. And whereas Mr. Atturney, informing for "the Queens Majeſty in the Star Chamber againſt any Perſon, his Order is, "to have his Witneſſes ready, to prove ſuch Matters as he informeth for "the Queens Majeſty, if the Parties accuſed ſhal deny the Information, or "any Part thereof; this Courſe againſt *Cartwright*, *&c.* Mr. Atturney did not "keep; becauſe he had not his Witneſſes ready, to prove his Information; "altho he informed very ſtreightly againſt them. But for lack of Mr. Atturneys Witneſſes, the Lord Chancellor did order, that the Lord Archbiſhops Grace ſhould appoint a Doctor of Divinity, and a Doctor of the "Civil Law to joyn with Mr. Atturney, for his better Inſtruction. But "when al their Wittes were laid together, there was no matter proved of "any Meetings or Conventicles, ſeditiouſly made and executed by *Cartwright* and his Fellows. And at the laſt the Lord Chief Juſtice of *England* "perſuaded the Lord Chancellor and the reſt, after Dinner in the Star "Chamber, that they ſhould not deal againſt *Cartwright* and his Fellows, "until they ſhould have matter to prove ſome ſeditious Act *de facto* to be "committed by them. And thereupon ever ſince thattime the ſaid *Cartwright* "and his Fellows have been kept in Priſon, withoutany Proceding againſt "them openly known, as far as he could perceive."

The Judgment of another in their Favour.

During

ANNO 1591.

They draw up a Form of Submiſſion to the Queen.

During theſe Mens Reſtraint, they drew up a kind of Submiſſion to the Lords, ſetting forth their Loyalty to her Majeſty, and acknowledgment of her Supremacy, and Promiſe of their peaceable Deportment in reſpect of Obedience to the preſent Government eſtabliſhed in the Church. But it gave not Satisfaction; not ſufficiently renouncing therein their former Principles and Practices: Which were ſuch as ſhewed what juſt reaſon both the Prince and the Church had to apprehend imminent Danger from them. And hereupon were certain *Interrogatories* miniſtred to them by the Archbiſhop, ſingly to give Anſwer to; gathered out of a great many other Articles drawn up againſt them, *viz.*

Interrogatories miniſtred to them by the Archbiſhop. MSS. *Cartwr.*

"Whether he or any other to his knowledg had taught, affirmed or allowed, that in every Chriſtian Monarchy there ought to be certain *Ephori* or Officers, who ſhould have Authority, upon ſome Cauſe, by any means to remove or take away the Chriſtian King from the Government; or to like Effect?

"Whether he hath taught, maintained or allowed, that the King, (being no Paſtor, Doctor or Elder) is to be accompted among the Governors of the Church, or among thoſe that are to be governed? And whether in a wel ordered Church, the Prince may ordain Orders and Ceremonies in the Church?

"Whether he doth acknowledg the Eccleſiaſtical Government, eſtabiſhed by her Majeſty, to be lawful?

"Whether he doth acknowledg the Sacraments miniſtred, as they be ordeined to be miniſtred by the Book of Common Prayer, to be rightly miniſtred.

"Whether he, or any others to his knowledg, have concluded or tranſacted, that if the Civil Magiſtrate, after ſufficient means uſed, ſhal refuſe to admit the Government by Presbyteries; then the Miniſters may allure the People to it, themſelves may practiſe it, and uſe other means to eſtabliſh it?

"Whether he, or others have affirmed, that it is lawful for her Majeſties Subjects, by a voluntarie Submiſſion, to yield to the practice of the Government, without her Majeſties Aſſent?

"Whether have any Cenſures of the Church, mentioned in that Book, [of *Diſciplin*] been put in Practice? How? When, and by Whom?

"Whether he knoweth, or hath credibly heard, that any Perſon hath been tryed, examined, elected, or ordeined, or allowed to be a Miniſter, Paſtor or Doctor, by any Aſſembly, *&c.* according to any part of the ſaid Book?

"Whether have you, or any other (as you know or have heard) put in uſe the Power and Authority of an Elderſhip, or ſome part thereof, by, or under Name of Paſtors, Doctors, *&c.*?

"How far have you taught or affirmed, that without the breach of the Peace of the Church of *England*, any Miniſters, or Subjects voluntarily aſſembled, and not licenced by her Highnes, may treat of Laws to be altered?

"Have you had any other Ordination, or Approbation to the Miniſtry, than by ſome Biſhop?

"Whether he or any other to his knowledg have treated or propounded certain means of maintenance for bare reading Miniſters; and of thruſting forth of Archbiſhops, Biſhops, Deans and other Officers Eccleſiaſtical: And how they ſhould be provided for; that the Commonwealth might not be peſtered with Beggers? And what means of Proviſion for them, and of thruſting them out, was thought of, or propounded, as fit to be uſed?

1587. "Whether he, or any other to his knowledg, or by his Procurement ſithence 1° *Novembris*, xxx° of her Majeſty, hath by Writing or Teaching, advanced, approved or ſet forth the maner of Government Eccleſiaſtical, ſet forth in the Book of *Diſciplin*, or any Part thereof?

"Whether ſince the ſame time, he or any other, have impugned, ſpoken or oppoſed himſelf againſt the Government Eccleſiaſtical, Forme of Common Prayer, or Adminſtration of Sacraments, exerciſed in this Realm, under her Majeſties Authoritie? "Whether

" Whether have you moved or perſuaded others to refuſe the Oath before " the Commiſſioners Eccleſiaſtical? ANNO 1591.

" The ſaid Mr. *Lord* confeſſeth, that he hath moved or perſuaded others " to refuſe the Oath before the Commiſſioners Eccleſiaſtical. Wherein he " muſt acknowledg his Fault. Fault charged on *Lord*.

" The ſame Fault charged on *Wight*. Wherein he was required to ac- " knowledg his Fault.

" He is alſo to acknowledg his Fault in ſubſcribing to the Book of *Diſci-* " *plin*; and in puting the ſame in practice by ſeveral Meetings, and in " ſome other Things, *&c.*"

I omit each Mans Anſwer to theſe Interrogatories; which were al very warily made. To this laſt Paragraph requiring the acknowledgment of their Faults, *Cartwright* wrot theſe Lines: " For Anſwer hereunto I refer my " ſelf to that laid down in our moſt humble Petition unto your Lordſhips, " as the whole of that I can with Warrant of my Conſcience ſet down. " Which as I moſt humbly pray your Lordſhips to accept in good Part; ſo " if that do not ſatisfy, I humbly ſubmit my ſelf to the puniſhment her " Majeſty, or your Lordſhips, ſhal think good to inflict; humbly praying, " that my long and tedious Impriſonment, with the ſundry Inconveniences " accompanying the ſame, may in Honourable and Chriſtian Compaſſion be " therein tenderly conſidered." *Fen*, *Lord*, *King*, *Wight*, gave in their particular Anſwers to the ſame Purport. But *Proudlove*, who had not (it ſeems) ſubſcribed that Book of Diſciplin, gave this Anſwer: " I Anſwer, I can " confeſs no Fault, where I deny the thing charged upon me. For I have " not (to my knowledg) ſubſcribed to the Book of Diſciplin. And where- " as I did ſome times meet in Conference with ſome few neighbour Mi- " niſters, it was voluntary and free, not by any band of Subſcription, or " Promiſe. And beſides that, our Meetings were not according to the Book " of Diſciplin. Concerning other things, I know not what they be, un- " les they were particulary ſet down. But nevertheles underſtanding, that " to meet in Conference, in ſuch maner and form as is preſcribed in the " Book of Diſciplin, is miſliked by her Majeſty and your Honours, I do " Promiſe that I wil not hereafter meet in Conference, according to that " which I together with others have ſet down in our general Submiſſion " and Petition already exhibited to your Honours." And *Snape* anſwered thus: " I ſubſcribed not the Book of Diſciplin, nor the Articles annexed; " nor, by the Subſcription thereof ſuppoſed, promiſed to obſerve the Meet- " ing preſcribed in that Book (to the utmoſt of my Remembrance) as I " have already depoſed. For further Anſwer hereunto I humbly refer my " ſelf unto that which in a Petition, exhibited by my ſelf and others, un- " to your Lordſhips, is ſet down in this behalf." Their Anſwer.

At length, to draw towards the End of theſe Miniſters Troubles, upon their Petition aforeſaid to the Lords of the Privy Council, having ſuffered reſtraint about a Year and a half, Liberty upon Bail was promiſed them from the ſame Lords, and particularly from the Archbiſhop. And knowing nothing was to be don without his Allowance and Conſent in theſe Affairs that concerned the Church, *Cartwright* and the reſt addreſſed to him in this Letter. " That having, upon their moſt humble Suit to her Majeſties moſt " honourable Privy Council received, as from others of that moſt Honoura- " ble Board, ſo alſo from his Grace, a comfortable Anſwer of Deliverance " from this their long and tedious Impriſonment, ſhortly to be accompliſhed: " And that having ſtayed in the Hope and Expectation thereof ſome con- " venient time they were again conſtrained by their manifold and grievous " Afflictions ſuſteyned by them and theirs, through Sickneſs and otherwiſe, " to renew their humble Suit for Bayle; until ſuch times as he and the " reſt of their Honours ſhould determine their Cauſe depending before them. " That herein therefore they humbly craved his Graces lawful Favour and Fur- " therance, as one of principal Reſpect in this their Cauſe, both in regard " of their Calling to the Miniſtry, and in regard of the Matters that were " in queſtion, being Eccleſiaſtical. They truſted his Grace would the rather They addreſs to the Privy Council and Archbiſhop for their Liberty.

ANNO 1591.

" yeild them this their Suit, conſidering. that notwithſtanding they were of " different Judgment for himſelf and others, in ſome of the Controverſies " of our Church; yet they had not, nor meant to alienate their Affections " from the holy Fellowſhip of the Church of God, wherein his Grace, " and others of like mind unto him did remain. Thus hoping to receive " a comfortable Anſwer for releaſe of their long and heavy Reſtraint, they " humbly commended his Honour to the merciful direction of the Al- " mighty. Subſcribing, *His Graces humbly to command*, &c.

Cartwright addreſſeth to the Archbiſhop with no good Will.

Yet it appears that *Cartwright* (who was the prime and leading Man of them) could hardly bring his Stomac to make any Petition to the Archbiſhop; notwithſtanding he had been inſtructed, that that would be the moſt effectual way to gain their Liberties. For he remembred, how a Year or two before, the Archbiſhop had required ſome harder Terms of him than of the other *Puritans*. Which made him addreſs a private Letter to the Lord Treaſurer from the *Fleet*, *Jan.* 25. before he prefered his Petition; (which he had ready and drawn up) therein expreſſing, how bold he was again to deſire his honourable Favour for the Relief which might ſeem good to his Lordſhip, in regard of the Cauſes he had laid down in a former Letter: And making known to him the Cauſe, why hitherto he had forborn to make his Suit unto his Grace: Namely, for that in the late Lord Chancellors Life time, he denyed him that Favour which he granted unto others of his Fellows in the ſame Cauſe. Howbeit, as he added, if his Lordſhip liked his Suit unto him, to be the way, he had prepared his Petition: Which he would either refer or forbear, as he might any ways underſtand his Pleaſure therein.

They apply to the Archbiſhop to be bailed.

Thus they having now lain in the *Fleet*, and other Priſons al the Winter, and there being no other Help for them, they found it their laſt Refuge to humble themſelves, by Petitioning the Archbiſhop to be favourable to them for their Liberty, to go out upon Bail, which he yielded to: Referring them to the Atturney. And to make the better way for their Speeding, they drew up a Supplication to the Lord Treaſurer to ſtand their Friend; namely, to be a means that they might be bailed without any Caution or Condition (which the Archbiſhop told them they muſt give) that might be againſt their Conſcience. The ſum of which humble Requeſt was, that (his Lordſhip being Sick) they had ſent their Wives with their Petitions to his Grace. And that he directed them to go to the Atturney General, where they ſhould receive the Cautions of their Deliverance: Which his Grace termed by the Name of their *Submiſſion*. What it was I refer to the *Appendix*. Which was grievous unto them, as ſuppoſing a Confeſſion of Guilt. That however they ſent their Wives to the Atturney; but he was out of Town. And therefore they now humbly ſolicited him, to ſtand their good Lord, that their Liberty might not depend upon ſuch Conditions as they could not undergo, unles they ſaid otherwiſe than was Truth, and burthened their own Conſciences before the Lord: Which his Lordſhip might, they ſaid, eaſily ſee in the Experience of the Oath *ex Officio*: for which they had endured ſo long and heavy Impriſonment. And this Humble Requeſt was ſigned by the Hands of *Cartwright*, *Fen*, *Wight*, *Lord*, *Jewel*, *Proudlove*, *Snape* and *King*. But I chooſe to lay the whole Paper in the *Appendix*, that the Reader may ſee their ful Plea for themſelves.

Numb. V.

Numb. VI.

Which he granteth.

And the Archbiſhop, notwithſtanding the falſe Reports of People, concerning his ſecret Malice againſt *Cartwright* upon the old Quarrel, ſhewed himſelf above any ſuch unchriſtian Spirit: And that it was only the Peace of the Church which he ſaw ſo extremely diſturbed, and the Church it ſelf endangered by him and his Party, that made him ſo vigilant as he was in the proſecution of them. But now he readily gave his Conſent for *Cartwrights* Diſcharge, as wel as the reſt, upon Promiſe to be Quiet. Which was al the Conditions that their Submiſſion, as it ſeems, came to.

A favourable Letter to the Lord Treaſurer from ſome Doctors for theſe Men.

While the Petitions and Endeavours before mentioned were in hand for theſe Miniſters, in the Month of *February* ſome eminent Heads of the Univerſity, as Dr. *Goad*, Dr. *Whitaker*, and two others, took this Opportunity, by

by a wel penned Letter, to excite the Lord Treaſurer to be favourable in general to al the true and peaceable Preachers of the Goſpel; eſpecially obſerving to him, how divers of the true Friends and Lovers of the Goſpel, tho carrying themſelves in dutiful and peaceable maner, had taſted, in ſome meſure, of more hard Severity than many known Papiſts had don. And that as there were of late public Teſtimonies through the whole Land, of the neceſſary good Courſe taken by him againſt the common Enemy, the Papiſtical Adverſaries; and that by his ſpecial means, wiſe Care and godly Zeal; ſo that it might pleaſe him with like mindful Care to further, relieve and comfort the true and peaceable Profeſſors of the Goſpel, as ſeveral occaſions now and hereafter might be miniſtred. This whole Letter may be peruſed in the *Appendix*. Wherein nevertheleſs they added, that it was not their Intent to commend to his Lordſhip, neither any Cauſes, nor Perſons in particular, or to do any thing in general, otherwiſe than might ſtand with the preſent State eſtabliſhed, and the Peace of our *Jeruſalem*. And in this Limit to ſtir up his ſincere mind in Gods Cauſe. *ANNO* 1591. Numb. VII.

But (to look a little back, and to take up ſome more particulars) tho *Cartwright* and the reſt of theſe Men reſolved to Anſwer to no Interrogatories upon Oath, and declined warily ſo to do, becauſe they would not diſcover themſelves; yet one of their Party, *viz. Thomas Stone*, Rector of *Warkton* in *Northamptonſhire*, mentioned by *Fuller*, as the only Perſon that was Sworn; and upon his Oath he anſwered to certain Interrogatories, (Six only ſet down by that Author; Thirty three indeed) that wholly laid open their *Claſſes*, and Synods, and the Places where they were held, and the Perſons preſent at them. Which whole Confeſſion of *Stone* fel into Mr. *Fullers* Hands, who tranſcribed it into his Hiſtory; but from an imperfect, interpolated Copy. And when this Man was extremely blamed for taking the Oath, he was fain to vindicate himſelf in ſo doing: Saying, "That he judged it "not lawful to refuſe an Oath limited and bound within the compas of "the Conferences; being required before a lawful Magiſtrate, in a Plea for "the Prince, to a lawful End." Their Claſſes diſcovered by one who took the Oath. Eccleſ. Hiſt. B. IX. p. 206.

But beſides *Stone*, ſeveral others of their own Party; were induced as wel as he, to Swear to Anſwer to the Interrogatories, and gave Evidence both on her Majeſties behalf, as wel as on the behalf of the Defendents, *viz. Henry Alvey*, a Fellow of St. *Johns* College, *Cambridge*, *Thomas Edmunds*, *William Perkins*, (he, I ſuppoſe that was then Fellow of *Chriſts* College, the Author of divers Books of Divinity) *Edmund Littleton*, *John Johnſon*, *Thomas Barbar*, *Herculas Cleavely*, and *Anthony Nutter*. Several of theſe were alſo depoſed, for the Defendants, namely, *Stone*, *Barbar*, *Nutter* and *Cleavely*. For which Interrogatories, ſee the *Appendix*. Theſe Depoſitions in Anſwer to the Interrogatories in an Authentic Book, are in my Poſſeſſion, conſiſting of divers Columes. As, The branches of the Bil againſt *T. C. E. S. H. F.* and the reſt. The Anſwer of *Henry Alvey*, *Thomas Edmunds*, *&c.* depoſed for the Queens Majeſty: The Anſwer of *Thomas Stone*, &c. depoſed on the Defendants Behalf: And laſtly, another Colume, being Anſwers to the Things of Moment, depoſed againſt the Defendants: Too long to be here inſerted. But I have repoſited in the *Appendix* the ſaid Anſwers depoſed on both ſides. Several *Puritans* Sworn to Anſwer on the Queens behalf. Num. VIII. Num. IX, X.

Cartwright and his Fellows, after theſe Diſcoveries, were permitted to give in their Anſwers in Writing, (to which they Swore) to the Lords in the Star Chamber, to the ſeveral Articles objected to them. And *Cartwright* in a Letter, dated the beginning of *June*, to the Lord Treaſurer, encloſed an Abſtract thereof, with Proteſtations, how harmles and inoffenſive both to the Queen and State, thoſe their Meetings and Conferences were. His Letter in the Name of the reſt ran in this Tenor: "That it was their Deſire "and moſt humble Suit, that his Lordſhip might underſtand the Truth of "the things they ſtood charged with before her Majeſty, in her High Court "of the Star Chamber. To the End, that as they refuſed not to bear the "Puniſhment of that they ſhould be found to have deſerved: So if it ſhould "appear unto his Honour, that in their moſt ſecret Meetings and Conſultations, (which they never thought they ſhould have comen to the Examination of) they had carried themſelves withal dutiful Regard, not only *Cartwright* ſends to the Lord Treaſurer an Abſtract of their Anſwers.

ANNO 1591.

" to her excellent Majeſty, but alſo to the Laws of the Land; they might " by this honourable means, firſt, and eſpecially, be eaſed of her Majeſties " high Indignation, which by untrue Informations had been conceived a- " gainſt them. And then in the ſecond Place, might eſcape the hard Courſe " which was threatned againſt them. And becauſe his Lordſhips manifold " Affairs would not eaſily ſuffer him to turn over the long Book on both " ſides, he was bold to ſend unto him an *Abſtract*, in parallel wiſe, the Anſwer " on the right ſide directly oppoſite to the Information on the left hand." [which is ſet down *Numb.* IV. in the *Appendix*.] And then concluded his Letter, " With his humble Remembrance and Acknowledgment of his ſpe- " cial bounden Duty to his Lordſhip. And did humbly commend the " ſame to the gracious Protection and Bleſſing of God in Jeſus Chriſt. Whom " he did likewiſe daily pray unto, that after long Life and much Honour, " he would give unto him the Crown of Glory that he had promiſed to " give unto al thoſe that loved his Coming, and ſtrove faithfully therefore. " *Fleet*, the 2d of *June*, 91. Subſcribing, *Your Honours moſt humbly to command*, " Thomas Cartwright."

Num. IV. and IX.

But inſted of *Cartwrights Abſtract*, the Readers may have before (in the *Appendix*) the whole Bill perferred againſt him and the reſt of his Brethren in that High Court, together with their Anſwers to each Article therein: Which I held worth preſerving. To which I thought fit to add the Examinations and Anſwers of *Alvey*, *Edmunds*, *Perkins*, *Littleton*, *&c.* mentioned above: Who were Sworn to give Witnes in this Cauſe on the behalf of the Queen, (which they did with as much Tendernes as they could to their own Party) together with their Anſwers on the behalf of the Defendants.

Brief Account of the Procedings with the *Puritans*.

But that that great Lord (having been laid up by Sicknes, while theſe Matters were in hand) might comprehend truly al the Procedings on both ſides, a brief Account thereof was drawn up (and that I ſuppoſe by the Archbiſhops direction) for him, by his Graces Secretary. And thus I find the Paper endorſed by that Lords own Hand, The 23 of *June* 1591, *The Effect of the Bil and Anſwers of* Cartwright. It bore this Title:

MSS. Eccleſiaſtic. *penes me.*

The Effect of ſome of the principal Matters in the Bil and Complaint againſt Mr. Cartwright *and the reſt.*

" That there hath been of late ſet forth by ſome Seditious People, a " Government of the Church by Doctors, Paſtors, Elders, Deacons, and " ſuch like.

" With a new Form of Common Prayer and Adminiſtration of the Sa- " craments, and Diſciplin for the Church: Compoſed in a Book intitled, " *Diſciplina Eccleſiæ Sacra, Dei Verbo deſcripta:* And other Books and Pam- " phlets of like nature.

" That the Defendents have unlawfully and ſeditiouſly aſſembled them- " ſelves together, concerning the Premiſſes.

" And have in thoſe [Aſſemblies] treated of, and concluded upon ſondry " Seditious Articles in allowance of the ſame Books, and of the Matters " therein contained.

" Unto which Articles the Defendents have in ſome of thoſe Aſſemblies " ſubmitted themſelves, and ſubſcribed; and put part thereof in execution. " For which Miſdemeanours they have been called in queſtion betore the " High Commiſſioners. Where they refuſed to take the Oath miniſtred to " them; to Anſwer to ſuch Articles, as they were to be examined of, on " her Majeſties behalf, concerning the ſame.

" Of al which a Bil hath been exhibited by direction from the Lords, in- " to the Star Chamber, againſt the Defendents. In which Bil is alſo con- " tained; that they, under Colour and Pretence of Diſciplin and Charitie, " do deryve to themſelves Power to deal in al maner of Cauſes whatſoever: " And have moved and perſuaded ſondrie her Majeſties Subjects to refuſe to " take any Othe to Aunſwer to any Matter that may concern any the unlaw- " ful Doings and Procedings of them, their Brethren and Teachers.

" To

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" To this Bil the Defendents, in their Aunſwer, have confeſſed their de-
" nyal to take the Othe before the Commiſſioners. And for the reſt of
" the moſt material Matters, have made an uncertain, and inſufficient Aun-
" ſwer.

The firſt Anſwer.

" Which being referred by the Court to the Conſideration of the Chief
" Juſtices, Chief Baron, and Mr. Juſtice *Gawdie*, they, adviſing thereof, did
" ſet down, wherein their Aunſwers were inſufficient: and that they ought
" to aunſwer the ſame particularly and directlie.

The Direction of the Judges.

" This notwithſtanding they made their Aunſwer, in effect, in many Points
" as imperfect as before: And in ſome Points oppoſing themſelves againſt
" the Report of the Judges, that they ought not to Aunſwer them.

The ſecond Anſwer.

" Whereupon Interrogatories are miniſtred unto them upon the Parts of
" the Bil: Whereof they aunſwer not at all the moſt part, and the prin-
" cipal Interrogatories.

The firſt Examination taken upon the Interrogatories.

" Hereupon, the Conſideration thereof being by the Court eftſones com-
" mitted to the ſaid Judges; and they to ſet down, wherein, and which
" of the Interrogatories ought to be better aunſwered; and that the ſame
" ſhould be aunſwered accordingly; the Judges have performed the ſame.

The Direction of the Judges.

" The Defendents being thereupon eftſones examined upon theſe Inter-
" rogatories, according to the Direction, do notwithſtanding ſtil refuſe to
" aunſwer them, as namely theſe:

The ſecond Examination upon the Interrogatories

" Where the ſaid Aſſemblies were; When, and How often?
" Who were at the ſame Aſſemblies, as wel as themſelves?
" What Matters were treated of in the ſame Aſſemblies?
" Who made, or ſet forth, corrected or reformed the ſaid Book of *Diſ-*
" *ciplin*, or any Part thereof?
" Who ſubſcribed, or ſubmitted themſelves to the ſame Book; or to the
" Articles therein concluded, beſides the ſaid Defendents?
" Whether in a Chriſtian Monarchy, the King is to be accompted among
" the Governours of the Church, or amongſt thoſe which are to be go-
" verned by Paſtors, Doctors, or ſuch like.
" Whether in a wel ordered Church, it is lawful for the Sovereign Prince,
" to ordaine Orders and Ceremonies appertaining to the Church?
" Whether Eccleſiaſtical Government eſtabliſhed by her Majeſties Au-
" thoritie within the Church of *England*, be lawful, or allowed by the Word
" of God?
" Whether the Sacraments miniſtred within her Majeſties Dominions,
" as they be ordained by the Book of Common Prayer to be miniſtred, be
" godly and rightly miniſtred?"

CHAP. VII.

ANNO 1591.

CHAP. VII.

The Archbiſhop appointed to ſend Divines to confer with Udal, *&c. Condemned for Sedition. Makes a Declaration of his Judgment. Is Pardoned. Troubles of* Euſebius Pagitt. *His moving Letter to the Lord Admiral.* Beza *Vindicates himſelf to the Archbiſhop in reſpect of this Church. The Archbiſhop to the Biſhops, for Catechizing and Confirming Children. The Miniſter of the* French *Proteſtant Church applies himſelf to the Archbiſhop. Biſhops Conſecrated. Viſitations. A Controverſy between Mr* Broughton *and Dr.* Reynolds. *The Archbiſhop Umpire. His Judgment of* Broughton, *and his Books. Makes an Order for* St Johns, *and* Herbaldown *Hoſpitals, in* Canterbury.

Dean of St. *Pauls* and Dr. *Andrews* ſent to confer with *Udal, &c.* Condemned.

OTHERS there were of this Faction: Whoſe Zele for the Diſciplin, and Boldnes in uttering their Minds by Libels againſt the Government, and diſperſing of the ſame, made them guilty of Felony for ſowing Sedition: For which they underwent their Tryals, and were condemned to dye, in *March*, 33 *Eliz.* Theſe were *Udal*, a Miniſter, (of whom ſomewhat was ſaid the laſt Year) *Newman*, *Hodgkins*, and others. But the Lords of the Privy Council (the motion being firſt made to them by the Lord Chancellor *Hatton*) had that Compaſſion and Mercy for them, that if they could be brought to relent, and confes their Faults and Errors, they ſhould be propounded by them to the Queen, as fit Objects for her Clemency: Otherwiſe it was their Determination, that Execution ſhould be don upon them. And to bring them to this, they concluded upon the means, that ſome able Divines ſhould now, after their Condemnation, be ſent to them to confer with them. For which purpoſe the ſaid Lord Chancellor ſignified his mind to the Lord Treaſurer, that he would diſpatch a Letter to that purpoſe to the Archbiſhop, to appoint the Dean of St. *Pauls* and Dr. *Andrews*, his Chaplain, to go and confer with them. A Letter was accordingly drawn up. But by a Miſtake (whether wilfully don or no I know not) it was directed for thoſe Divines to go and confer with *Cartwright* and the others, informed againſt in the *Star Chamber*. Which as ſoon as the Lord Chancellor underſtood, he wrote to the Lord Treaſurer, "That "the Letter might be altered, and drawn up ſpeedily for *Udal* and the reſt. "Becauſe the time of their Execution, as it ſtood then appointed, drew "neer: And ſince there was not ſuch haſt to confer with thoſe others: "Which might be don, he ſaid, with more Leiſure and Adviſement taken."

The Lord Chancellors Letter in that behalf.

And therefore, "That he thought it beſt for ſome Expedition to be uſed "in Conference with them. And prayed his Lordſhip to give direction "for the ſpeedy drawing of this Letter for *Udal* and the reſt to that "purpoſe; that thoſe two Reverend Men might confer with them, and "that if they conld by good Perſwaſions draw them to the Acknow-"ledgment of their Faults, to be ſet down in ſuch a Submiſſion, as the "Lord *Anderſon* [Lord Chief Juſtice] ſhould draw up; then the Queens "Mercy to be extended towards them. Otherwiſe, that they might re-"pair, by the Execution of Juſtice on them, the Harm they had don in "ſowing Sedition." This Letter was dated at *London* the 17th of *May*, 1591. and ſubſcribed, *Your Lordſhips very aſſured poor Friend*,

Chriſtopher Hatton, *Canc.*

What

What Effect this Viſit of the Dean and the Doctor had, I do not know: but *Udal* had Mercy ſhewen him in the putting off his Execution, (and afterwards having a Pardon by the Archbiſhops Procurement) til at length he dyed a natural death in the Priſon of the *White Lyon* in *Southwark*, in the Year 1592. when the Grant of his Liberty was neer effected. *ANNO* 1591.

For when he would not be perſuaded by Baron *Clark* and Sergeant *Puckring*, then Judges of the Aſſize for *Surry* (before whom he was found guilty by the Verdict of the Jury) to make ſuch a Submiſſion drawn up by them, as might import his renouncing of thoſe Doctrines and Opinions of his, dangerous both to the Church and State, for which he was indicted; he was ſo far favoured as to draw up his own Submiſſion in his own Words. But it was ſuch as would not anſwer the Expectation of his Judges; while he therein inſiſted ſtil upon his own Innocency; and only intreating them to intercede with the Queen for his Pardon, profeſſing in general his profound Obedience and Love to her, and the Bleſſing of her Government. So that Sentence of Death was pronounced againſt him. And notwithſtanding many Solicitations to her Majeſty in his behalf, ſhe remained averſe towards him, for his adhering ſo ſtiffly, and that even to the Death, to the *Diſciplin*, which ſubjected the Queen her ſelf to the Cenſures of the Elderſhip, and maintaining, that ſhe had nothing to do in Spiritual Matters. To bring *Udal* therefore to a better Confeſſion of his Loyalty to the Queen, and to his rejection of ſuch like *Diſciplinarian* Principles, Sir *Walter Rawleigh* who bore a good Wil to him, undertook, in the Month of *February* this Year, to deal with him; ſhewing him certain Points, wherein he exhorted him to ſet down what his Judgment was, in order to the pacifying of the Queen towards him. Which accordingly *Udal* did, and ſent them to him. The Paper whereof, found among the MSS. of the Lord Keeper *Puckring*, (and communicated to me by one, who hath deſerved wel of this and other my Writings) was as followeth:

Sir *Walt. Rawleigh* moves *Udal* to make a Declaration of ſome Points.

Udals Confeſſion and Declaration thereof. MSS. *Puckr.* Rev. *T. Bak.* B. D.

I. "I Do believe, and have often preached, that the Church of *England* "is part of the true viſible Church of Chriſt; and that the preach- "ing of the Word, and adminiſtration of the Sacrament therein are the "holy Ordinances of God, profitable and comfortable unto every one that "is rightly partaker thereof. In which regard I have been, and do yet de- "ſire to be, a Preacher in the ſame Church; and have communicated in "the Sacraments, and Prayers therein, for the ſpace of Seven Years at *King-ſton*, and about a Year at *Newcaſtle upon Tine*, immediatly before mine In- "priſonment. And therefore I utterly renounce from my Heart the "Schiſme, whereunto the *Browniſts* have fallen, in condemning the Church of "*England*, and ſeparating themſelves from communicating in the public Mi- "niſtry thereof.

Renounceth the *Browniſts* for their Schiſm.

II. "I know no other, but that the Statute Laws of this Land do maintain "the holy Miniſtry of the Word and Sacraments, in ſuch maner as any "Chriſtian may, with a ſafe Conſcience, both adminiſter therein, and com- "municate therewithal. Alſo, the Law which requireth Subſcription to "the Articles of Religion, as far as they contain the Doctrin of Faith and "Sacraments, is agreeable to the Word of God.

Allows Subſcription to the Articles of Religion.

III. "I do believe, that, by the Word of God, her Majeſty hath, and "ought to have Supreme Authority over al Perſons, in al Cauſes Eccleſia- "ſtical and Civil; to enforce every Man to do his Duty, and to be Obe- "dient to every thing that is not contrary to the Word of God. And that "if the Prince ſhould command any thing contrary to the Word of God, "it is not lawful for the Subjects to rebel or reſiſt; no, not ſo much as "in Thought: But with Patience and Humility to bear al the Puuiſhment "laid upon them, ſeeking only by Prayer to God, and Supplication to "Authority, and ſuch peaceable means, to have Faults amended.

Ownes the Queens Supreme Authority.

IV. "I do believe, that by the Word of God the Church rightly re- "formed, ought to be governed Eccleſiaſtically by the Miniſters, aſſiſted "with Elders. This is not my private Judgment, but ſuch as I have learn-

"ed

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" ed out of the Word of God, been confirmed in by the Writings of moſt " learned and godly Men of antient and later Times: And have been pra- " ctiſed with great Peace and Comfort in the beſt reformed Churches of " *Europe*; and even by thoſe Exiles, which her Majeſty, to her great Ho- " nour, hath hitherto protected.

Is for the Government of the Church by Elders.

V. "I do believe, that the Cenſure of the Church ought merely to con- " cern the Soul, and may not impeach any Subject, much les any Prince, " in the Liberty of Body, Goods, Dominion, or any earthly Privilege what- " ſoever. And that the Papal Excommunication, which depoſeth Princes, " and freeth their Subjects from their Allegiance, or any Part of Chriſtian " Obedience to Civil Authority, is blaſphemous againſt God, injurious to " al Men, and directly contrary to Gods Word. Neither do I believe that " a Chriſtian Prince ought otherwiſe to be ſubject to the Church Cenſures, " than our Gracious Queen confeſſeth her ſelf to be unto the preaching of " the Word, and adminiſtration of the Sacraments, according to the Do- " ctrin of our Church in Mr. *Nowels* Catechiſm, and the Homily of the " *right Uſe of the Church*, at this Day appointed to be publicly read.

That Church Cenſures concern the Soul not the Body, &c.

" If I underſtand of any other thing that I am charged to hold, as a " ſtrange and a private Opinion, I would be willing to ſhew my mind free- " ly in it. For my deſire is, that her Highnes might be truly informed " of every thing that I hold; ſhould I be aſſured to obtain her gracious " Favour: Without which I do not deſire to live."

Deſires the Queens Favour for Baniſhment.

And if this free Declaration of his Mind and Judgment would not ſuffice, then his laſt Requeſt was, that this honourable Perſon, that had thus friend- ly interpoſed himſelf between the Queens Diſpleaſure and him, would ob- tain ſo much Favour from her Majeſty, that his Sentence of Death might be changed into Baniſhment; that his Blood might not be laid to the Charge of the Land.

His Letter to Sir *Walt. Rawleigh.* MSS D. *Puck.* Rev. T. *Bak* S. T. B.

For to this Tenour his Letter, which he ſent with the former Paper, to that noble Knight ran, (which may be worth reading) *viz.* " That he thanked " his Honour for his great and honourable Care over him, and for his good: " Whereof he truſted he ſhould never be aſhamed, moſt humbly beſeeching " him to be a means to appeaſe her Majeſties Indignation conceived againſt " him, by reaſon of ſome Accuſation untruly ſuggeſted. For God was his " Witnes, as he wrote, that he never had any earthly thing in ſo precious " account, as to honour her Highnes, and to draw her Subjects to acknow- " ledg, with al Thankfulnes, the exceding Bleſſings beſtowed upon them " by her happy Government. And that of this, he truſted, his Adverſaries " would be Witneſſes, when he was dead. That he had ſent unto him, (as " in perplexity he could upon the ſudden) what he held concerning Points, " declared unto him, as from his Honour: Praying, that it would pleaſe " him to make known the Truth thereof unto her Highnes. And that if " neither his Submiſſion heretofore declared, nor theſe Things now ſet down, " would be accepted to draw her Highnes, of her gracious Compaſſion to " Pardon him, it would then pleaſe her Majeſty, (that the Land might not " be charged with his Blood,) to change his Puniſhment from Death to Ba- " niſhment. And thus truſting he would vouchſafe him this Favour, and " that it would pleaſe her Majeſty graciouſly to conſider of him, he hum- " bly took his Leave. From the *White Lyon*, *Febr.* 22. 1591.

Some *Turky* Merchants offer to ſend *Udal* to one of their Factories. *Pap. Offic.*

While *Udal* lay thus a long time in Priſon, certain Merchants that traded to *Turky* offered to ſend him into ſome Factory of theirs abroad, to officiate as Miniſter there, in caſe he might obtain Liberty and Leave. To which the Archbiſhop did freely condeſcend. Herein the Lord Keeper and the Earl of *Eſſex* gave their Aſſiſtance alſo. Nothing was wanting but the Queens Favour to releaſe and Pardon him. Which occaſioned *Udal* to write to the Lord Treaſurer, (who was as forward, no doubt, as the reſt in this Work of Mercy) to this Purport, " That his lamentable State, having been " now above three Years in Durance, did conſtrain him humbly to beſeech " his good Favour, being, (as he truſted) preſently to obtain Releaſe from " Impriſonment: That the *Turky* Merchants had his Conſent to go into

" *Syria*;

" *Syria*; there to remain two Years with their Factors, if his Liberty might " be obtained. And that they had gotten the Archbiſhops Conſent: That " the Lord Keeper had promiſed his Furtherance; and my Lord of *Eſſex* had " a Draught of a Pardon ready, when it ſhould pleaſe God to move her Ma- " jeſty to Sign the ſame. That the Ships wherewith he was to go, were " preſently to depart. So that he muſt either have Liberty out of hand, or " he could not go at all. His humble Suit therefore unto his good Lordſhip " was, that it would pleaſe him to move her Majeſty therein; by which " means he truſted it would pleaſe her Highnes to Sign the ſame. And ſo " ſubſcribing, *Your humble Suppliant and poor Orator*, John Udal, *Priſoner*. Dated from the *White Lyon* in *Southwark*, March 3. 1591. *ANNO* 1591.

And ſo things ſtood with *Udal* til the Year 1592. when the whole Privy Council referred his whole Cauſe to our Archbiſhop, who it appears about the Month of *June* had obtained his Pardon. For in that Month it was drawn up by the Clerk of the Aſſizes according to the Indictment. And then the Archbiſhop directed Mrs. *Udal*, his Wife, to ſhew it to Sir *John Puckring*, now Lord Keeper, for his better Security, to ſee if it were drawn up according to Law. And according to the Archbiſhops Inſtruction, the ſaid Priſoner ſent his Letter to the Lord Keeper, with the Copy of his Pardon: Hoping his Lordſhip would approve it to be rightly don; and withal to beſeech his Honour, in tender Compaſſion of his heavy Condition, to vouchſafe his honourable Favour and Furtherance therein, for the effecting of his ſpeedy Deliverance. This was dated *June* the 15th, 1592. From the *White Lyon*. But his Death prevented his Deliverance, now ready to be obtained; and put an End to his Troubles.

Pagits Troubles for refuſal of Subſcription.

Subſcription to the three Articles was now required very ſtrictly, the better to prevent the multiplying of the Diſaffected to the preſent State of the Church, and to put a Stop to the Dangers apprehended by the Archbiſhop and other Wiſe Men, from the Practices of the *Puritans*. But this rigorous requiring of Subſcription bore hard ſometimes upon very peaceable and honeſt Preachers, who duely complyed with the Cuſtoms and Devotions of the Church enjoyned, but could not ſo fully acquieſce therein, as to approve every particular Rite and Uſage. This was the Caſe of *Euſebius Pagit*, a lame, but a very good, quiet, and learned Man, who met with very hard Uſage from both Sides. For his Refuſal of Subſcription he was forced to leave his Living; and then taught School. Which way of Livelihood he was at length deprived of alſo. For it was now thought convenient, to prevent the Influence the *Puritans* might have upon the Minds of Children, that thoſe that took Licences to teach School, ſhould firſt take the Oath of Supremacy, and ſubſcribe the Articles of the Convocation, concerning the Conſent of Religion. And by this means the poor Man was in danger of begging for his and his Families Livelihood. He was known to the Lord Admiral: To whom therefore he wrot a very affecting Letter, concerning his Love and Service to the *Engliſh* Church, and his Abhorrence of breaking the Churches Peace, thereby to ſtir up his Lordſhips Compaſſion the more to him. He was alſo known to Sir *John Hawkins*, the great Sea Captain in thoſe Times. With whom the ſaid Admiral had ſome Diſcourſe concerning him, on occaſion of this preſent Schiſm from the Church. Which the ſaid *Hawkins* acquainted *Pagit* with. Which gave occaſion to his writing another Letter to the ſaid Lord Admiral.

His Letter to the Lord Admiral, in behalf of himſelf, and his Conformity.

Of which I ſhal give ſome Account; (eſpecially falling within this Time) to let in the knowledg of another ſort of Miniſters in theſe Days (which went commonly under the ſame Rank with *Puritans*) who, tho the eſtabliſhed Worſhip of this Church was not wholly agreeable to their Judgments, yet had a great Reverence for it, joyned with it conſtantly, and utterly diſliked al Schiſm and Diviſion from it. In the ſaid Letter he profeſſed, " That " he never gathered, nor was preſent in any private Conventicles, or unlaw- " ful Aſſemblies. That he hated, abhorred, and loathed the Hereſies and " Errors that were raiſed, and the Diviſions and Schiſms that were made " in the Church of *England*: Which he acknowledged to be the Church of

ANNO 1591. "God. That he reſorted to the ſame: Was preſent at Service and Preaching; was Partaker of the Sacraments according to the Book. And that it "was but his Duty: But that this Behaviour and Practice of his Life had "raiſed him many and divers Aſſaults. As on the one ſide, by bitter Complaints and ſharp Accuſations, he had had the Magiſtrate, yea, her Majeſty "incenſed againſt him. That on the other ſide, for twenty Years paſt the "Schiſmatics, who divided themſelves from the Church of *England*, watched "their Times, took their Opportunities, and laboured him to joyn with "them. But that through Gods Aſſiſtance, he ever withſtood them; refuſing their Suit, refuting their Opinions. That he had ſtayed divers from "them, and drew many of themſelves from thoſe Fancies, and brought them "to the Church again. And that within theſe ſix Months they made him "much Work, both by Reading and Writing, and Conference with divers "their Learned Men.

"That from ſeveral Holy and Learned Fathers of the Church, he had "learned not to forſake a Church, which had ſome Blemiſhes in it, no more "than he would forſake the Corn of Chriſt for the Tares, nor the Flower "for the Chaff, nor the Net for the evil Fiſh in it; nor the Houſe of Chriſt "ſo ful of Honour, for ſome Veſſels of Diſhonour belonging unto it." And much he added to the ſame purpoſe. And then made his Complaint, "That "while he loved Peace, prayed for it, and ſought to live in it, others prepared themſelves, as the Prophet ſaid, for Warr. That he was turned out "of his Living upon Commandment. That his Miniſtry being left free, he "preached without Living or any Peny Stipend, his Doctrin not found fault "with, he was adviſed to Stay; he ceaſed. That he taught a few Children, "to get a little Bread for himſelf and his, to eat; ſome diſliked this, and "wiſhed him to ſtay; he obeyed and forbore." He concluded after the Relation of this his lamentable Condition, in an Addreſs to the ſaid Lord for his lawful Favour towards him, that he might not be turned out of Houſe and Calling, to go as an idle Rogue and Vagabond from Door to Door, to beg his Bread (as he expreſſed himſelf) when he was able in a lawful Calling to get it. This was writ in the beginning of *June*, while the Matters againſt *Cartwright* and his Fellows were hotly tranſacting in the *Star Chamber*.

Numb. XI. This Letter (which may be read at length in the *Appendix*) did the Lord Admiral, out of Compaſſion of this poor Mans Caſe, ſend to the Lord Treaſurer; among whoſe Papers I met with it.

Athen. Oxonien. p. 357. This Man, what became of him til the Year 1604. I know not, (when he was inſtituted by Biſhop *Bancroft* Rector of St. *Anne* and *Agnes* within *Alderſgate*) was bred in *Chriſts Church, Oxon*, a Choriſter and a Student there (as we are told) in the Reign of Queen *Mary*: Writ an Hiſtory of the Bible by way of Queſtion and Anſwer: And a Catechiſm; and tranſlated *Calvins* Harmony of *Matthew, Mark, Luke*, into *Engliſh*: And ſet forth ſome Sermons. And was buried in the Church where he had been Rector, *Anno* 1617. He had a Son, named *Ephraim*, a godly and learned Miniſter, and a Writer, that ſuffered much in the Times of the Grand Rebellion.

Beza's Letter to the Archbiſhop, in Vindication of himſelf. *Bancr.* Survey, p. 134. Edit. 1593. While the Archbiſhop was endeavouring after the maner aforeſaid to ſuppres theſe Malecontents againſt Epiſcopacy, and the Church of *England* in its preſent Eſtabliſhment, he receiveth *March* the 8th, [*Anno ineunte*] a Letter from *Theodore Beza*, the Chief Miniſter of *Geneva*. Wherein he, by owning with al Reſpect, the Archbiſhop and the reſt of the *Engliſh* Biſhops and their Government of this Church, gave a notable Check to theſe new Reformers; who bore out themſelves much with his Authority. It ſeemed to have been written by him, in anſwer to one from the Archbiſhop, blaming him for his meddling with the Church and State of *England*, without any lawful Commiſſion. In Defence of himſelf he returned an Anſwer, part whereof was as followeth. *Cæterum, Reverende mi Domine*, &c. "That where-"as his Lordſhip thought it meet in his Letters to move them to think wel "of this Kingdom, and likewiſe the Church here, and the Government "thereof; it indeed troubled both him and *Sadeel* [another of the Miniſters "of *Geneva*] in ſome ſort; as being greatly afraid, leſt ſome ſiniſter Ru-

"mours

" mours were brought to him concerning them; or leſt what they had writ- ANNO
" ten of Eccleſiaſtical Policy, properly againſt that Antichriſtian Tyranny, 1593.
" as Neceſſity required, might be taken by ſome in that Senſe, as tho they
" ever meant to compel to their Order thoſe Churches that thought other-
" wiſe than they did of it, and the Governors of them; agreeing otherwiſe
" with them in the Truth of Doctrin agreeable to the Word of God; and
" that except thoſe Churches followed their Order, they [*viz. Beza* and the
" Miniſters of *Geneva*] accounted otherwiſe of them, than their Godlines
" and Dignity and mutual Brotherhood required, *&c.* That ſuch Arrogancy
" was far from them: And then asked this Queſtion, *Who gave us Authority*
" *over any Church?* And that it was far from them to think (ſo Subſtantial
" Matters were kept) that there ought nothing to be granted to Antiquity,
" nothing to Cuſtom, nothing to the Circumſtances of Places, Times and
" Perſons." Thus did *Beza* and *Sadeel*, in the Name of their Church, profes to the Archbiſhop their Reſpect, Honor and Approbation of the Church of *England*. In the Year 1593. other Letters happened between *Beza* and the Archbiſhop: Which we ſhal give Account of in due Place.

The Archbiſhop, as Metropolitan, did this Year ſee it neceſſary to provide for the better inſtructing of the Youth in the ſound Principles of Religion. That they might be the better ſecured againſt the private Diligence of Seminaries to ſeduce the People: And alſo to make them peaceable Subjects in the Way and Worſhip of Religion eſtabliſhed. And therefore in the Month of *September* he enjoyned the Biſhops to provide, that the Miniſters of every Pariſh in their reſpective Dioceſes, ſhould *Catechize* the Children in that little Catechiſme, allowed by Authority. And that Parents ſhould bring their Children to the Church every *Sunday* and Holy-day in the Afternoon, to the Miniſter, to be inſtructed and taught therein. He found alſo a great Neglect among the Biſhops, in *Confirming* of Children, (that *ancient and laudable Ceremony*, as he called it) after they could ſay their Catechiſme: And that at Baptiſm that Charge was commonly omitted by him that baptized the Infant, *viz.* that the baptized Perſon ſhould be brought to the Biſhop to be Confirmed. And he enjoyned, that Biſhops in their Viſitations ſhould make this, Part of their Charge, and likewiſe their Archdeacons and Officers. And that Miniſters ſhould bring the Children that had learned their Catechiſme, to be Confirmed at the Biſhops Viſitations, and other fit Opportunities. But take the Circular Letter of the Archbiſhop (as it ran) to be read in the *Appendix*. Numb. XII.

The Archbp. enjoynes Catechizing, Confirming, *&c.*

As the laſt Year the Archbiſhop was buſy, in the Commiſſion for Eccleſiaſtical Cauſes, with many Gentlemen of the *Roman* Catholic Religion; and ſent up a Certificate of what was don with them; ſo in *December* this Year, I find his Grace at the Privy Council, conſulting about Seminary *Prieſts* and *Jeſuits*. There had been before a Commiſſion and Inſtructions ſent down to many honeſt Gentlemen in the ſeveral Counties, to diſcover theſe dangerous Perſons, who lurked about in Corners, and were entertained in ſome Gentlemens Houſes, and made not a few Proſelytes to the Pope and King of *Spain*. It was now thought convenient to ſend Letters to ſome of the truſtieſt of theſe Commiſſioners, to give ſome private Account of ſuch as were put into the ſaid Commiſſion, ſince even ſome of them were ſuſpected not to be ſo wel affected to this Service as was expected, and ſome better affected left out: And this in order to the making a new Commiſſion, for the putting in ſome others. The Letter ſent to the Commiſſioners of *Rutland* (who were Sir *James Harrington*, Sir *Andrew Nowel*, Knts. *Roger Smith*, *John Harrington*, and *Francis Harrington*, Eſquires) ran to this Tenor.

The Archbp. at the Privy Council, in Conſultation againſt Seminaries.

' THAT whereas there was of late addreſſed to them and others, ſpeci- The Privy
' ally choſen in that County, a Commiſſion under the Great Seal of Councils
" *England*, together with certain Inſtructions thereunto annexed, to enquire Letter to the
" of the ſecret Repair into the Realm of Seminary Prieſts and *Jeſuits* coming Commiſſio-
" of malicious Purpoſe, to ſeduce divers of her Majeſties Subjects from their ners, about
" Duties and due Obedience to God and her Majeſty, to renounce their fit Men.
Ra. Thoresby MSS.

ANNO 1591.

" Allegiance, and to adhere to the Pope and King of *Spain*, as more at large
" in the ſaid Commiſſion and Inſtructions, and by her Majeſties Proclama-
" tion in that behalf did appear: For the better Execution whereof, divers
" were named and appointed Commiſſioners; among whom in ſome Parts of
" the Realm (as they, the Lords, were informed) there were ſome not ſo ſound
" in Duty and Religion towards God and her Majeſty as was to be required:
" Altho they did not reſolutely judge of any in the Nomination of the Com-
" miſſioners in that County; yet becauſe it was expedient to have the Truth
" known, that Reformation might timely follow: Her Majeſty therefore
" intending to have the ſaid Commiſſions renewed, where Cauſe ſhould ſo
" require; and therein none to be placed, but ſuch as ſhould be known to
" be meet for that Service: And that if any were omitted, that were reſi-
" dent in that County, meet to be placed in the ſame for the better Service;
" they had, upon the Opinion and Conceit they had of the Integrities and
" Fidelities of them [*i. e.* thoſe Gentlemen to whom they writ] thought
" good to be privatly by themſelves adviſed and advertiſed, whether to their
" knowledg, or by their ſpecial Inquiſition, to be diſcreetly made upon the
" Receipt hereof, there were any in that Commiſſion known to them, or
" juſtly ſuſpected to be unſound in Religion; or that had their Wives, Chil-
" dren or any of their Families Recuſants; or did harbour in their Houſes
" any Perſon, or Perſons, known or ſuſpected to be backward in Religion:
" And they did hereby in her Majeſties behalf earneſtly require them, with
" as much Secrecie and Diligence as they might, to certify their knowledg,
" or what they might duely learn of any ſuch. And that if they ſhould
" find, that either the Number already appointed was not ſufficient, or not
" ſo placed for their Habitation as they might deem, and to do Service by
" due Numbers in each Quarter of the Country, as by the Commiſſion and
" Inſtructions is preſcribed; or that by their knowledg there were others
" reſident in that County meet to be employed, omitted in the ſame Com-
" miſſion, and for their Dwellings fit to be added and uſed in this Service:
" They require them (*i. e.* theſe Perſons to whom they writ) likewiſe to
" certify their Names and Dwelling Places, with their Opinions of the Men:
" That upon Conſideration thereof had, They [of the Council] might give
" Order, upon the reviewing of the Commiſſion, to have them joyned with
" them. And ſo expecting their ſpeedy Anſwer and Certificate hereunto,
" they bade them hartily Farewel: From the Court at *Whitehal* the 19th of
December, 1591. And ſo ſubſcribing,

Your very Loving Friends,

Jo. Cant, *W. Burghley.* *C. Howard,* *Hunſden.*
F. Cobham. *T. Buckhurſt.* *T. Heneage,* *Rob. Cecyll.*
J. Wolley. *J. Forteſcue,*

And by way of Poſtſcript, That notwithſtanding the foreſaid Directions, they thought it fit, they and the reſt ſhould procede in the Execution of the Commiſſion already granted.

The *French* Miniſters. Account of his Congregation to the Archbiſhop.

There was likewiſe in this Month of *December*, Occaſion offered to the Archbiſhop of ſome Buſines with the Miniſter of the *French* Reformed Church in *London*, whoſe Name was *John Caſtoll*, a diſcrete and learned Man. And by his Interceſſion with the Archbiſhop, ſome Favour by his Means was ſhewn to that Congregation. *Henry* King of *Navarr*, now ſtruggling for the Crown of *France*, (lawfully deſcended to him by the Death of the former King) againſt a ſtrong Faction of ſome of his bigotted *Popiſh* Subjects; the Queen of *England* aſſiſted him, eſpecially being a Proteſtant, with al the Vigour and Strength ſhe could: Knowing how much it concerned as wel the Safty of her own Crown, as the firmer Eſtabliſhment of true Religion. And as ſhe and her Subjects did, ſo ſhe expected the *French* Proteſtants, who found ſafe Harbour here, when they fled from their own Countreys, for the Goſpels ſake, ſhould eſpecially aſſiſt with a more large Contribution towards the Aid

Aid of that King. This, *Caſtoll* ſoon underſtood from the Archbiſhop. But (alas!) the Condition of theſe poor *Refugees* was ſo mean, and the neceſſary Charges of maintaining thoſe Multitudes of miſerable Perſons, that eſcaped with their Lives onely, out of the Parts of *Flanders* and the *Low Countries*, were ſo very heavy upon them of that Church, that it was not in their Power to ſpare any thing to this Cauſe, however hartily they wiſhed wel to it This and much more did the good Miniſter urge to the Archbiſhop, who had moved this Matter to him. *ANNO* 1591.

Their poor Condition comiſerated by him.

So that he had obtained an Intereſt with the compaſſionate Archbiſhop, in behalf of thoſe poor Foreigners, and Confeſſors, that they might not be burthened, by impoſing upon them any Contribution; eſpecially, conſidering alſo, that a great many of them of the poorer ſort went over, as Volunteers, to ſerve under the King: and that the Congregation was forced to run deep into Debt for the Relief, in the mean time, of their Wives and Children. But what more particular Account this careful and pious Miniſter gave the Archbiſhop of the neceſſitous Condition of his Church at this Time, may appear by what he wrot to the Lord Treaſurer, (who alſo ſoon after had ſent one on purpoſe to him for the ſame End) in a wel penned Letter in *Latin*. Wherein he obſerved to that Lord, "That the Archbiſhop "had already moved him in this Matter: And what an Impreſſion the di- "ſtreſſed Condition of the *French* King made upon them; being engaged in "ſuch a Warr for the Church of God; *Satan* creating unto him ſo much "Care and Buſineſs; and ſtirring up almoſt al Kingdoms to dethrone him. "But that the Caſe of their Church was compaſſed with ſuch Circumſtances, "that little could be expected from them. That it conſiſted of Strangers, "deprived of their Eſtates and Goods, and baniſhed from their Countries. "That one part, and that the leaſt, was *French* (more indeed in former "Years) that had been moſt kindly received and harboured here in *England*. "But that thoſe of them that were of better Condition, were long ſince re- "turned home, to defend their own Poſſeſſions againſt the Rage of their "Enemies. But the Men of meaner Condition, and of Age fit for War, "being helped by the Liberality of Gods People, leaving their Wives and "Children to be taken care of by this Church, were gon into *France* to fol- "low the Kings Camp. That the reſt of thoſe that remained among them, "were ſo exhauſted by perpetual Calamities, and the continual War, that it "was as much as they could do, to live. Another Part, and that the grea- "ter, conſiſting of Perſons born in the Parts of *Holland*, *Artois*, *Flanders*, and "*Walloons*; (that is, of Countries belonging to the *Spanyard*) were not leſs "needy and poor than the reſt, very few excepted. That it was Gods Gift "to them that they were excellent Artiſts in making certain Sorts of Ma- "nufactures. But Trade and Commerce being ſo dead, and ſuch Diſcou- "ragement for Merchants to export their Goods, by reaſon of the Warrs "with other Countries, that even thoſe were put under great Straits and "Extremities. And further, that their Neceſſities grew more upon them, "ſince, beſides their Almes and voluntary Gifts, accuſtomed to be gathered, "they were fain to borrow, within Ten or Twelve Months paſt, a great "Sum of Money, that their Poor might not (to their Diſgrace) go a beg- "ging from Door to Door. And beſides al this, that they were forced of "late Years to make Collections, to aſſiſt the Poor Churches Abroad, *viz.* in "*Mountpellier*,, *Nortwic*, *Antwerp*, *Oſtend*, *Weſel*, *Geneva*, for Twenty Years paſt."

Caſtol writes to the Lord Treaſurer the Condition of that Church.

And this was the Sum of what this *French* Miniſter had acquainted the Archbiſhop with; and now thought fit to certify the Lord Treaſurer, concerning their poor Congregation: that they might avoid giving Offence. And in fine, "That they eſteemed it a great Benefit, that they had ſo great and "excellent a Monitor to provoke them to Chriſtian Charity: But becauſe "of their Want and mean Condition he hoped, that ſuch was his Equity "and Moderation, that he would not impute unto them any Charge of "Sordidnes or Tenacity." The whole Letter ſo judiciouſly and piouſly written, and ſhewing the Circumſtances of that Church that remains to this Day, I have put into the *Appendix*, with the other Papers, as fit to be recorded. Numb. XIII.

This

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This Year were theſe Confirmations and Conſecrations of Biſhops, and Viſitations of vacant Dioceſes. On *Friday*, the 27th of *Auguſt*, 1591. was the Confirmation of the Election of *Gervaſe Babbington*, S. T. P. for the See of *Landaff*. And on *Sunday*, the 29th of the ſame Month, he was Conſecrated, immediately after the Morning Prayer, in the Chancel of the Pariſh Church of *Croyden*, by the Archbiſhop, *John* Biſhop of *London*, and *John* Biſhop of *Rocheſter*, aſſiſting.

Babbington Conſecrated Biſhop of *Landaff*. Regiſt. *Whitg.*

On *Thurſday*, *Decemb.* 23. the Election of *John Coldwel*, ... Prieſt, Dean of the Cathedral Church of *Rocheſter*, was Confirmed; and on *Sunday*, *Decemb.* 26. he was Conſecrated Biſhop of the Cathedral Church of S. *Mary* the Virgin, *Sarum*, by the Archbiſhop in his Chapel at *Lambeth*, *John* Biſhop of *London*, *Thomas* Biſhop of *Wincheſter*, *Richard* Biſhop of *Briſtol*, and *John* Biſhop of *Oxon*, aſſiſting.

Coldwel Conſecrated Bp. of *Sarum*.

Commiſſions for Viſitations, iſſued out this Year from the Archbiſhop, were as follows.

A Commiſſion dated *June* 19. 1591. to *John Stil*, S. T. P. Rector of *Hadleigh* in the Deanry of *Bocking*, in the County of *Suffolk*, and to *Richard Wood*, S. T. P. Rector of *Bocking*, to Viſit the ſaid Deanry.

Commiſſions to Viſit the Deanry of *Bocking*.

A Commiſſion from the Archbiſhop to *John Kennal*, L L D. Archdeacon of *Oxon*, or to his Official, to Viſit the City and Dioceſes of *Oxon*.

And to Viſit the Dioces of *Oxon*.

Upon the Vacation of the See of *Wigorn*, by the Death of *Edmund Freak*, the laſt Biſhop there, a Commiſſion was granted by the Archbiſhop to *Francis Willis*, S. T. P. Dean of the Church of *Chriſt*, and of the bleſſed Virgin *Mary* of *Worceſter*: Appointing him his Official, to exerciſe al and plenary Juriſdiction Epiſcopal, in the ſaid City and Dioces.

And of *Worceſter*.

And laſtly, the Archbiſhop gave out another Commiſſion, dated the 29th of *July*, to *Philip Biſſe*, and *James Collington*, S. T. P. P. and *Gilbert Born*, L L. D. to Viſit the Dioces of *Bath* and *Wells*.

And of *Bath* and *Wells*.

I ſhal add one Thing more, reſpecting our Archbiſhop, before I conclude this Year; which hath a reſpect to him in a more private Capacity, as a learned Divine. *Hugh Broughton* (the greateſt Scholar in that Age for *Hebrew* and *Jewiſh* Learning) having a Controverſie in a Point of Sacred Chronology with Dr. *Reynolds*, public Profeſſor of Divinity in *Oxford*; (Who in his Lectures there endeavoured to confute a Book of that Learned Mans) in an Epiſtle to the Archbiſhop, prayed his Grace to be an Honorable Umpire, together with the Biſhop of *London*, between him and the ſaid Doctor. The Conteſt was grounded upon a Book, which the ſaid Mr *Broughton*, with vaſt Study and Labour, had ſet forth about the Year 1584 or 1585, and Dedicated to the Queen, intitled, *A Concent of Scripture*. Wherein he undertook to ſhew, from the Holy Writers, a conſtant Agreement in ſeveral Ages for Matters often told in divers Parts and Maners. And touching that, he layd down certain principal Heads, drawn through the whole Body of Scripture. And in the ſaid Epiſtle to the Queen, he affirmed, (which was the Purpoſe of his whole Book) That the Book of God had ſo great an Harmony, that every Part of it might be known to breath from one Spirit. And in this Book he made Uſe, he ſaith, of al the antient *Hebrews* and *Greeks*. And in another Epiſtle of his to the Queen, deſcribing this Book, he wrot, that the Sum thereof was, "That God had recorded the Worlds Age from the Promiſe of Redemption unto his Performance of it."

The Archbiſhop choſen an Umpire in a Matter of Learning.

Occaſioned by a Book of *H. Broughtons*.

Divers Years after reflecting upon his *Concent*, thus he repreſented it, "That little Book, that drew al the Scripture unto Chriſt, and ſhewed the "Uſe of every Parcel of it, from the Beginning to the End: Carying half a "Score of ſeveral hard and needful Studies thither; and examining al Au-"thors, not only in their own Tongues, but their own Vein and Courſe of "Study." Notwithſtanding the great Character and Opinion the Author had of his Work, it ſeemed ſo odd a Piece, that it came out at firſt with great Prejudice: That even the Archbiſhop himſelf ſaid of it to the Queen, that *it contained but the curious Quirks of a young Head*. Which Speech coming to *Broughtons* Ears, being an haughty, conceited Man, he printed this ſevere Animadverſion thereupon: "If the Prelate (ſaid he) had ſtudied One and

The Archbiſhop's Report of this Book to the Queen. *Broughton* Wor. p. 723.

"Thirty

" Thirty Years, ever ſince he was Doctor, how in one Speech to ſhew him- *ANNO*
" ſelf extremely void of al Grounds of Learning, and of al Conſcience for 1591.
" the Truth; and of al Care whoſe Ears to infect with Atheiſm, the Temp-
" ter could hardly carry him 'Εξωχημένον into Parts more injurious to al Holy
" Writers." What further Thoughts the Archbiſhop had of *Broughtons* Studies we ſhal ſee by and by.

Dr. *Reynolds* of *Oxford* confutes publicly this *Concent.*

But the ſaid Dr. *Reynolds* about the Year 1589. in his Public Readings in that Univerſity diſputed againſt it, and aſſerted, that there could no Chronology of Times from *Adam* to Chriſt be taken from the Scriptures. And endeavoured to confute ſeveral Particulars in his Book; and that by Heathen Authority. And that he was miſtaken in *Daniels* Seventy Weeks; that the Times of the Kings under the *Chaldeans* Reigns were longer than he made them; and that the Times of the *Jews* under the *Perſians* Two Hundred Years, were more by Seventy than he made them, *&c.* That about *Abrahams* Promiſe the Times were uncertain, confuſed in the *Judges*, perplexed in the *Kings*: And in ſhort, that ſince we know Chriſt is come, we need not labour for the Time.

Broughtons Letter to the Archbiſhop of this Buſines.

Mr. *Broughton* was highly provoked with Dr. *Reynolds*, thus to expoſe him in that Univerſity, while he was now abſent, and abroad in *Germany*: and not rather to have left the Matter to be argued friendly between them more privately. For *Broughton* had been obliged to write ſeveral Tracts in Vindication of his own Aſſertion. So that it became at laſt a general Diſcourſe and Matter of Argument, not only in that Univerſity, but in *London* and other Parts of the Nation. And ſome were for one, and ſome for the other. And at length both of them had a Meeting: When *Broughtons* Adverſary confeſſed to him, that he had not ſtudied theſe Matters: and promiſed to yield, if he ſaw Reaſons. At laſt in the Year 1591. he by a Letter to the Archbiſhop and the Biſhop of *London*, dated at *London*, *Nov.* 4. acquainted them with the Caſe between *Reynolds* and himſelf, *viz.* " That it was known to al
" the Realm with what Vehemency and Care D. *R.* had laboured to prove
" that a *Concent* of Scripture for Certainty of Chronology could not be
" made. And that by reaſon of his Credit, he drove many to deny that
" which they always held. That he had writ to Dr. *Robinſon*, Provoſt of
" *Queens* College, certain *Theſes* which might end the Cauſe, and how D. *R.*
" was extreamly culpable, to blame him for differing from him in a Matter,
" wherein al learned Men hitherto, beſide himſelf, had agreed; that upon
" this, the Doctor came to *London*; and ſhewed, that he was willing to take
" a Judge. And that both had agreed upon his Grace, and the Biſhop of
" *London*. That hereby they might have the Cauſe fully ended, without
" Partiality, clearly to the Glory of God and Brightneſs of his Truth. And
" that he had moved Dr. *R.* to ſend his Grace and the Biſhop his Book of
" his Lectures, [to enable them the better to give their Judgments;] and
" that he himſelf had ſent to them withal a Brief, in *Theſes* and ſhort De-
" clarations; to give an Inſight to the Matter. And laſtly, that if this
" would not ſuffice, he was ready, by Lectures, Diſputations or Printing, to
" open any Point hid, in the Cauſe. And ſo requeſting his Graces and his
" Lordſhips free Reports to her Majeſty and the Lord Treaſurer touching
" the Book, whereof they ſtrove, at their convenient Leiſure; he humbly
" recommended them both to the Spirit of Truth.

The Archbp. Cenſure of *Broughtons* Book of *Concent.* *Broughtons* Works, p. (161.)

What the Effect of this Arbitration was may be gathered from a Letter of the ſaid *Broughtons* to the Vicechancellor of *Oxford*, That the Cenſure of the Archbiſhop of *Canterbury*, (who was by both ſides choſen Umpire) was, " That never any humane Pains was of greater Travail and Dexterity; " that againſt 1500 Years Errors, to clear the Holy Story, as the Book of " *Concent* had don.' But the Archbiſhops private Judgment would not ſerve *Broughtons* Turn, (ſo weighty he eſteemed the Matter, as well as his own Reputation) but he ſollicited the Queen her ſelf, " That ſhe would enjoyn
" the Archbiſhop to make his Cenſure public. And that then upon her
" Majeſties Commandment it would be ſurer; for the better ſtrengthning
" of her Majeſties Subjects in Love and Honour of Holy Scripture: Which

" had

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" had been greatly weakned by Dr. *R.* calling Matters in queſtion, *&c.*
" And for vindicating a Truth for the clearing of thoſe ſacred Books: Ad-
" ding, that the Cauſe was not his, but the Churches."

The Archbp. allowed of ſome of his Books ſeized, viz. *Melchizedec*, and the *Apology*.

This Learned Man ſtuck to his *Concent*, and by reaſon of the Oppoſition made to it by ſome Perſons of known Learning, he afterwards ſet forth ſome Tracts, [*viz. Melchizedec* and an *Apology*] in Vindication of the Aſſertions there laid down, and in Refutation of his Antagoniſts; who were eſpecially the foreſaid Dr *Reynolds*, and Dr. *Croke*. But his Books being ſuſpected to contain ſome Heterodox Doctrines, (and perhaps by ſome ſecret Surmiſes of his ill Willers) *Biſhop* and *Newbury*, Wardens of the Stationers Company, had ſeized them in his own Cuſtody, and carried them away: tho they were printed by Allowance, paid for by himſelf, and carryed to his own Chamber. This Dealing he complained of to the Lord Treaſurer: Urging that they had not a Word againſt Religion or Policy; nor were bitter againſt any Man. And that the Archbiſhop being deſired, of his Honour and Learning, to judge of them, ſaid to one Mr. *Hopkinſon*, that if they had been brought to him, he would have allowed them; and would have ſent to thoſe Stationers to bring them Home to the Owner. But notwithſtanding the ſaid Stationers refuſed to do ſo, without their Warrant for it from the Lord Treaſurers Word. This therefore *Broughton* deſired of the ſaid Lord by a Letter. Therein ſignifying to him, " That he thought he might in Ju-

His own Account of them to the L. Treaſurer.

" ſtice require ſo much at his Hand; ſince his Book was written upon ur-
" gent Provocation of two Doctors; that were extreme againſt themſelves,
" and her Majeſties Grounds of Religion, the ſtay of Scripture; in Defence
" of a Book [*viz.* The *Concent*] which he had Dedicated to no les Perſon
" than her Majeſty: And that therein [in the ſaid Book] he was ſure that
" Poſterity might ſe chief Points in few Hours which coſt him many Years.
" Wherein alſo (as he related his Matter to that Lord) he had ſettled a Con-
" cent of *Jew* and *Gentile*, and of *Moſes* and the Evangeliſts; even as al Ages
" underſtood them. That he choſe two Points to daſh all their Strife, to
" ſpare their Fame, to cloſe up the Matter: That the Learned might ſe a
" Victory, and the Simple might think, that there was no great Variance.
" And thoſe he lapt up in a Treatiſe of *Melchizedec*; dealing againſt Dr.
" *Croke:* Not, where ſooneſt he might be diſgraced: but where learned Men
" being of his Mind, his Fame ſhould leſs be annoyed, tho he were deceived.
" And that D. *Reynolds*, who ſtrove, that *Si Angelus dixiſſet poſt octies* 70 *annos*
" *excidetur Chriſtus, hic præciſè & proprié locutus eſſet Angelus*, might not be
" known to be ſo culpable; but that convinced in one Word, that *Daniel*
" expreſſely telleth, that the Angel made him underſtand; by his own
" Grant ſhould yield: Who granted, that if *Daniel* knew his own Mean-
" ing and rightly knew, what the Angel meant, the Words were to be taken
" properly. And thus he thought therefore of a Name, *viz. Apology*: ſpa-
" ring learned Men. But that the Suppreſſing of his Books wrought them
" Harm. For that he was forced to cal them both to account, and to ob-

His hundred *Theſes*.

" ject an hundred *Theſes* of great Importance againſt each of them, whereby
" all Learned condemned them both." And in fine, after further Words uſed by him in his ſaid Letter, prayed his Lordſhip, " That he would ſend Word
" to theſe Stationers, to deliver him that which by Law they could not
" take away, and to let them paſs under his Protection: to mitigate
" the Rumours riſen againſt the learned Men." I repeat the more of it, being taken out of a Collection of his Letters in MS. in Honour to the Memory of that very learned, tho moroſe, Man.

His Commentary upon *Daniel* receives ſome Stop by the Archbp.

Part of Dr. *Reynolds* Controverſy with our learned Man, was, as appears above, about the punctual Time of the fulfilling of *Daniels* Propheſy of the LXX Weeks. Upon which he had wrote a Commentary, and had prepared it for the Public. But this Book being in Purſuit of his *Concent*, and likely to beget further Differences, to the diſturbing of the Peace of the Church, the Archbiſhop ſent to the Stationers to hinder the Printing of it. This the learned Man took Grievouſly; ſaying, That this Act of the Archbiſhop had cauſed many to blaſpheme the Truth [meaning, to ſpeak contemptibly

of

of his Expoſition of *Daniel*] And D. *Saravia*, being a Meſſenger between the Archbiſhop and him, he plainly told him, "That the Prelate uſed more "Authority than the Queen herſelf had to lend him [*i. e.* to forbid the "publiſhing of the Holy Scriptures, and their true Senſe.] And that the "Good of her own Kingdom might not be hindred by any Authority. And "that if the Archbiſhop could tel him where he miſled, he would thank "him. Otherwiſe if he hindred, the Work ſhould be printed elſewhere; "and himſelf blamed for hindring the Queens Common Good." When the Archbiſhop had been told this by *Saravia*, he ſent him back this Anſwer, (as *Broughton* himſelf had related it) *That it were better the Truth of* Daniel *were hid, than Antiquity ſhould be diſgraced, by miſſing.* Meaning, that the ancient Writers of the Church ſhould be expoſed, by his new Comment, as erroneous Interpreters of that Prophecy. But however *Daniel* came forth, by that Prelates better Advice (as he ſaid) and by his Authorizing; and his own Pains therein, Dedicated to the Lords of the Privy Council, they al, except the Archbiſhop, ſent him ſeveral Words of ſpecial Favour. And ſome of them believed he had made the Scripture as clear as any other Book. Thus indifferently affected ſtood the Archbiſhop at preſent towards *Broughton*; tho his exquiſite Knowledg in *Hebrew* and *Jewiſh* Learning, and Ability in giving the Senſe of abſtruſe Places of Scripture, as it convinced the Archbiſhop in ſome Points, ſo brought him afterwards into a greater Eſteem of him.

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Epiſt. to the Queen. *Broughtons* Works, p. 728

Two Hoſpitals, S. *Johns* in the North-gate, and S. *Nicolas Herbaldown*, ſituate a Mile out of the Weſt-gate near *Canterbury*, both under the Archbiſhops Care and Inſpection, were in ſome Diſorder at this time: Which was, that the Children of ſuch poor Men and Women that were harboured there, were often left upon their Parents Death, to be burthenſome to the Hoſpitals. Which when the Archbiſhop was informed of, he thought fit to make an Injunction for the Redreſs thereof: Which was ſubſcribed and ſealed by him, and was as followeth, being taken from the Original.

Makes an Injunction for S. *Johns* and *Herbaldown*.

"Whereas I have received certain Information, that divers Inconvenien-"cies are grown, and like to grow daily to the two Hoſpitals of *Herbaldown* "and S. *Johns*, by the Children of ſuch Brothers and Siſters, as have lived "in them; For that after the Death of their Parents, they are left as Or-"phans in the ſaid Hoſpital, to the great Diſquiet and Charge of the poor "Brethren and Siſters there; I have thought good to ſet down this Order "and Decree, for the redreſs of this Diſorder and Inconvenience: That "hereafter, there be no Children admitted into the ſame Hoſpitals; but in "caſe the Parents be admitted, as Brethren and Siſters into them, they ſhal "otherwiſe provide for the bringing up of the ſaid Children; and not "charge or trouble the ſaid Hoſpitals with them. Which Order I do wil "to be inviolably kept, and to be Regiſtred in either of the ſaid Hoſpitals, "for the better Obſervation thereof. Given under my Hand and Seal at "*Lambhith*, the 20th of *May*, 1591. *Anno* R. *Eliz.* 33.

Examined. *Jo. Cantuar.*

This Letter of Order and Decree was ſent, in the ſame Words, and bearing the ſame Date, to both the Hoſpitals: And it is the ſame with the Third Decree among the Statutes of the Archbiſhops Hoſpital of *Croyden*.

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CHAP. VIII.

The Archbiſhop requires a Certificate concerning the Clergy from the Biſhops. Speeches in Parlament againſt, and for the Biſhops. A Speech, and Letter of Sir Francis Knollys *on this Argument.* Lewin *the Civilian, his Speech about Biſhops Government in Monarchies. This Bil ſtopped, the Queen being diſpleaſed with the Parlament, for meddling in Matters of the Church.*

The Archbiſhop writes to the Biſhops for Certificates of their Clergy.

A Parlament being within a Month to come together, to prevent as much as might be ſuch Complaints againſt the Clergy (as now were likely to be made by the Faction, as had uſually been don before) of Ignorance and Inſufficiency; the Queen, (moved, as is probable by the Archbiſhop) required now ſpeedily, before the Parlament ſat, an exact Account of al the Miniſters in general. Wherefore in the Month of *January* the ſaid Archbiſhop wrot a Circular Letter to al the Biſhops of his Province, to make, each of them, a particular Certificate, to be ſent up to him, to deliver to the Queen, of al the Miniſters, beneficed or Curats, in their reſpective Dioceſes, their Names, their Degrees in School, their Learning, their Converſation; whether Preachers or no; And if not Preachers; of what tolerable Learning they were, or otherwiſe. And which of them they had themſelves admitted, and in what Time or Year. That ſo the Queen might underſtand the State and Quality of al her Clergy in *England*. And eſpecially that ſhe might know, how her Commandment was obſerved, that ſhe had in open Parlament given her Biſhops; namely, to take heed for the future, what Perſons they admitted into the Miniſtry. Becauſe it had been reported, that as unmeet Miniſters had been admitted ſince that Commandment, as before. And concerning making this Certificate, the Archbiſhop gave the Biſhops in the ſame Letter a Charge, that they ſhould not fail thereof, or do otherwiſe in their Certificates, than they ſhould be able to ſtand to and juſtify. And this to be don notwithſtanding any Certificates of that nature made before, and ſent him. And that they ſhould be don in that due Order and Form as might be fit to deliver to her Majeſty. Moreover, he required them to certify whom they had deprived for Inſufficiency and Lewdneſs of Life. And in the End of his Letter, as tho' he foreſaw a Storm again likely to fal upon the Churchmen in the enſuing Parlament, he urged the Biſhops to come to the Parlament, and by no means to abſent themſelves. For that their Preſence would be neceſſary, to Anſwer for themſelves; as alſo for the public Service and Good of the Church. This whole Letter, addreſſed to one of the Biſhops, *viz.* of *Glouceſter*, (the like to which was ſent unto the reſt) may be read in the *Appendix*.

Numb. XIV.

The Parlament are againſt the Biſhops Power.

In the Month of *February* the Parlament ſat. And therein the *Puritan* Party did again make a vigorous Effort againſt the Hierarchy, as was expected. And a Book now appeared, the better to ſerve their purpoſe, written (or rather owned and patronized) by Sir *Francis Knollys*, againſt the *Superiority* of Biſhops, whereof ſome Notice hath been taken before: no Queſtion now diſperſed, as much as might be, that the Commons might be the more prejudiced againſt that Order. Which Book the ſaid Knight had alſo ſent to the Lord Treaſurer, to prepoſſeſs him, if he could. But let us look into the Houſe. The laſt Day but one of *February*, Mr. *Morice*, Atturney of the Court of *Wards*, made a Speech here againſt certain Abuſes, (as he pretended) now uſed in the Clergies Government. This Speech I make no doubt was the Sum of what he had drawn up the laſt Year, and

gave

gave the Archbiſhop a Copy of. Upon which the Archbiſhop and himſelf had ſome Diſcourſe, as we ſhewed before. "He moved the Houſe touching the hard Courſe of the Biſhops, and other Eccleſiaſtical Judges in their Courts, uſed towards ſundry learned and godly Miniſters and Preachers of the Realm; by way of Inquiſition, Subſcription, and binding Abſolution [that is, when abſolved and ſet free, yet binding them with Bonds for their future Behaviour] contrary, he ſaid, to the Honour of God, the Regality of her Majeſty, the Laws of the Realm, and the Liberties of the Subjects of the ſame. That they were compelled upon their own Oaths, to accuſe themſelves in their own private Actions, Words and Thoughts; which they muſt do, ſhould they take ſuch Oaths. Becauſe they knew not to what Queſtions they ſhould Anſwer, til after the time they were Sworn. And that alſo, after ſuch Examinations, and ſuch Accuſations of themſelves, they were proceded againſt by Deprivations, Degradations or Suppreſſions. Or, that if they refuſed to take ſuch Oaths, then they were committed to Priſons, and there kept and detained at the Pleaſure of thoſe that committed them: Not abſolving or releaſing them, until firſt they ſhould have taken a corporal Oath of their Canonical Obedience to their Ordinaries. And then he ſhewed further at large the great Inconveniences thereby grown unto the free Subjects of the Realm. And in the End, prayed a Conſultation to be had therein by the Houſe, for redreſs of the ſaid Enormities." And offered unto the Speaker two Bils: The one concerning the ſaid Inquiſition, Subſcription, and offering of Oaths: And the other concerning Impriſonment upon refuſal thereof. Which latter he prayed might be preſently read.

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Morices Speech againſt the Biſhops Courts. *D'Ews* Journal. p. 474.

But ſuch in the Houſe, as were Favourers of the Church and its Epiſcopal Juriſdiction, were not wanting to defend it. Of this ſort were the *Civilians* that were Members: And of common Lawyers Mr. *Dalton* was one, a Man very famous for Pleading and Counſil in Cauſes of Law in thoſe Times: And who remained always very tight in the Parlament Houſe, to the Biſhops. He oppoſed Mr. *Morices* Motion; and ſpoke with earneſtnes againſt his Bil. "It was hard, he ſaid, upon a ſudden to Anſwer a long premeditated Speech; but that as he was able he would ſay what he thought of the Bil exhibited. That it pretended great Things in ſhew, touching the Hindrance of Gods Service, and derogation of her Majeſties Prerogative, to the overthrowing of our Laws, and violating our Liberties. But that there was no ſuch Thing to be found in the Matter ſpoke againſt. That it was eaſy to make of a Molehil a Mountain in Words, and to make a great and dangerous Thing of nothing. For that the State had always ſtood upon this Government: And ſo ſhewed, how Eccleſiaſtical Government was diſtinct from the Temporal." And expreſſed further, his great diſlike of moving this Matter, becauſe before this they had received ſtrait Commandment from her Majeſty not to meddle with Things concerning the Reformation of the Church and State of this Realm. And therefore that in his Judgment the Bil ought to be ſuppreſt.

Dalton defends the Biſhops Government.

Sir *John Wolley*, the Queens Secretary, alſo ſpake againſt the Bil, diſallowing the Matter in it; and taking it as too buſy a meddling in a Thing ſo forbidden by her Majeſty.

Speeches of others.

Sir *Francis Knollys*, Mr. Treaſurer to the Queen, ſpake and allowed the Bil; That whereas it was condemned, as ſeeking the overthrow of a Member of the State, and ſo againſt the Law, it tended, he ſaid, in his Opinion, but to the reforming of Abuſes, and reſtraining of the Prelates. That if they meddled againſt the Laws, they ſhould incur a *Præmunire*. This is very imperfectly and defectively ſet down in *D'Ews* Journal: Which *Knollys* own Letter, which follows, wil ſupply.

The ſame zelous Gentleman the next Day gave Account what his Thoughts were of this Matter, in a Letter to the Lord Treaſurer: and particularly taking notice of Mr. *Daltons* Anſwer to Mr. *Morice*: And ſending the ſaid Lord withal a Book of his own Collections, touching her Majeſties Supreme Government: "Which, as he ſaid, began now to be impugned in the Lower "Houſe

Sir *F. Knollys* accquaints the Lord Treaſurer with theſe Speeches in the Houſe;

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" Houſe of Parlament by the *Civilians*, and alſo eſpecially by the ſaid Mr. " *Dalton*, the Lawyer and Counſil; Impugning a Speech of Mr. *Morice*, the " Atturney of the Court of *Wards*, delivered as yeſterday againſt certain A- " buſes now uſed in the Government of the Clergy. That hereby it ſeemed " that theſe *Civilians*, and other Confederates of the Clergy Government, " would fain have a kind of Monarchy in the ſaid Government, as was in " the Temporality. The which Clergy-Government they would have to be " exempted from the Temporal: Saying, they ſpake not againſt the Princes " Government touching the Supremacy. The which difference, he added, " his Lordſhip was better acquainted withal than he. He would ſay no " more: but that in his Opinion, Mr. *Morice* ſpake but modeſtly and wiſely, " and warily and truly touching the Abuſes in the Government of the Clergy " at that preſent." This Letter was dated the laſt of *February*. Subſcribed *Your Lordſhips to Command*, F. Knollys.

And his own Speech againſt Biſhops Courts.

This Preeminence of Biſhops was ſuch a Diſguſt to this Knight, that ſoon after, (this Parlament ſtil ſitting) he put himſelf to the pains of another long Letter to the ſame Nobleman (and was one of the laſt Letters he wrot to him) for his further Information; and was the Sum of what he ſaid in the Houſe. Wherein he gave a more particular Account of the Managery of this Point of the Power of Biſhops, *viz.* of reducing them in *England*, to their true State and due Dependence upon the Prince, and to ſhew their undue claimed Superiority. And where he could not forbear to make ſome cloſe Reflection upon our Archbiſhop and his Book. " That he was " in the Parlament time in the 25th Year of King *Henry* VIII. in which " time al the Clergy, as wel Biſhops as others, made an humble Submiſſion " unto King *Henry* VIII. acknowledging his Supremacy, and deteſting the " Uſurpation of the Biſhop of *Romes* Authority. Upon which Submiſſion " general of the Clergy, the King gave unto the ſaid Biſhops the ſame am- " ple Rule that before they had under the Pope over their inferior Bre- " thren: Saving, that the ſame Rule was abridged by Statute with this " *Parentheſis* following, that is to ſay, *Without offending of the Prerogative Royal* " *of the Crown of* England, *and the Laws and Cuſtoms of the Realm.* In the " latter end of which Statute it was added, That whoſoever offendeth in " any part of that Statute, and their Aiders, Counſillors and Abetters, " they did al fal into Penalty of the *Præmunire*. He then added, after he " had recited this Statute in the Parlament Houſe, declaring, That in " King *Henry* the Eighths Days, after this there was no Biſhop that did " practiſe Superiority over their inferior Brethren. And that in King *Ed-* " *wards* Days the ſame Biſhops obtained a Statute, whereby they were au- " thorized to keep their Courts in the Kings Name. The which Statute " was repealed in Queen *Maries* Days, and was not revived in her Ma- " jeſties Time that now is. Whereupon it was doubtful, he ſaid, to him " by what Authority the Biſhops did keep their Courts now in their own " Name. Becauſe it was againſt the Prerogative Royal of the Crown of " *England*, that any Man ſhould keep a Court without ſufficient Warrant " from the Crown of *England*.

" Whereunto, as he continued, he was anſwered, that the Biſhops did " now keep their Courts by *Preſcription*. That is was true that the Biſhops " might preſcribe, that King *Henry* VIII. gave them Authority by the Sta- " tute of the 25th Year of King *Henry* VIII. aforeſaid, to have Authority " and Rule over their inferior Brethren, as amply as they had in the Popes " time. But this, he ſaid, was no ſpecial Warrant for them, to keep their " Courts as they did now in their own Names, to his knowledg. That this " was the Cauſe that made them obtain a Statute in King *Edwards* Days to " keep their Courts by, in the Kings Name. Now it was, he ſaid, a ſtrange " Allegation, that the Biſhops ſhould claim Authority at this preſent to " keep their Courts in their own Name, as they did, by Preſcription; be- " cauſe the ſaid Statute of the 25th Year, did reſtrain them generally from of- " fending of the Prerogative Royal of the Crown of *England*, and the Laws " and Cuſtoms of the Realm. And no Man could juſtly keep a Court

" without

" without a ſpecial Warrant from the Crown of *England*, as before was ſaid, *ANNO*
" And that the general Liberty given by King *Henry* VIII. to the Biſhops, 1592.
" to Rule and Govern as they did in the Popes time, was no ſufficient War-
" rant for the Biſhops to keep their Courts in their own Names by Pre-
" ſcription, as he took it. And that therefore the Biſhops had don wiſely,
" if they had ſought a Warrant by Statute to keep their Courts in the
" Queens Name, as the Biſhops did in King *Edwards* Days.

" In the which time, as he proceded, Archbiſhop *Cranmer* did cauſe *Peter*
" *Martyr* and *Bucer* to come over into this Realm, to be placed in the two
" Univerſities, for the better Inſtruction of the Univerſities in the Word
" of God. And that Biſhop *Cranmer* did humbly prefer theſe learned Men,
" without any Chalenge to himſelf of any ſuperior Rule in this behalf over
" his inferior Brethren. And that the time had been, that no Man could
" carry away any Grant from the Crown of *England* by general Words;
" but that he muſt have had ſpecial Words to carry the ſame by, from the
" Crown of *England*. Therefore how the Biſhops were warranted to carry
" away the keeping of their own Courts by Preſcription, it paſſed, he ſaid,
" his Underſtanding."

His Diſproof of the Government of Biſhops.

The Lord Treaſurer had, it ſeems, ſome Diſcourſe with Sir *Francis* about this Argument, and told him, That the Biſhops had lately forſaken their Claim of Superiority over their inferior Brethren to be by Gods own Ordinance: and that now they did only claim Superiority over them from her Majeſties Supreme Government. To which he now gave this Reply,
" That if this were true, then it were requiſite and neceſſary, that the
" Lord Archbiſhop of *Canterbury*, that then was, ſhould recant his ſaying
" in his Book of the great Volume againſt *Cartwright*, where he ſaid in plain
" Words, by the Name of Dr. *Whitgift*, That *the Superiority of Biſhops was Gods*
" *own Inſtitution*. Which ſaying, he ſaid, did impugn her Majeſties Supreme
" Government directly. And therefore that it was retracted plainly and
" truly. For that Chriſt plainly confeſſed, that his Kingdom was not of
" this World. And therefore that he gave no worldly Rule or Preeminence
" unto his Apoſtles, but the heavenly Rule, which was to preach the Goſ-
" pel, ſaying, *Ite & prædicate in omnem mundum. Quicunque credidit, &c.* But
" the Biſhops did cry out, ſaying, That *Cartwright* and his Fellows would
" have no Government. So that the Biſhops cared for no Government, but
" for worldly and forcible Government over their Brethren: Which Chriſt
" himſelf never gave to his Apoſtles; but made them Subject to the Rule
" of Princes; who ought not to be rejected. Saying, that they might anſwer
" to Princes, That *they might rather obey God than Man.* And yet in no wiſe
" to reject the Prince; but take up their Croſs to follow Chriſt."

Al theſe Words did Mr. Treaſurer uſe in his Letter to the ſaid Lord, beſides the Accouut he gave therein of his Speech in the Parlament, upon occaſion of the Bil brought in againſt the Biſhops and their Courts. Which I have the rather ſet down here at length; to ſhew the Sum of what was commonly and zelouſly urged by the *Puritans* againſt this venerable Order: Who made uſe of this Courtier for the bringing about their purpoſe, and ſupplied him (no doubt) with his Arguments.

Dr. *Lewins* Speech in the Houſe in behalf of the Biſhops. *D'Ews* Journal.

In one of the foreſaid Letters the *Civilians* are mentioned, as taking the part of the Biſhops, in their Speeches in the Parlament upon the Bil againſt them and their Courts. One of theſe was Dr. *Lewin*. Who ſpake wel in their behalf, and in Anſwer to the pretended Abuſes of their Government, ſo much aggravated by Mr. *Morice*. And that the Merits of the Cauſe on both ſides may the better appear, I cannot omit ſome brief Account of his Speech: " That this Everſion of Biſhops had been long ſought. And in that
" ſhooting at their Juriſdiction, their aim was at their Places; being no
" more able to ſtand the one without the other, than a Houſe without a
" Foundation. Then he entered into a Diſcourſe of Government. And that
" in the moſt famous Monarchies of the World, this Government then ex-
" erciſed by Biſhops, had been uſed. Further, that Biſhops were ſuch a
" Part of the Body Politic, as without them it could be no Body. Then

Juriſdiction.

" as

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Inquiſition.

" as to *Inquiſition*, [*viz.* Interrogatories upon Oath] he proved it lawful, be-
" cauſe it had been ſo long uſed, and in the greateſt Monarchies allowed. And
" ſhewed, how the way of Trial antiently by Accuſation was found incon-
" venient: and then was changed into Inquiſition. And that if he looked
" into the Laws of the Realm, it was altogether by Inquiſition in Courts,
" Baron and Leets; and in the Kings Courts and in the *Star-Chamber*. So
" that this Courſe was as lawful in the Eccleſiaſtical as in the Temporal
" Law.

Subſcription.

" That *Subſcription* [the other Practiſe of Biſhops, objected againſt by *Mo-*
" *rice*] was a thing that Miniſters were bound unto by Statute. That it
" was uſed in the Church of *Geneva*. And ſo as wel allowable here in this
" Church.

Abſolution.

" And as for *Abſolution*, termed *Binding*; it was no other than in the Com-
" mon Law. For in the Writ *De Excommunicato capiendo*, the Party abſolved
" was to be Sworn *ad Servandum jus*. And that this Oath to perform the Law
" in this Abſolution, was not grievous. Whereas otherwiſe the Party ac-
" cuſed was to find Pledges for the ſame. Nay, that it was a Liberty for
" him, that upon his Oath he might be freed. Therefore that as to the
" Bil, he thought it fitteſt, that it ſhould be firſt conſidered on by the
" Biſhops and Judges of the Realm, before it were read in the Houſe."

Cecil declares the Queens Care for redreſſing Abuſes in the Clergy.

At length Sir *Robert Cecil*, one of the Secretaries, for the ſtifling of this Bil, ſhewed, how the Queen herſelf had already taken care for the redreſſing any Diſorders in her Clergy. And therefore hinted, that it muſt needs be diſpleaſing to her, as taking the Work out of her own Hands. For his Speech was to this Purport; " That he knew not how to allow of it, becauſe
" the Queen had ſtraitly forbidden to meddle in ſuch Caſes. Yet ſhe, not
" forgetting the Cauſe, had in her excellent Wiſdom taken care and pro-
" vided, that Redreſs ſhould be had of things [in the Church] that were
" amiſs. To which end, he ſaid, before the Parlament was ſummoned,
" ſhe had directed her Letters to the Archbiſhop, to certify her of the Qua-
" lifications of the Clergy throughout the Kingdom. That therefore her
" Highnes Care for their Good was prevented, preventing their haſty ſpeak-
" ing of Things before their Time: That ſurely therefore ſuch dealing was
" not fit: and her Majeſty could not but be offended at it. And that the Bil,
" tho he proteſted he knew it not, were fitteſt to be recommended to her
" Majeſty, and ſo that way recommended to them." The Bil at laſt was not received in the Houſe; but left with the Speaker, Sir *Edward Coke*: from whom the Queen her ſelf ſent for it. And thus for that time that Storm went over from the Archbiſhop and his Brethren.

CHAP.

ANNO 1592.

CHAP. IX.

Beal, *Clark of the Council, vindicates his Doings in the Parlament againſt the Biſhops. His Letter to that End. A Convocation.* Dr. Andrews *preaches before them. Contents of his Sermon. Addreſs of Deans and Prebendaries of the new Foundations. Viſitation of the Hoſpitals of* Saltwood *and* Hyth: *And* All-Souls *College,* Oxon. *A Biſhop Suffragan of* Colcheſter, *Conſecrated. Biſhops Confirmed and Conſecrated. Vacations of Dioceſes, and Viſitations of them. A Copy of the* Eccleſiaſtical Polity, *preſented to the Lord Treaſurer by the Author,* Mr. Hooker. *The Archbiſhop concerned in a Caſe between the Lord* Sandes *and his Lady.*

The Queen forbids *Beal* the Court, who appeared in the Parlament againſt the Biſhops.

AS we have before related, how one of the Queens Courtiers (*viz. Knollys*) both in this Parlament and in his Letters, had ſhewn his diſlike of the Biſhops, and their pretended illegal Practiſes; ſo I have ſomething to ſay of another Courtier, namely *Robert Beal*, Clark of the Queens Council, an old Antagoniſt of the Archbiſhop. Who ſtil kept his angry Principles againſt him and his Order; and made it now again manifeſt, both by his Carriage this Parlament: and in declaring more largely his Opinion of them and their Government, by his Letter to the ſame Lord to whom *Knollys* had wrot before. For his appearing ſo openly in the Houſe againſt the Biſhops, which he knew was ſo diſpleaſing a Matter to the Queen; and alſo for making ſome Objections to the Subſidy Bil, ſhe was very angry with him, and commanded him by the Lord Treaſurer to abſent from Court and Parlament. Upon which *Beal* wrot a long Letter to the ſaid Noble Peer, the Parlament yet ſitting, endeavouring to vindicate himſelf, and giving a large relation of his Deſerts, and of divers Matters wel worthy the peruſing, eſpecially concerning the Church, the Conſtitution, and Eccleſiaſtical Laws, and the Practiſe of Spiritual Courts, the Oath *ex officio*, *&c.* al which he endeavoured to overthrow. And therefore I ſhal not think much, however long it be, to give the Tenor of it.

His Letter thereupon to the Lord Treaſurer. MSS. Eccleſ. *penes me.*

" That his Lordſhip might be pleaſed to underſtand, that according to " her Majeſties Pleaſure, delivered by his Lordſhip unto him, he had for- " born to come to the Court and Parlament Houſe, daily and hourly ex- " pecting to be ſent for; for the anſwering of the other Matter, for which " ſome further diſpleaſure ſeemed, he ſaid, to be conceived againſt him.

" For the former Cauſe, ſeeing in his firſt Speech in the Houſe he deliver- " ed his Opinion to be, that in a Generality a Conference was not to be re- " fuſed, and had only miſconceived the Repreſenter, *&c.* And touching the " hindrance of the Subſidy, when his Words, he ſaid, were expreſſely to the " contrary, he mervailed what Cauſe there was to think, that he intended " any ſuch undutiful Action, *&c.*

" For the ſecond Point, which he took to be the principal Cauſe of his " Reſtraint from the Court and Parlament: *viz.* That he ſhould be a Plotter " of a new Eccleſiaſtical Government, he did deſire, he ſaid, and of long " time had deſired nothing more, than that he might be heard, how mali- " ciouſly, and falſely, from time to time he had been, and was ſlandred in " that behalf. That he had been made heretofore the Author of *Stubbs* his " Book; afterward of the *Abſtract*; then of the *New Martin*; of the *Sup-*

" *plication*;

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" *plication*; and of every ſuch other Book, at it would pleaſe them to lay to " his Charge. That he had been as his Lordſhip knew, charged by the Lady " *Ruſſel* with Conſpiracies and Libels of other Mens Deviſings: And yet " never called to his Anſwers. That he could in a good Conſcience proteſt " before God and his Angels and the whole World, that no Man was able to " touch him with any ſuch Crime juſtly and truly. That he had always ab- " horred and deteſted ſuch doings.

" And to deſcend particularly to the Eccleſiaſtical Government, he offered, " that if any Man could prove, that he ever aſſented to any new Plot of " Reformation, or conſented to have the preſent Eſtate altered, to have no " further Favour than to be hanged at the Court Gates.

Not for the New Reformation.

" That in Parlament, and out of Parlament, he had always miſliked ſuch " new Deviſes. That he had ſhunned ſuch Companies; and openly and pri- " vately declared, that he thought the Law ſtanding was ſufficient, if it were " wel executed. For if the Miniſtry, as he added, had been made according " to the Book of Orders, preſcribed to the Biſhops in the firſt Year of her " Majeſties Reign; the Statute of the 13th and their own Canons, the Church " would not have been peſtred ſuch with a number of ignorant and offenſive " Miniſters. That if according to the Laws of the Realm and their own Canons, " Non-Reſidences and Pluralities had been reſtrained, the People would have " been better taught. And would not have followed that Apoſtaſy and " Recuſancy: Which a Man might lament, he ſaid, to be ſo encreaſed through " the Realm, by their not teaching the People committed to their Charge. " That if according to her Majeſties *Injunctions* and *Articles* of *Anno primo*, " the Catechiſing of Children both by Curats and Biſhops had been uſed, as " was preſcribed to make them to have a Savour of true Religion, there ſhould " not (as good Biſhop *Cranmer* truly ſaid in the Preface of his Catechiſm) " have needed ſo may Laws, Injunctions or Proclamations. Nor would " *Jeſuits* and Seminaries have infected and ſeduced ſo many of her Ma- " jeſties natural, and in her time born Subjects, as they had don.

A neceſſary Doctrin. King *Henries* Book.

" That he had ever ſaid the like of the Diſorders that were in the Church. " That we had Laws enough, might the Laws be duly executed. And " yet, had he deſired a further Reformation by Law, what had he deſired " but that which King *Henry* VIII. taught in his Book, intitled, *A neceſſary* " *Doctrin and Erudition for any Chriſtian Man:* Allowed both by the Lords " Spiritual and Temporal, and Commons in the Parlament: And publiſhed " in Print, in theſe Words, *That it apperteineth to Chriſtian Kings and Princes,* " *for the diſcharge of their Office and Duty towards God, to endeavour themſelves to* " *reduce the Church unto the old Limits, and priſtin Eſtate of that Power, which* " *was given them by Chriſt, and uſed in the Primitive Church. For it is out of* " *doubt that Chriſts Faith was then moſt firm and pure; and the Scriptures of God* " *were then beſt underſtood, and Vertue did then moſt abound, and excel. And* " *therefore that it muſt needs follow, that the Cuſtoms and Ordinances, then* " *uſed and made, be more conformable and agreeable unto the true Doctrin of* " *Chriſt, and more conducing unto the Edifying and Benefit of the Church of Chriſt,* " *than any Cuſtoms or Laws uſed, or made by the Biſhop of* Rome, *or any other,* " *addicted to that See, and uſurped Power ſith that time,* &c. What had he de- " ſired (as he asked further) but that which was warranted by Law: that " is, two Statutes in the time of King *Henry* VIII. one in the time of King " *Edward*, and another in the beginning of her Majeſties Reign; for the " reforming of the Eccleſiaſtical Law: Which in open Parlament ſtood ſtil " charged to contain many Things againſt the Law of God, the Prerogative " of the Crown, and the Law and Liberties of this Land?

The Eccleſiaſtical Law.

" Wherefore ſeeing it had always been taken to be a good Maxim in " Matter of State, to commit as much as may be to the Law written; and " to leave as little as may be to the Perſon of the Judge; what Error ſhould " he have committed, if he had wiſhed that according to the ſaid Statutes, " an Eccleſiaſtical Law might have been ſo perfectly ſet down, rather than " the Popes Law continued ſtil; and the Diſcretion left to ſuch as through " Ignorance and Affection many times did err? That otherwiſe he had fram- "ed no Plots, neither of himſelf, nor with any others. " One

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" One thing, he ſaid, he called to remembrance, that about four or five " Years paſt, when the late Lord Chancellor [Sir *Chriſtopher Hatton*] and o- " thers, earneſtly went about to have enforced a Subſcription to certain " Articles throughout the whole Realm, (which thing, if it had not been " ſtayed, was like to cauſe as great a Diviſion as ever was in the Realm) he " ſent to his Lordſhip a Book made by the Biſhops, confirmed by Parlament, " and publiſhed in the time of King *Henry* VIII. directly deteſting and " condemning one of the Articles, whereto the ſaid Subſcription was re- " quired: and which is ſith erroneouſly maintained in ſundry of their Books " lately publiſhed; contrary to her Majeſties Crown and Dignity. By which " Book he had heard, he ſaid, her Majeſty was moved to ſtay that perillous " Device. And he thanked God, the Realm had continued in better quiet ſith.

Anno 1588. Book of Articles made by the Biſhops in King *Henries* Time

" That about the ſame time alſo he ſent unto his Lordſhip a ſummary " Collection of certain Notes againſt the maner of Proceding *ex Officio* by " Oath. Which by a Book very lately publiſhed in Print [by Dr. *Coſins* as " it ſeems] againſt a Treatiſe of Mr. *Morice*, he perceived was alſo come " to their Hands, [communicated probably to the Archbiſhop by the Trea- " ſurer] without his Privity or Conſent. For then, he ſaid, he would have " digeſted it otherwiſe. But as it was, he was not aſhamed of what he did. " For that he touched no Man; he made no new Plots; he wiſhed a cha- " ritable Reconciliation in theſe dangerous Days; and the Procedings in " Cauſes Eccleſiaſtical to be according to Law, and her Majeſties Commiſ- " ſions Eccleſiaſtical.

Collection of Notes againſt the Procedings *ex Officio* by Oath.

" That the Queſtion was then handled by ſome Civilians, but without " the Allegation of any Law or Canon at al. That the Common Law of " the Realm was ſo wreſted and diſgraced, as that *Fitz-Herbert* was charged " to have alledged Things falſely for Law, in his Book of *Natura Brevium*: " And the Book of the *Regiſter* cenſured to be no Law, nor of any Cre- " dit at al.

The Queſtion handled by Civilians, How?

" That in the *New-Reply* many Leaves were frivolouſly ſpent, to prove " Things that appertained nothing to the Matter. As among the reſt, that " the Ordinarys had had of long time a maner of Proceding *ex Officio*: " which had never been denyed unto them. The Queſtion was, Whether " their Proceding *ex Officio* might be by the Oath of the Party, or no? And " that it was a childiſh and unlearned *Paralogiſm, à dicto ſimpliciter ad dictum ſecundum quid*; to ſay, there was a Proceding *ex Officio*. *Ergo*, it muſt " be by the Oath of the Party. Let them al Anſwer, added he, whether there " were any more than the two maners of Proceding *ex Officio*: The one in the " firſt Book of the Decretals of *Innocentius* III. with the Oath of the Party, as " appeared by the Text: And another in the Sixth Book of *Bonifacius* VIII. in " Matters of Faith and Hereſy, by Oath, *Cum periculum eſt Accuſatori*: And " not in any other Caſe. That the firſt as it was ſet down, they denyed not to " the Ordinary. And that thereof the Place of the *Regiſter*, *Fitz-Herbert* and " the Books of the Years, were to be underſtood. The other, by the Oath of " the Party, was but in Caſe of Hereſy only: and never exerciſed in *England*, " until the ſecond Year of King *Henry* IV. it was enforced as Law, without the " Conſent of the Commons (and ſo no Law indeed) by the Pride and Malice " of *Thomas Arundel*, Archbiſhop of *Canterbury*, and his Succeſſors, until the " 25th Year of King *Henry* VIII. when it was after great Deliberation utterly " abrogated; as might appear as wel by the Statute of the *Submiſſion* of the " Clergy, and for Hereſy in that Kings time; and alſo by the Articles then " ſet forth by the King and his Council in maner followeth:

New Reply.

Oath *ex Officio* abrogated

" *The Sentence of Excommunication ought not to be by any Miniſters of Chriſts* " *Church* [pronounced] *againſt any Creature, except it be for deadly Sin, prohibit-* " *ed by Gods Law and Scriptures: Nor yet then, except the Party ſtands in Contumacy* " *or be heady*, &c. And again, *It is the Office of al maner of Biſhops, and a Grant* " *alſo indifferently made to them by God, that they ſhould firſt, friendly admoniſh,* " *and ſecretly reprove; ſecondly, after record, charitably to reform, if they can, al* " *maner of Offenders of Gods Laws within their Dioceſes: Not uſing any Compul-* " *ſaries, except the Parties perſiſt obſtinate, and in Contumacy. Which happening,* " *then it is lawful for them to uſe Cenſures and Excommunications.*

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" That this maner of way ought every Biſhop to uſe. That this conti-
" nued until Q. *Maries* Time; who revived that ſuppoſed Statute of the
" 2 *H.* 4. again. Which nevertheles was in the firſt Year of her Majeſties
" Reign repealed and overthrown again. And ſo ſtandeth (ſaid he) both the
" Canon Law and the Law of the Land at this Day.

" That, were it requiſite to prove their contrary Aſſertion by ſome Fun-
" damental Allegations or Texts of Law, none other had been produced,
" but the Matter faced out by the vain alledging of the Opinion of *Julius*
" *Clarius Alphonſus*, and other Popiſh, Superſtitious Writers; who in their
" Practices concerning Inquiſitions, noted the Cuſtoms of the Courts of *Rome*
" and *Spain*, to be otherwiſe none, than the Words of the Popes former
" written Canons purported, by reaſon of ſome other later and ſecret Con-
" ſtitution or Bul, never yet publiſhed or heard of in *England*. And that
" whereas according to the Law, we were to be governed but only by ſuch
" Canonical Conſtitutions, as were before written and known unto the
" Realm, not to be contrary to the Word of God, or the Laws and Cuſtoms
" of this Land, he asked, Whence this Boldnes came in any Man to draw
" us now to be governed by the Opinion of a *Spanyard*, or any ſuch like
" Tyranical, Popiſh Inquiſitor: And what ſuch an audacious Conſequence
" deſerved in the due Conſtruction of the Laws of *England*, he left it to the
" Judgment of the Wiſe and Learned.

Commiſſion Eccleſiaſtical

" That Men were ſlandered, to impugn her Majeſties Supreme Autho-
" rity, and the Commiſſion Eccleſiaſtical; when as there was no ſuch Cauſe.
" But the Commiſſion was not to be extended at their Pleſure; but to be
" taken in ſuch ſort, and ſo far forth, as the Commiſſion it ſelf preſcribed.
" That in the five firſt Commiſſions Eccleſiaſtical, there was no Mention
" or Warrant for them to procede *Ex Officio* at al. And that themſelves con-
" feſſed, that Biſhop *Grindal* proceded by the Verdict of Twelve Men, accord-
" ing to the expreſs Words of the ſaid Commiſſion. That in this laſt Com-
" miſſion there had been an Alteration, and a new Clauſe inſerted, to pro-
" cede by the Oath of the Party. But that he could not be perſuaded, that
" however that happened, her Majeſties Intention ever was to make any
" ſuch Innovation beſide Law; and to have her Subjects more burthened,
" than in her Fathers, her Brothers, and her own Time, they formerly
" were.

" God be thanked, ſaid he, there was no Danger for the Witneſſes: Al
" or moſt of the Matters appointed to be redreſſed by the Commiſſion were
" not of the Nature of Hereſies. And therefore there was no ground to
" procede in ſuch ordinary Matters as they dealt in, only by Inquiſition;
" but according to the Commiſſion. Whereas according to Law, *In dubio*
" *præſumitur potius pro Commiſſione quam pro Inquiſitione:* That is, that they
" ſhould rather procede according to the ordinary Courſe of Law, by Accu-
" ſation or Preſentment, than by an extraordinary Courſe of an Inquiſition,
" eſtabliſhed by the Pope, only for Hereſy, and now overthrown by the
" Law of the Land.

" That they would fain make Fools believe, that they do it for the Eaſe
" and Benefit of the Offenders; becauſe in an Inquiſition *Levior eſt pœna,*
" *quàm in accuſatione.* It ought indeed, added he, ſo to be according to Law.
" But, he demanded, was the Practice ſo, when for Trifles and Toyes, for
" the refuſal of the Lawleſs Oath, and Subſcription, Men have been im-
" priſoned and deprived of their Livings? Which *Bracton* termed to be of
" the Nature of a *Maxima capitis diminutio:* And which al Laws had plainly
" determined to be uſed for great and enormous Crimes: Not left to the
" fancy of the Judge, but expreſſely ſet down in the Body of the Law. And
" what could a Sentence and Judgment upon an Accuſation do more? That
" theſe Encroachments were againſt *Magna Charta*, and ſundry other Statutes
" of the Realm. Againſt the Writ twice mentioned in the *Regiſter*, and
" cited by *Fitz-Herbert*. Which Books contained the ancient and greateſt
" Part of the Common Law of *England*. That they were againſt the Cuſtom
" of the Land, for any to be drawn or forced to accuſe himſelf. That the

" Statute

" Statute of XIIIth did require a Subſcription to the Articles of Faith *onely*. ANNO
" And that he had heard it credibly reported, that it appeared by the Re- 1592.
" cords, that the Limitation was thought meet to be inſerted, [viz. *Onely*] Subſcription
" by the Lords in the Higher Houſe, when as the Bil had paſſed the Lower to the Arti-
" Houſe in more general Terms. cles *Onely*.

" That the Councils and Canons did not give any ſuch Authority to any
" Biſhop, to make Articles, or to exact Subſcriptions at his Pleſure. Why
" then ſhould it be brought in, to diſquiet the Church now?

" Beſides their prophane uſe of Excommunication and Abſolution, what were Excommuni-
" they, but Relicks of the Encroachments of that Arch-Traitor *Thomas Becket*, cation, Abſo-
" againſt the Crown and Dignity of the King; as was recognized *per omnes Epiſ-* lution, uſed
" *copos & magnates Regni*, in the Conſtitution of *Clarendon*: As appeared in the profanely.
" Book of the Life of the ſaid *Becket*, and ſundry other Hiſtories and Monu-
" ments of thoſe Times. Cap. 5 and 6. *Excommunicati non debent dare vadium ad*
" *remanens, nec præſtare juramentum; ſed tantum vadium & plegium ſtandi judicio*
" *Eccleſiæ; ut abſolvantur: Clerici non debent accuſari, niſi per certos & legales*
" *Accuſatores & Teſtes, in præſentia Epiſcopi. Ita quod Archidiaconus non perdat*
" *jus ſuum, nec quicquam quod inde habere debeat. Et ſi tales fuerint qui culpantur,*
" *quos nec velit, nec audeat aliquis eos accuſare, Vicecomes requiſitus ab Epiſcopo,*
" *faciat jurare 12 legales homines de vicineto, ſeu de villa coram Epiſcopo: Quod*
" *inde Veritatem Secundum conſcientiam ſuam manifeſtabunt.* So as at that Time
" there was no ſuch tendering of any ſuch Oath by the Eccleſiaſtical Judge;
" whatſoever more boldly than truly had been alledged by ſome of their
" Doctors, for the Antiquity of that lawles maner of Proceding.

" That Sir *Thomas Moore* handling the Queſtion more largely than any of
" them had don, confeſſed plainly, that it was brought into the Church
" Eleven or Twelve Hundred Years after Chriſt.

" That there was no Tittle in al the Holy Scripture to countenance ſuch
" a maner of Proceding; unles it were the Example of that wicked King
" *Ahab*, to adjure Men to bewray their knowledg of *Elias*, the Prophet of
" the Lord: And of the High Prieſt, firſt to entangle and enſnare Chriſt by
" Queſtions, then to condemn him by his own Oath, when other lawful
" Proofs and Witneſſes wanted.

" That nevertheleſs it was not denyed, but the Magiſtrate might en-
" quire of Offences, when any great Crime had been committed. But with-
" out Proof of any Fact or Fame precedent, to rake up Mens Conſciences
" by Oaths and Queſtions, from Fact to Fact, from Time to Time, by
" many Years; as the maner of their accuſtomed Objections *ex Officio* were,
" could neither be maintained by any Scripture, or antient Father at al.

" That they abuſed Men by giving forth, that the like was don in the Chancery
" Courts of *Chancery* and *Star Chamber*: When as it was notoriouſly known, and Star
" that the Oath of the Party was never demanded, but after Declaration of Chamber
" a Fact, wherewith the Party was firſt charged, either by Bil, or otherwiſe. Oaths.

" *Lindwood*, who in the Time of King *Henry* VI. compiled the *Provincial* *Lindwoods*
" *Conſtitutions*, was of Opinion, that the Eccleſiaſtical Citations ought to be Opinion.
" in the Nature of a Writ at the Common Law: Which contained the
" Matter of a Complaint: So as the Party might know, either to yield
" Satisfaction, or to come prepared for an Anſwer. Which in this Caſe
" they could not do. And that by the beſt Learned of al the Civilians it
" was holden for a common and ſound Opinion, that the Citation ought to
" contain the Cauſe, wherefore the Party was ſent for. Whereof, he ſaid, the
" Book of *Monuments* had ſundry Precedents in caſe of Hereſy: ſo as he
" might bring his Proof with him, and anſwer without Delay. For if the
" Citation did not contain the Cauſe, then was the Judge bound to make
" him acquainted with it at his coming; and to give him Time of Delibe-
" ration for his Anſwer.

" That theſe Allegations, which might be much more amplified, were not
" gathered out of the Regiſters or Tables of Books, as was impudently ob-
" jected; but in ſuch ſort, as the ſame might be juſtly defended according
" to the true meaning of the Authors. That ſuch ſuperficial knowledg

ANNO 1592. The new Doctor.

" might be left to the new Doctor, that had publiſhed ſo many Books of " late, who ſometime had been a Preacher and Miniſter; then a Criminal " and bloody Judge; and now an Irregular and Non-Reſident Rayler againſt " moſt of the Reformed Churches in *Chriſtendome*. And then he ſaid, he " wiſhed to God her Majeſty underſtood al their doings, and how by their " Wealth and new Plot of Proceding, moſt of the Troubles had ariſen in " this Church and State, which they laid upon others.

" Yet, he added, he would not excuſe nor allow al his own doings: but " nevertheles was of Opinion, that if they of the Clergy had don ſo much " as by Law they ought to have don, there would have been either no Cauſe " of ſuch Diſſenſions; or if there had been, the ſame would eaſily have " been ſuppreſſed. But when nothing was reformed according to Law, but " a further co-acting maner of Proceding, introduced againſt Law, this had " been from the time of *Thomas Becket*, accounted the principal Cauſe of the " Diviſions and Partialities between the Spiritualty and Temporalty in this " Realm.

" But that when both Parties ſhould be reduced to do no more, than by " Law they might, then would there be ſome good hopes of better Agree- " ment. Which he beſeeched the Lord once to grant. In the mean time " it was, he ſaid, an eaſy thing to fight with a Man, whoſe Hands were " bound: and by Print and Speech to incenſe what they liſted, when o- " thers had not the like Liberty. By ſuch means no Peace was ſought, but " Hatred and Strife encreaſed and continued ſtil; not only among our ſelves, " but alſo againſt our Neighbours, the Churches of *France*, *Geneva*, the *Low-* Foreign Churches. *Countries* and *Scotland*: Contrary to the charitable and grave Cenſure of the " Church and the whole State of this Realm. Which albeit it did eſtabliſh " a Form of Government for it ſelf, yet chriſtianly and charitably had de- " clared, that they did not prejudge nor condemn any other Church. That " one of theſe Subjects in his Book, intitled, *A Supplication to the Devil*, ſo Supplication to the Devil. " reviled the whole Nation of *Denmark*, as every one, who ſo bore any " due reſpect to her Majeſty and her Friends, might be ſorry and aſhamed " to ſee it. The Realm had otherwiſe Enemies enough, without making " any more by ſuch contumelious Pamphlets. Wherefore ſuch Invectives " could not but ſerve the Enemies turn, whatſoever was pretended other- " wiſe.

" And that altho he had of late Years very little dealt with any foreign *Rome.* " Cauſes; yet if this Courſe came not from *Rome*, he had heard it reported, " that it was wel liked of in *Rome* by the Pope and his Adherents, and al " the *Engliſh* Jeſuits, Seminaries and Traitors abroad. Who by ſuch Diviſions " thought the ſooner to bring to paſs their intended purpoſes. Which he " truſted the Lord would never permit. But that in the mean time, the " Cauſe being ſo dangerous, he prayed to God, that we be not abuſed by " ſuch partial and ſiniſter Tales and Pretences: And that by too much Cre- " dulity and Security, the Remedy were not too long delayed. That for " her Majeſties Safty, and continuation of her moſt happy State, by Piety " and Juſtice, he had wiſhed, that al Diſorders were reformed according " to the Law ſtanding; and ſo deſired it ſtil. Otherwiſe, that he never No new Plotters of Eccleſiaſtical Government. " made a new Plot of Eccleſiaſtical Government, nor conſented to any; nor " ſo much as wiſhed any. And ſo much he had, he ſaid, more than once " declared to the Lord Archbiſhops Grace of *Canterbury*: However he was " now called in queſtion without Cauſe; and that it had pleaſed his Ad- " verſaries to aggravate her Majeſties Diſpleſure againſt him at this time. " And ſo he beſeeched his Lordſhip [to whom he wrote this long Letter] " that her Majeſty might be truly informed. For that his Enemies neither " were, nor never ſhould be, able to prove the contrary." This Letter was dated from *London*, the 17th of *March* 1592. And ſubſcribed, *Your Lordſhips humbly at Commandment, Robert Beale.*

Tho this long Plea and Argument of *Beale* hath ſomewhat interrupted our Hiſtory, yet it wil prove of Service to acquaint us with the moſt plauſible Reaſons, managed by thoſe of the beſt Learning on that ſide: and to ſhew

ſhew us ſome Books and Writers now appearing in this Controverſy about the Biſhops, and their Method of Proceding in their Courts, and in the High Commiſſion againſt Delinquents: Whereof our Archbiſhop was the chief Director. *ANNO* 1592.

A Convocation. Dr. *Andrews* preaches. MSS. *Michael Hicks*, Eſq;

The Convocation began at St. *Pauls*, *February* 20. Dr. *Andrews*, the Archbiſhops Chaplain, preached there before them a Sermon in Latin. His Text was in *Acts*, Chap. xx. 28. *Attendite Vobis & univerſæ Gregi, &c.* Beginning after this maner: "Hic Canon omnes in ſe Canones complectitur. Partes tres. "Prima, Operativum Verbum, *Attendite*. Secunda, Quàm late pateat hæc "Cura. Tertia, Quouſque ſe debeat intendere." Then proceding to his Prayer; *Precemur, ne hæc Synodus Larva ſit Synodi; in qua ubi da re pecuniaria tranſactum eſt, actum eſt. Tum ite, diſcedite. Sed ut ovibus attendatur; & non tantum tondeantur.* Some notable Sentences of his Sermon, collected by ſome one of his Auditors, as I have met with the Paper containing them, were ſuch as theſe:

"Mutarunt multi Theologiam in Battologiam, & Eccleſiam ipſam in "Tonſtrinam.

"Omnem Doctrinam reconditiorem proſcribunt in Concionibus [ſcil. de "Divinis Decretis, Prædeſtinatione, &c.] Quare tendit vobis manus ſupplex Doctrina, ut huic malo ſuccurratis.

"In *Aſcalone* Triumphum agunt de peccatis Epiſcoporum. Intelligentibus loquor.

"Hodie multi Epiſcopi malunt eſſe moroſi, quàm benè morati.

"Niſi vos Gregi [attendatis] fiet, ut vobis Grex attendat. Id quod noviſſimis his annis fieri coeptum eſt.

"Vos Populus curat, Scilicet. [Ironicè dictum, de quibuſdam in Parliamento.]

"*Simon*, dormis? Et *Judas* non dormit. Quid id crederet? [Clerus ſcil. "nimium ſecurus, præſertim Epiſcopi.]

"Non caſu aliquo, ſed a Spiritu Sancto poſiti eſtis Epiſcopi. Quod eſtis, "eſte. Grex veſter, & ſi non aureum vellus, tamen animas habeat aureas.

"Spiritus Sanctus eſt communis omnium noſtrûm Metropolitanus.

"Siquis per ſcalam Ambitionis, vel per impluvium largitionis in ovile "intraverit, non miror. ſi nec ille Gregi, nec Grex huic attendat.

"Majorem ferè rationem habemus nummorum, quàm morum.

"An in hac Synodo, tanquam Sacerdos ille, [qui viſo illo, qui incidit in "latrones, præterivit. *Luc.* x.] venturi eſtis ad Eccleſiam ſauciam: & viſuri & relicturi in ſtatu quo?

"Non dico jam, ut attendatis ab Hæreticis & Schiſmaticis, ſed ab Atheis "iſtis beſtiis *Epheſinis*: in quos ſi nihil poſſit Diſciplina noſtra Eccleſiaſtica, "nec video, quid poſſit.

"Attendite a Transfugis etiam illis Jeſuitis. Etiam ab illis, quorum "ingenia tam turbulenta ſunt & inquieta, ut ſemper velint leges Eccleſiæ dare, nunquam accipere.

"Niſi attentionem diſciplinæ veſtræ, i. medicinam medicinæ apponatis, "brevi pro *Sione Babelem* habituri ſumus.

"Diſciplina noſtra jam ſolas crumenas pulſat; ut conſulatur potius ovium "attonſioni, quàm attentioni, & Fiſco quàm Chriſto.

"Proſtituimus illud horrendum & tremendum Dei fulmen, [ſcil. Excom"municationem.] Ejaculamur in rebus leviculis & ridiculis. Adeo ut jam "illud cœperit vulgus hominum irridere atque ſubſannare. [ſolennem ſc. "illam Eccleſiæ Cenſuram."] Such as wil may read the whole Paper of this Sum of the Reverend and Learned Divines Sermon, in the *Appendix*. As was the whole *Clerum* afterwards publiſhed among his *Opuſcula Poſthuma*, by the Biſhop of *London* and the Biſhop of *Ely*, in the Year 1629. [Nu. XIV.]

What was don there.

Seſſion the 7th, The Biſhops agreed upon two Subſidies to be granted to her Majeſty. And conferring with the Lower Houſe, they conſented for Four Shillings in the Pound: at Two Shillings payable yearly. The firſt Payment to be the 19th of *February*, 1693. Seſſion the 19th, *April* the 11th, came a Writ from the Queen to diſſolve them. In the *Extract* of Convocations,

ANNO 1592.

cations, there are two Papers belonging to this Convocation; one of Queſtions and Anſwers about Marriage, within Degrees of Affinity: The other, containing Orders, agreed on by the Biſhops, for the better executing the Laws and avoiding Offences. Which Matters no doubt were now tranſacted, and the drawing up haſtened, for the pacifying of the clamorous Party in the Parlament againſt the Biſhops and Clergy.

Extract of Convocat.

The Addreſs of the Deans and Prebendaries of the new Foundations at this Convocation; MSS. Eccleſiaſt.

In this Convocation the Deans and divers of the Prebendaries of the late erected Churches, being now met together, reſolved to move for an Act of Parlament for the Confirmation of them; to prevent for the future the great Vexations they had met with from ſuch as pretended that much of their Revenues were concealed Lands, and ſo belonging to the Crown. The Archbiſhop had often laboured to ſtop theſe Miſchieves to the Church and Learning: and had ſo prevailed with the Lord Treaſurer to eſpouſe this Cauſe, that upon their Petition he had lately effectually ſhewn the Queen, (the Archbiſhop alſo being preſent) the great Inconveniences of theſe Commiſſions granted by her, to the ſpoiling of thoſe religious Foundations of hers, and her Father and Brother. And upon this Encouragement both from the Archbiſhop and the ſaid Lord, they wrote their Letter dated in *March*, from the Convocation Houſe, to him, to this Tenor, "Their Duties in moſt "humblewiſe remembred, That whereas divers of the Cathedral and Col-"legiate Churches, erected by her Majeſty, her Father and Brother, and "the Poſſeſſions thereof, had been procured as *Concelements* and that for very "Trifles, to the prejudice, no doubt, of their Princely Entendments, and to "the diſquieting of ſuch as had been and were there placed; and to the "utter waſting and ſpending the Revenues thereof, appointed for many ho-"nourable and good Uſes: Foraſmuch as they underſtood by their very "good Lord, the Archbiſhop of *Canterbury* his Grace, his honourable and "loving Affection to ſuch Foundations, teſtified in his Preſence even to her "Majeſty, and likewiſe perceived by ſuch of themſelves, as from them "had been ſent to his Lordſhip, his Honours good Acceptation of their hum-"ble Petition, and diſlike of ſuch Practiſes: They had thought it their "bounden Duties to yield unto his Lordſhip moſt humble Thanks, and "withal to beſeech and deſire the ſame, that by his honourable Mediation "and Countenance, a Remedy might at this Parlament (by Confirmation "of the ſaid Grants) be obtained. That it would redound to the Glory "of Almighty God, the Honour of her Majeſty, the ſpecial Recommenda-"tion of his Lordſhip, the encreaſe of Learning in the Church and Uni-"verſities, and breed in thoſe troubleſome Days a happy home Peace to "our Churches, and to them, poor Churchmen. And thus making bold to "lay themſelves, and their whole Cauſe in his honourable and accuſtomed "Regard and Favour; and beſeeching the Almighty long to bleſs and pre-"ſerve his Lordſhip, and al his, they humbly took their Leaves. From "their Convocation Houſe the 16th of *March*, 1592. Subſcribing, *His "Lordſhips moſt bounden, the Deans and Prebendaries of the late erected Churches:* Signed, *W. James, Gabriel Goodman, Humphrey Tyndal, Martin Heton, Thomas Nevyle, Will. Redman, Philip Biſſe, Tho. White, Hadrianus Saravia, John Freake, Jo. Pratt, P. Williams, Will. Wilſon, Thomas Monforde.*

Againſt *Concelements.*

Viſits Hoſpitals. Regiſt. *Whitg.*

The Archbiſhop now took care of his Hoſpitals, as he had don before of them. And ſent forth a Commiſſion, dated in *Auguſt* to ſeveral Perſons, to Viſit the Houſes of *Saltwood* and *Hith.* It was directed to *Richard Rogers* Suffragan of *Dover*, *William Redman* Archdeacon of *Canterbury*, *William Lewis*, LL. D. Keeper and Commiſſary of the Prerogative Court, *Canterbury*; *John Boiſe*, Eſq; *Stephen Lakes*, LL. D. *Ralph Heyman*, Eſq; *Walſal* and *Tailbois*, S. T. P. P. and *Charles Fotherby*, S. T. B. To viſit the Parochial Churches of *Saltwood* and *Hith*; and al and ſingular Eccleſiaſtical Places within the ſaid Pariſhes; and the Priors, Brethren and Siſters of the Houſe or Hoſpital of St. *Bartholomew* in *Saltwood*, and St. *Johns* in *Hith.* And gave the ſaid Commiſſioners theſe Interrogatories to inquire of. "What Lands, Tenements, or "other Hereditaments, and what Woods, what Beds, Bedding or other mo-"veables, have in time paſt, or now belong unto the Houſes and Frater-"nities,

Interrogatories to be inquired of. Reg. *Whitg* Fol. 196.

" nities, *&c.* And by whoſe Default alienated away, or embecilled. *Item*, " Who have by any Ordinance, or Cuſtome, the letting and ſetting of " their Lands and Woods? To whom they be let? And for what Commo- " dity unto the Poor? And for what Term yet to come? *Item*, In what " State their Houſes, Woods and Bedding, and other moveable Things be? " And to whom doth belong the repairing and reviewing of them? *Item*, " How many poor Men and poor Women have been either accuſtomed of " antient time to be relieved in, by and from the ſaid Hoſpital; or by any " Inſtitutes or Ordinance, ought to be relieved. *Item*, Whether the Num- " ber accuſtomed, or provided by the Ordinances, are now relieved and " maintained in the ſaid Hoſpitals, and any of them? And what was the " maintenance of old; and what is now? *Item*, Have there been of late " any of the Bedding or Implements of the ſaid Hoſpitals alienated, ſold, " pledged, or lent; and by whom? With ſeveral other Interrogatories of " that Nature. *ANNO* 1592.

The Archbiſhop did this Year alſo Viſit *Al-Souls* College, *Oxon*, Styling himſelf in his Letters to the College *Viſitator*, *Patronus & Ordinarius*. The Cauſe of this Viſitation was, partly a Diſagreement in the Election of their Officers, and that ſeveral Things were out of Order in the Houſe. As chiefly, that the Fellows and Scholars neglected to dine in the Common Hal; not eating their Meals publicly together at Diner and Supper. " Fur- " ther, the Archbiſhop was informed, that being unmindful of their Duty " in that behalf by a dangerous Example, and incredible Ingratitude (as " the Inſtrument ran) towards their Founder of happy Memory, whoſe " Wil and Diſpoſition they condemned, (to the no ſmal Damage of their Stu- " dies and Maners, and the deſtruction of Scholaſtical Diſciplin, and the " diminiſhing of mutual Benevolence, and the encreaſe of various Factions) " they prepared in their own Chambers ſplendid and ſumptuous Feaſts, ra- " ther that frugal Repaſts beſeeming, and convenient to Students of Learn- " ing. And they retained a great number of needles Boys and Servants " in the College." But for the reſt, I refer the Readers to the *Appendix*, both for the Archbiſhops Letter, and for the Inſtrument containing the Ordinances made by the moſt Reverend, for the Explanation of the Statutes of the ſaid College *of al Faithful Souls departed*, in the Univerſity of *Oxon*. Dated *Jan.* the 12th, 1592.

Viſits *Al-Souls* College *Oxon.* Regiſt. *Whitg.*

Numb. XV, XVI.

At the ſame time the Archbiſhop nominated the Officers of the ſame College, the Election not being agreed upon among themſelves; and the Warden naming them to the Archbiſhop at *Lambeth*; the Nomination of them by right devolving to him, by the Statutes and Injunctions of the ſaid College; and by Mr. *Robert Hovenden* the ſaid Warden ſignified *viva voce*, in his Manour of *Lambeth*, the ſaid 12th of *January*. The ſaid Inſtrument whereof I have ſubjoyned to the *Appendix*, as before. He nominated again in the Year 1596. Officers for this College of *Al-Souls*, as appeared by the Regiſter.

John Sterne S. Th. B. was Conſecrated Biſhop Suffragan of *Colcheſter*, *November* 12. 1592. in the Church of *Fulham*, by vertue of the Queens Letters to the Archbiſhop, *John* Biſhop of *London*, *John* Biſhop of *Rocheſter*, and *Richard* Biſhop of *Briſtol*, aſſiſting; the accuſtomed Ceremonies being uſed; and Oath by him taken of renouncing al Foreign Prelats, *&c.* and acknowledging the Queens Authority in al Eccleſiaſtical as wel as Temporal Matters; according to a Form of a Statute of Parlament. And he was veſted by the Archbiſhop with Epiſcopal Robes. One of the laſt Suffragans I think, Conſecrated among us.

A Suffragan of *Colcheſter* Conſecrated.

The Biſhop of *Briſtol*, Dr. *Fletcher*, was tranſlated to *Worceſter*, and Confirmed *February* the 10th.

Biſhop of *Worceſter* Confirmed.

The Confirmation of the Election of *John Still*, S. T. P. to be Biſhop and Paſtor of the Cathedral Church of St. *Andrew Wells*, and of the See Epiſcopal of *Bath* and *Wells*, was performed on *Saturday* the ſame Day, *viz.* *February* the 10th. And his Conſecration was on the *Sunday* following in the Chapel of *Lambeth* by the Archbiſhop, *John* Biſhop of *London*, *John* Biſhop of *Rocheſter*, *Richard* Biſhop of *Wigorn*, aſſiſting.

Biſhop of *Bath* and *Wells* Conſecrated.

Vacations

ANNO 1592.

Vacations of *Ely*, S. *Davids* and *Oxon*. Regiſt. *Whitg.* fol. 165. Vol. II.

Vacations of Dioceſes mentioned this Year in the Regiſter, are as follow. A Viſitation inſtituted *June* 24. in the Dioces of *Ely*. Various Inſtitutions by the Archbiſhop to the Livings vacant in that Dioces, mentioned: And likewiſe in the Dioces of S. *Davids*, in the Time of the Suſpenſion of *Marmaduke Middleton*, Biſhop thereof, *May* the 8th, from his Eccleſiaſtical Function, and the Exerciſe of Eccleſiaſtical Juriſdiction: And in the Vacation at his Death from the 7th of *September*, 1593. And in the Vacation of the See of *Oxon* by the Death of *John Underhill*, from the 1ſt Day of *May* 1592. The Commiſſion to exerciſe Epiſcopal Juriſdiction there, was granted to *John Blincoe*, L L. D.

Hookers Eccleſiaſtical Polity finiſhed this Year.

The laſt thing I ſhall mention under this Year is the Book of the *Laws of Eccleſiaſtical Polity*, written by Mr *Hooker*, lately preferred to the Maſterſhip of the *Temple*, ſtrongly oppoſed by *Travers*, the Lecturer there: Wherein our Archbiſhop was concerned; as we related before. It was a juſt Diſcourſe of the Eccleſiaſtical State of this Church, built upon great Reaſon and Judgment; managed with admirable Clearnes and Conviction, and with a Strain of great Learning and Modeſty withal, accompanying it. Deſigned for a Vindication of the Church of *England*, as it ſtood reformed at firſt, and eſtabliſhed by Law, againſt thoſe that ſo much, and ſo intemperately cryed out for another Platform of Government. Which that moſt judicious Divine did happily refute. This Book (tho it came not forth til the Year 1594) was ſent by the Author in a written Copy, rather than in Print, to the Lord Treaſurer, about the end of this Year, for his Judgment and Approbation. And, together with his Book, he wrote a Letter to the ſame Lord, dated *March* 13. importing, "That it was Affection that cauſed Things ſometimes to be don, "which might rather be forborn, if Men were wholly guided by Judgment. "And applying this to himſelf, in preſuming to offer his poor and ſlender "Labours, (as he modeſtly called them) declared, how it proceded from his "dutiful Affection; willing to manifeſt itſelf to him; and glad to take the "preſent Occaſion, for want of ſomething elſe more worthy his Acceptation. "Eſpecially, ſince he was perſwaded, that his Faultines had been greater, if "theſe Writings concerning the nobler Part of thoſe Laws under which we "lived, ſhould not have craved with the firſt, his Lordſhips Approbation. "Whoſe painful Care to uphold al Laws, and eſpecially the Eccleſiaſtical, "had ſo long and ſo apparently ſhewed it ſelf. And ſo ſubmitted his Writing to his Lordſhips moſt wiſe Judgment." The whole Letter of this very Reverend Man, wil not, I am ſure, be unacceptable to many to peruſe, for his Sake and Name. And therefore I have preſerved it among the Recoeds.

Preſents the Copy to the Lord Treaſurer.

Numb. XVII

The Reaſons moving *Hooker* to write.

The ſame Cauſe was here managed by Mr *Hooker* in Writing, which the Archbiſhop ſo painfully and vigorouſly in his Place promoted by his Actions. That for this (as he wrot in his Preface) Poſterity might know, they had not looſly, tho' ſilently, permitted Things to paſs away, as in a Dream. And that there ſhould be, for Mens Information, extant thus much concerning the preſent State of the Church of God eſtabliſhed among us; and their careful Endeavours, who would have upheld the ſame. And another Reaſon he hinted elſewhere, "That he was not able to expreſs how much it grieved "him, that Things of Principal Excellency ſhould be ſo bitten at, by Men "whom God had endued both with Graces of Wit and Learning for better "Purpoſes": Meaning thoſe that found fault with the Litany and other Services and Offices of this Church.

Eccleſ. Pol. Book V. Sect. 41.

The Queen ſpeaks to the Archbiſhop about a Wrong don to the Lady *Sandes* by her Husband.

This Year a private Domeſtic Accident gave Occaſion for a Public Regard to be taken of it; reaching at length to the Queens Ears. Some Injury it was offered to a Lady by her Husband; and ſo great, that ſhe eſpouſed her Quarrel, and reſolved to have Juſtice and Right don her. She was a Perſon of Quality by Birth, being Daughter to the Lord *Cobham*, one of the Queens Privy Council, and Wife to the Lord *Sandes*: Who had thrown ſome great Indignity upon her Honour. In this Matter the Archbiſhop came to be concerned. To whom her Majeſty ſpake herſelf; requiring him to bring it into his Court. And he himſelf very ſenſible of the Wrong the Lady ſuſtained, ſhewed himſelf ready to interpoſe, either as a Reconciler, or a Judge.

Judge. And the ſaid Lord *Cobham*, a very Honorable Peer, greatly reſenting his Daughters Uſage, the Archbiſhop ſent him a Letter to the Effect aboveſaid, dated the 3d of *November* from *Croydon*, *viz.* ANNO 1592.

The Archbiſhops Letter to the Lord *Cobham* thereupon. MSS. *Ra. Thoresby* Arm.

" That it pleaſed her Majeſty two Days before, after many very gracious " Speeches of his Lordſhip and of his good Lady now with God, to ask him " of the State of the Lady *Sandes*, his Daughter. Whereunto he [the Arch- " biſhop] anſwered as the Truth was, to his Underſtanding. And that her " Highnes commanded him to ſignify to his Lordſhip, that ſhe would not " ſuffer his Daughter (of whom ſhe was ſo wel perſuaded) to take any " Wrong, or to ſuffer ſuch an Indignity: And therefore would have the Mat- " ter (if otherwiſe Reconciliation could not be had) called into Queſtion, as to " his Lordſhip [the Lord *Cobham*] ſhould ſeem beſt. Which moſt gracious " Diſpoſition of her Majeſty, added the Archbiſhop, was conſonant to Juſtice, " and meet to be followed. For otherwiſe, the ſaid Lady *Sandes* ſhould be " greatly prejudiced both in her Eſtate and Credit. That for his own part, " he would be ready, either by the way of Reconciliation, or of Juſtice (as " to his Lordſhip ſhould be thought moſt fit) to do that which an honeſt " Man ought to do, either in Friendſhip or Juſtice. And ſo with his very " harty Commendations, committed his Lordſhip to the Tuition of Almigh- " ty God."

CHAP. X.

Recuſants in the Archbiſhops Dioces. Directions from the Privy Council, for making Enquiry after them. Sends to the Biſhops for Contribution for Prieſts Converted. Survey of the pretended Diſciplin, *ſet forth by Dr.* Bancroft. *The Archbiſhops excellent Letter to* Beza: *Expoſtulating with him about his Writings againſt this Church. Dr.* Saravia *and Dr.* Sutcliff *accuſed by* Beza. *Vindicated by the Archbiſhop.* Bezas *ſharp Words of* Sutcliff *conſidered by* Saravia, *and reproved.* Bezas *Letter; to which the Archbiſhop gave Anſwer.* ANNO 1593.

THE State continued ſtil to have a careful Eye upon the Papiſts, both Prieſts and Laymen. And even the Archbiſhops Dioces was not without them: For ſuch Information was brought in the Month of *Auguſt* to the Lords of the Council, that the Wives and Servants of ſeveral Perſons in his Dioces were Recuſants, and harboured ſuch, contrary to the late Act of Parlament. Which occaſioned the Lords (eſpecially obſerving, how the Recuſants generally were grown now more obſtinate than before) to write their Letters to the Archbiſhop himſelf, and to the Dean, the Ordinary and Official of his Dioces, to make diligent Search for them: With particular Directions how to procede, for the better Diſcovery and Reducing of them. Their Letter ran in this Tenor: " That whereas it was credibly " informed, that there were ſundry Mens Wives, dwelling in the Dioces " of *Canterbury*, that refuſed to come to the Church: And that ſundry " Perſons did entertain, keep and relieve Servants and others that were Re- " cuſants; contrary to the Statute made the laſt Parlament: That ſithence " which time it was likewiſe noted unto them, that many had ſhewed them- " ſelves rather more obſtinate in divers Parts of this Realm in Matters of " Religion, than any ways more tractable, or conformable: That foraſmuch " as this Matter did very much import the true Service of God, and the " Eſtate of her Majeſty and her Realms: And therefore ought, with " the greater Care and Diligence, to be looked into:

The Lords write to the Archbiſhop about Recuſants in his Dioces. Wives and Servants.

Their Letter. Regiſt. *Whitg.* fol. 113.

" That therefore they had thought it expedient to ſend his Lordſhip, in a " Scedule herein encloſed, certain Notes and Directions, for the more exact

ANNO 1593. " and orderly Proceding herein; ſubſcribed by them and the Clark of the " Council. And that they did very earneſtly require his Lordſhip, the " Dean, Ordinary and Official, with al convenient Expedition, to cauſe " diligent Enquiry to be made of al Wives, Servants and other Recuſants; " which were in his Lordſhips Dioces and Juriſdiction, according to the " Orders and Directions preſcribed in the ſaid Scedule: And ſo not doubt- " ingbut his Lordſhip would have that regard to the due Execution thereof, " as appertained, and as her Majeſty and themſelves did expect, they bade " his Lordſhip, *&c.* very hartily Farewel. From the Court at *Windſor* " *Caſtle*, the 26th of *Auguſt*, 1593. Subſcribing

Your Lordſhips, &c. *very loving Friends*,
Jo. Puckring, C. S. *W. Burghley. Eſſex. C. Howard.*
T. Buckhurſt. J Wolley. J. Forteſcue.

The Notes and Directions to be obſerved by the Lord Biſhop, Dean, Ordinary and Officers of that Dioces of *Canterbury*, in their Enquiry after Wives and Servants, Recuſants, *&c.* were as follow.

The Scedule.

The Scedule ſent for Directions of Enquiry.

" THEY ſhal firſt cauſe diligent Inquiſition to be made in every Pariſh, " what Wives be Recuſants: And ſhal certify the Names and Dwel- " ling Places of the Husband and Wife; and the Condition and State of the " Husband, *viz.* Knights, Eſquires, Gentlemen, *&c.* They ſhal cauſe alſo " Enquiry to be made, who keep or relieve any Servants, or others, that " be Recuſants, within their Families, or under their Commandment, con- " trary to the Statute this 35th of her Majeſties Reign. And for the better " Knowledg thereof, they ſhal take ſtrict Order, that Curates, Church- " wardens or Sidemen of every Pariſh do make Requeſt to every Houſe- " holder, Man or Woman, in her Majeſties Name, keeping any Number of " Serving Men or Women, above the Number of Ten, to notify the Names " of al the ſaid Servants. And al the Names, ſo delivered and put in " Writing, the ſaid Curate, Churchwarden or Sideman ſhal expreſſely re- " quire every the ſaid Servant to reſort to the Church, according to the " Law. And of the time of this Requeſt to keep a Note in Writing. Like- " wiſe after a Month next after ſuch Requeſt, the Curate or Churchwardens " ſhall give notice to every one that keepeth, or relieveth any ſuch Servant, " or other Recuſant, and hath not come to any Pariſh Church, or to ſome " uſual Place of Common Prayer, to hear Divine Service; but hath forborn " the ſame by the ſpace of a Month before ſuch Notice given, without any " reaſonable Cauſe. And the Order which the ſaid Curate ſhal uſe in his " Admonition, hereafter followeth: I *A. B.* Curate of the Pariſh of *C.* do " give Notice unto *J. S.* that your Servant *R. N.* doth obſtinately refuſe to " come to any Church, Chappel or uſual Place of Common Prayer, to hear " Divine Service; and hath forborn the ſame by the ſpace of a Month to- " gether laſt paſt, contrary to the Laws and Statutes of this Realm.

Jo. Puckring, C. S. *W. Burghley. Eſſex. T. Buckhurſt.*
Rob. Cecill. J. Wolley. A. Ashley.

Theſe Notes and Directions were thus drawn up and enjoyned, partly for the better Diſcovery of Seminary Prieſts and Jeſuits, that now, and before, flocked into the Realm to plot Treaſon, and pervert the Queens Subjects; and took Harbour in Houſes, and were entertained under the Appearance of Servants of divers Qualities; and in *Kent*, the Archbiſhops Dioces bordering upon the Sea, after their landing at ſome Ports there, as wel as in the other Dioceſes.

Occaſioned by a Letter of the Atturney General to the Lord Treaſurer, MSS. *Burghl.*

For this Order from the Council was occaſioned by an Information and Advice given in the beginning of the ſaid Month of *Auguſt*, from the Atturney General, Sir *Thomas Egerton* to the Lord Treaſurer, being now in *Cheſhire* at his Houſe in *Doddleſton*. Whence he writ to that Lord to this Tenor, " That ſince his laſt coming into that Country, he had had ſome Con- " ference with the Biſhop of *Cheſter*, touching the Popiſh Recuſants in that " Dioces; And that he found as wel by his Declaration, as by certain Re- " ports otherwiſe, that few or none had made any ſhew of Conformity ſince " the

" the laſt Parliament; but had rather encreaſed both in Stubbornneſs and Number. And he feared it were little better in other Parts of the Realm. That in regard thereof, he preſumed, under his Lordſhips Reformation, to remember to his good Lordſhip, that it were very requiſite to have ſome Directions given, for the doing of thoſe Things which were firſt to be obſerved, before any Proceedings could be upon the late Statutes againſt them. As namely, in theſe two ſpecial Caſes. ANNO 1693.

" Firſt, For Wives that were Recuſants: To have diligent Enquiry made in every Dioces and County, who, and how many ſuch there were. Their Names, and the Names, Dwelling-places, Degrees and Qualities of the Husbands, *viz.* A Knight, Eſquire, Gentleman, *&c.* That this being don and certified into the Exchequer, or to the Lords of the Privy Council, Information might be exhibited the next Term againſt the Offenders. And that for this Purpoſe, he had already framed a Form of an Information by the Advice of the Lords the Judges.

" Secondly, To have like Enquiry to be made for ſuch as kept or relieved Servants, or others, that were Recuſants; And the Names and Qualities of thoſe that were ſo relieved. And Order to be given, that Requeſt be made to ſuch Servants or Perſons ſo relieved, to come to Church. And thereupon Notice to be given to the Maſters, and others the Relievers of them. Without which Requeſt and Notice ſo firſt made, the late Law extended not unto them.

" And that, if his Lordſhip ſhould think meet, Letters to be written to the Lords of the Council, either to the Ordinaries, or to the late Commiſſioners for requiring and examining of Recuſants; or to ſome Juſtices of Peace and other Perſons wel affected; To cauſe and ſee theſe Things to be don; and certified accordingly. He added, that of theſe Things he had partly acquainted the Lord Keeper, and ſet down a Form in Writing, which he ſent to him, How and by whom the Requeſt and Notice was to be made, according to the Statute. And that it were pity Laws ſo wel meant, ſhould be fruitleſs, but either to work in the Delinquents that Conformity which was expected, or that Profit to her Majeſty that was due. And ſo ended, beſeeching his Lordſhip to pardon his Boldnes herein; and that it would pleaſe him to continue his moſt Honorable Favour and Goodnes towards him. Dated *Aug.* 2. 1593. Subſcribing, *Moſt humbly at his Lordſhips Commandment, Thomas Egerton.*

The Archbiſhops Letter to the Biſhops for Contribution for Converted Prieſts.

And by theſe Methods and Enquiries ſeveral of theſe Popiſh Prieſts ſecretly abiding here in the Realm in great Numbers, being diſcovered were not ſpared; but the Laws were executed impartially upon them. Which Juſtice had effect upon divers of the reſt, to bring them over from their ſeditious and erroneous Principles and Practices.

As ſome Years paſt were *Anthony Tyrrel* and *William Tedder* Prieſts. Who both recanted at *Pauls* Croſs, in the Month of *December*, 1588. and many more afterwards. Contributions for the Maintenance of theſe Converted Prieſts, were expected from the Biſhops, and the abler ſort of the Clergy. And thefore did the Archbiſhop this Year, in *December*, write his Letters to them for this End and Purpoſe, very earneſtly and compaſſionately, their Executions being ſtopt, and their Pardons obtained. And by this time there were not a few of theſe Prieſts, that had thus been convinced by Conference with learned Men and other Means, and gon off from Popery. Inſomuch, that the Maintenance of them became a Burthen to the Archbiſhop and ſome few more wel diſpoſed. Which cauſed him to urge the reſt of his Brethren the Biſhops, to move their Clergy, that were in better Circumſtances, to aſſiſt in this good Work: So charitable, ſo neceſſary to keep theſe Men from revolting or ſtarving; and ſuch a Matter of Shame to this Church, if they ſhould be neglected, eſpecially this Expence being only for a little time, til they ſhould be put into Places, proper for them; and ſo provided for. Al this was ſignified by the good Archbiſhop in their behalf; as appears by his Chriſtian Letter, which was as followeth: *Stow* Annal.

ANNO 1593. *Sal. in Chriſto,*

" AMONG ſuch Prieſts as come over from beyond the Seas, to pervert " her Majeſties Subjects, both in Religion and Obedience, it pleaſeth " God, by Conference and other good Means, to convert ſome to the Truth. " To whom alſo it pleaſeth her Majeſty of her gracious Goodnes, to grant " Pardon. And foraſmuch as divers of them, being pardoned, are altoge- " ther deſtitute of Maintenance, and driven to great Extremity through the " ſame, a great Temptation to them to revolt, and a Diſcouragement to others " to follow their Example of Converſion, and a Slander to this State: I am " moved with Chriſtian Pity and Compaſſion to pray your Lordſhip, to " move the better and wealthier ſort of the Clergy within your Dioces to " yield ſome Contribution toward their Relief, until they may be otherwiſe " provided for (as ſome of them are). And the ſame Contributions to ſend " unto me, with as convenient expedition as you may.

" Our Adverſaries plentifully reward and maintain ſuch as fly from us to " them. And theſe Prieſts, while they remained Papiſts, lacked nothing. " A great Want of Charity, and Shame it were for us, after their Conver- " ſion, to ſuffer them to begg, or elſe to dy, or to revolt for Lack. If it " were not for one or two, ſome of them had been in that Caſe, or now. " Who being no longer able to endure that Charge, the poor Souls ſhal be " driven to the beforenamed Extremities, without your Charitable Relief. " The Burthen wil be very eaſy, divided among ſo many, which otherwiſe " is importable to ſuch as do now ſuſtain it. And therefore I hartily pray " you, to have good Conſideration hereof; and to deal in this Caſe as you " would be dealt withal in the like. And ſo with my very harty Commen- " dations, I commit you to the Tuition of Almighty God. From *Lambeth* " the 9th of *December*, 1593.

Your Loving Brother in Chriſt.

Survey of the Diſciplin, *ſet forth by Dr.* Bancroft.

This Year came forth a remarkable Book, written by Dr. *Bancroft*, the Archbiſhops Chaplain; for laying open the *Puritan* Principles, and confuting by Argument and Fact, their invented new Diſciplin; intitled, *A Survey of the pretended Holy Diſciplin: Containing the Beginnings, Succeſs, Parts, Proceedings, Authority and Doctrin of it: With ſome of the material and manifeſt Repugnancies, Varieties and Uncertainties in that behalf: Faithfully gathered, by way of Hiſtorical Narration, out of the Books and Writings of principal Favourers of that Platform.* The Book hath no Dedicatory Epiſtle to the Archbiſhop, nor to any other but the Reader; tho it might have ſeemed proper to have had his Name prefixed, who, no doubt, had employed and aſſiſted the ſaid Author about the Work: but he thought convenient to have his Name ſpared. In the Epiſtle to the Reader, he applyeth himſelf to ſuch, both of the Clergy " and Laity, who favoured this pretended Diſciplin with ſinglenes of Heart, " in good earneſt, (he was perſuaded) as ſuppoſing it to be the Lords own " Workmanſhip and Holy Inſtitution. But he reminded them, That they " knowing that many Diſhes were waſhed clean on the out-ſide, and yet " were foul within, ... and that Men might be otherwiſe deceived with " Shews and Probabilities, ... and that there were no Spirits of any Pro- " phets in our Days, which ought not to be Subject to the Spirits of other " Prophets. That they would therefore yield themſelves unto the Apoſtolical " Rules of *Trying al Things*; and not be carried away either with Raſhneſs, " or Prejudice, to believe any Spirit, until they had tried it thorowly, whe- " ther it were of God. And he declared his Intent herein to be, to eſtabliſh " many Mens Minds in that giddy Age from running up and down after " every young ſtart-up hither and thither, to ſeek new Platforms of Church " Government; when as we have one of our own: Which, he ſaid, was in " his Conſcience truly Apoſtolical, and far to be preferred before any " other that was received at that Day, by any Reformed Church in Chri- " ſtendom."

Therein Letters from foreign Churches produc'd. *Sur.* 135. 452.

In this Book, becauſe the *Diſciplinarians* urged the Practice of Foreign Reformed Churches, Dr. *Bancroft* produced divers Letters of *Zanchy* in Approbation of Epiſcopacy, and of *Bullinger* and *Gualter* to ſeveral *Engliſh* Biſhops, in diſallowance altogether of theſe Innovators.

" This

This ſubſtantial Tract in Defence of the Churches Practice and Government, was followed the next Year by another of great Strength of Reaſon and Judgment, written by *Richard Hooker*, another Perſon wel known and favoured by our Archbiſhop, as we have partly ſeen, and ſhal ſee in the Proces of our Hiſtory. *ANNO* 1593.

But to return to *Bancrofts* Book, and to tarry a little longer upon it. His Book, he tells us, contained Notes and Obſervations as he had formerly gathered, when by occaſion of the great Opinion, which began to grow of the *Geneva* Form of Eccleſiaſtical Diſciplin, he was bold, as he ſaid, to try and examine it, according to the Meſure of ſuch ſmal Ability and Judgment as God had endued him withal. He ſheweth, what his Judgment was of the Government of this Church; that it was truly Apoſtolical: and (in reſpect of Foreigners interpoſing themſelves in our *Engliſh* Churches Affairs) "That it was alſo great Preſumption for any Miniſters of any of the Re- "formed Churches, to take upon them to cenſure, or direct the Practice of "this Church of *England*; reformed by Men of as much, or more Learning "and Ability, than themſelves." And here he mentioned particularly *Calvin* and *Beza*: Under whoſe Wings the new Reformers here did ſhrowd themſelves. Concerning the former he took Notice, how when *Knox* and *Whittingham* had ſent from *Frankford* the *Engliſh* Liturgy, tranſlated into *Latin*, to him to peruſe; and *Calvin* in his Epiſtle to them had given his Judgment of it in theſe Words, That *therein he ſaw many Trifles, yet that might be born with*; *Bancroft* in ſome zele aſſerted, "That the ſaid Book of our Common "Prayer was compiled and confirmed before by ſuch Men and ſuch Autho- "rity, as he ought to have Reverenced. And that altho *Beza* thought this "Epiſtle of *Calvin* fit to be publiſhed, among the reſt of his Epiſtles, in "Print, yet we ſhould find it to contain not one Point of Subſtance in it, "for to perſuade a Child. So as thereby one might judge of their Giddines, "as he added, who were moved ſo greatly with it." He means the ſaid *Knox* and *Whittingham*, and ſome other of the *Engliſh* Exiles then at *Frankford*, who went away upon it to *Geneva*.

Some Account of Dr. *Bancrofts* Book.

Calvins Cenſure cenſured

Multas video fuiſſe tolerabiles ineptias.

And when *Beza* aſſumed to Patronize the Diſaffected here, and writ a Letter in their behalf unto *Grindal*, Biſhop of *London* in the Year 1566. it was penned with ſo much Confidence and Authority, that our Author uſed theſe Words concerning it, "That he wiſhed a Man would read the Epiſtles "of *Leo*, ſome time Biſhop of *Rome*, and confer them with one of *Bezas*; "to conſider, whether took more upon him, *Leo*, where he might Command, "or *Beza*, where there was no reaſon he ſhould at al have intermeddled." And when theſe new Reformers wrot again to *Beza* the next Year; and *Beza* had diſpatched another Letter hither in their Defence; our Author made this Cenſure upon both, "That it was a fond part of them to write "unto him, and a very inſolent part, for him to take ſo much upon him." This it ſeems gave that Learned Foreigner Offence; inſomuch, that he took Notice of it ſoon after in a Letter to the Archbiſhop. Tho, no Queſtion, theſe were ſome of the Thoughts and Inſtructions of *Bancrofts* Patron, the ſaid Archbiſhop. Yea, he took occaſion himſelf about this Time, to tel *Beza*, (tho after a very civil and courteous maner) how he meddled beyond his Meſure; and expoſtulated very cloſely with him about theſe Church Matters here, being out of his own Juriſdiction. He had of late, upon occaſion, written two or three Letters to the Archbiſhop, and that with al due Reſpect too, giving him his Titles, and owning this Church and the Government thereof: As was in Part ſhewn under the Year 1591. Now this Year the Archbiſhop wrot a large Letter in *Latin* to him; declaring plainly his Mind; and gently blaming him for ſiding ſo much with ſuch as created no little Diſquiet and Diſturbance in this Kingdom and Church. And therein alſo vindicating *Saravia* and *Sutcliff*, two Learned Men of this Church; who had written in the behalf of the Order of Epiſcopacy, and againſt *Bezas* Doctrin of the Equality of Miniſters of the Goſpel, and a ruling Presbytery. Whereat the Foreigner took Offence, and complained of the Writer to the Archbiſhop. Who ſhewed him in this his Anſwer that he himſelf had given the firſt Occaſion, by the unhandſome Reflexions he had made more than once in Print, againſt the Epiſcopal Government of this Church. This excellent Letter is printed in the late Edition of the *Antiquities* of *Canterbury*: Beginning,

Bezas Confidence conſider'd. Epiſt. 8va.

The Archbiſhop expoſtulates with *Beza*.

Saravia.
Sutcliff.

ANNO 1593. Beginning, *Gratiam & Pacem a Deo Patre Domino noſtro Jeſu Chriſto. Literæ tuæ, Clariſſime Vir, ac Frater, in Deo chariſſime*, &c. Which ſoundeth to this Senſe in *Engliſh:* (For I think it worthy to lay before the Readers Eyes; ſhewing ſo much of the Archbiſhops Wiſdom, Learning, Moderation, Reſpect for Foreign Reformed Churches, and his Devotednes to the Service of this Church) Tho I ſhal not follow that printed, but a much more correct and exact Copy in MS. ſometime in the Poſſeſſion of *Tho. Turner*, D.D. deceaſed, communicated to me by the Reverend *Edm. Chiſhul*, B.D. his Executor.

Cantuar. Sacra. Append. Numb 15.

His Letter to *Beza.*

" That the Letter, without Date, wrot, he ſuppoſed in *Auguſt*, was delivered him in *December*, with a Letter of their Republic, written to the Queens Majeſty: Which he preſently cauſed to be delivered to her Highnes. That he was grieved, that the Storm of War ſtil hung over their Territories. Yet he congratulated them, in that he underſtood from him, that that Firmneſs and Conſtancy of Mind, in the Profeſſion of the Truth of the Goſpel, yet remained to their Churches. Which depending on the Grace of God, were not ſhocked or removed by the late very grievous Misfortune. But whereas in his Letter he wiſhed very much that the Licence of printing any thing might be reſtrained, and that ſome Stop might be put to that Licenciouſnes of Writing, it was very lovingly don of him in thinking us [here in *England*] worthy of Admonition in this Regard. That in like manner it ſeemed to him [the Archbiſhop] to be a thing to be wiſhed, that ſome Meſure ſhould be put to the Writings of Smatterers in Learning, but greatly conceited; or at leaſt to the Licence every where of putting any thing into the Preſs; if now at leaſt it might be don. Whence it might come to paſs that the World hereafter might neither flow, nor labour with ſuch a Bulk of unprofitable and unlearned Tracts, as then was cuſtomary. But alſo that, if the Labours of ſome had been employed, not againſt their Brethren, that profeſſed one and the ſame Subſtance of true Doctrin; but to the throwing down or beating back the Kingdom of the Common Enemy, the *Roman* Antichriſt, it would now have fared better and happier in his Judgment with the Church of Chriſt.

" That God himſelf was Witnes, how nothing was don in that behalf by them in *England*, but with the greateſt Unwillingnes, having been long and much provoked by the les brotherly Writings and Admonitions of others. But that the Diſturbances which certain unquiet, nay, and ſeditious Perſons now for many Years had cauſed here, to bring in that Eccleſiaſtical Diſciplin, which was in force among *them*, ſhould croſs the Sea and be layd to the Charge of them, [at *Geneva*] and in particular to him, as the Author and Favourer of thoſe Troubles, that *Beza* ſeemed much to complain of. And that in this Matter he thought he received very great wrong from certain Books here ſet forth, and by Hyperbolical and moſt unworthy Slanderous Reports; as tho he would have al Epiſcopacy aboliſhed, and bring back into the Church a Democratical *Ataxy*; yea, an *Ochlocracy*, *(i. e.)* the Government of the Multitude, and would obtrude the *Geneva* Diſciplin upon al Churches.

On occaſion of which Complaint made thus to the Archbiſhop, thus did the ſaid moſt Reverend Father gravely and cloſely addres himſelf to him, " But, my Dear *Beza*, mind what I do candidly and ſincerely (as in the Lord) anſwer to this your Expoſtulation. And I hope, you wil not take it grievouſly, if here I ſhal Diſcourſe with you, according to my maner, a little more freely; becauſe I had not touched theſe things, but being voluntarily invited by you, when you would underſtand from me, what I think of this whole Buſines." And then he proceded thus: " That *Bezas* wel known Piety and Prudence, was the Cauſe, that he could never be induced to think, that he either did on purpoſe endeavour to ſtir up, or that he ever would approve of thoſe Troubles which then for a long time had exerciſed the Church of *England*. But yet from ſuch things as he ſhould now ſubjoyn, he deſired him ſeriouſly to think with himſelf, whether ſuch People of this Land, which were deſirous of Novelty, and hot with an Affectation of *their* Diſciplin, had taken no ſmal Occaſion of making thoſe Diſturbances from Things vented now and then in Books

" written

" written and publiſhed among them. That from that very Time almoſt " wherein that Diſciplin, which they at *Geneva* eſpouſed, firſt ſprung up and " was received, wee here [in *England*] (ſaid the Archbiſhop) ſaw no Stone " by them unturned, to render it commended to al the reſt of the World, " for the only and genuine Government of the Church; which Chriſt had " inſtituted, the Apoſtles obſerved; and which al the Churches, (if they " would ſet up a ſolid Reformation) were bound to reſtore. For much of " that ſort was diligently and every where inculcated by *Calvin*, *Daneus*, " *Sadeel*, *Urſin*; and ſet forth by him [*Beza*] in many *Theſes* there propound- " ed; in his *Annotations* alſo upon the *New Teſtament*, in the Book of *Confeſ-* " *ſion*, and in his own Epiſtles. But altho he had not charged theſe Things " expreſſely (as the Archbiſhop proceded) upon the Church of *England*, or " other diſtinct Churches, but had only laid them down, as it were, *in* " *Theſi*, did they not bring with them, as the Archbiſhop demanded, very " great Prejudice; and in effect condemned al other Reformed Churches, " which did not follow, nor admit this kind of Government? Eſpecially, " when in thoſe his Letters he aſſerted, that the Churches of their Govern- " ment ſeemed to them the Eſſential Form; and yet in the mean time they " did not acknowledg any other for the lawful Polity of Chriſt, but that " which flouriſhed there among them. ANNO 1593.

Upon this the Archbiſhop bad him, " To recollect a little with him, how " he himſelf ſtopped not here, but had gon further; *viz.* That he diſputed " ſomewhere, that the Purity of Doctrin could ſcarcely be had to any pur- " poſe without that Diſciplin: Saying, *Wherefore ſhould wee receive one Part* " *of the Word, and reject the other?* That ſomewhere elſe, he heſitated not, " premiſing a Threat, to exhort al pious Men, as wel Princes as Paſtors, " diligently to ſet about this Matter; that it might be reſtored according " to the Word of God, and to be exerciſed with Edification, hinting always " thereby (if he miſtook not) their Diſciplin, and eſteeming it for Divine. " That the maner of his Writing, altho it was don with the greateſt Pre- " judice of the Church of *England*, might have more equally been born, if " he had not declared the need of ſuch a Regiment more eſpecially in the " *Britiſh* Churches. For what elſe, added the Archbiſhop, meant thoſe " Words, concerning a ful Reſtoration of Eccleſiaſtical Diſciplin to be ad- " joyned? And his Calling upon and exhorting the Queen of *England* to " purge the Temple; and once at laſt to aboliſh al the High Places: And " that in one other Epiſtle he wiſheth, that by the Queens Authority, Pres- " byteries and Deaconries were here ſet up? And withal, that he earneſtly " beſeeched thoſe that were of the Queens Council, and the Biſhops, to en- " ter into Methods of conſtituting this Matter, and in perſuading the Queen " thereunto: And that they ſhould not reſt til the Thing were don. *Beza*, Epiſt. 14. *Præfat. in Nov. Teſtam. Ann.* 1564. Epiſt. 12.

" That in the Year 1567. in a certain Epiſtle of his, he condemned at once " almoſt al the Rites of this Church, that had been before received and eſta- " bliſhed by public Authority, as wel of the Church, as of the three Eſtates. " Tho indeed, the Archbiſhop confeſſed, that in his laſt Letter to him, he " thought aright, that Liberty was to be left to every Church in Rites, and " ſuch Externals; ſo that they made to Edification. But that it was clear " by that Epiſtle publiſhed, that he judged that al ours were ſuch as did not " Edify. That in another of his, written the ſame Year to certain Bre- " thren of the *Engliſh* Churches, he would ſeem, in their *miſerable State*, as " he called it, to ſuggeſt to them a piece of Counſil, wherein their Conſciences " might acquieſce. But that the Rules and Laws which he preſcribed them, " did al ſeem to him [the Archbiſhop] as tending to the weakening and " infringing the Authority of our Eccleſiaſtical Polity; and to confirm them " more in their former Obſtinacy. For that he counſilled them rather to " give place to the manifeſt Violence offered them, than to approve as right " by their Hand Writing [*i. e.* Subſcription] or encourage by their ſilence " the Ordination of Miniſters, without the lawful Suffrage of ſuch their " Presbytery, as he [the Archbiſhop] ſaid he interpreted it: Or the Uſe of " Garments preſcribed; and the maner of Excommunication, and ſome o- " ther ſuch like Things. And what elſe was this, added the Archbiſhop, " but that the Miniſters ſhould never be quiet, nor ever ceaſe barking a- Epiſt. 8. Epiſt. 12.

" gainſt

ANNO 1593.

" gainſt the Polity of this Church, eſtabliſhed with the greateſt Authority, " until they were compelled to give way, being reſtrained by manifeſt Vio- " lence. And how and altogether not in vain he then gave them this Coun- " ſil, the like Facts of many Miniſters from that time following it, did " indeed prove: And that too, with very great Violation of the Churches " Peace.

The Archbiſhop went on, further reminding him of his ill Services to this Church. " That moreover, when he ſet forth Mr. *Calvins* Epiſtles he " thought fit one ſhould be put in by him, which contained nothing elſe " of moment, beſides ſomething to make a ſport of the *Engliſh* Liturgy. *Calvins* Epiſt. 209. " Wherein the Writer thought he had diſcovered many *Tolerable Trifles:* " That again in the Year 1572. when the Raſhnes of our Men began to fer- " ment; and they were raiſed to that hope, that in ſome Books fairly print- " ed, they dared as wel to ſhake this Churches F rm of Eccleſiaſtical Go- Epiſt. 69. " vernment, as to obtrude theirs [of *Geneva*] upon the Aſſembly of the Epiſt. 79. " three Eſtates; he [*Beza*] ſtudiouſly commended to a certain honourable " Counſillor then of the Queens, to promote that Cauſe. And further, that " the ſame Year he writ to Mr. *Knox* againſt the Degree of Biſhops, how- " ever they profeſſed the Goſpel; that the Biſhops brought forth the Papacy; " that they were Biſhops falſely ſo called, and were the Relicts of Popery. " And then he bad *Beza* ſee, how ſolidly and moderatly he had written: " [as he pretended to the Archbiſhop to have don]. And when he propheſied, " they would bring in Epicureiſm upon the Earth. That he deterred him " [*Knox*] that he, according to the Authority he had [in *Scotland*] ſhould " not admit them [*i. e.* the Biſhops] being once put to the worſt: How- " ever this Peſt (as *Beza* called it) were flattered under the pretence of re- " taining Unity: a plauſible Matter, that had formerly deceived many very " good Men. And concerning theſe his Epiſtles, the Archbiſhop further " told him, That Copies of al of them, even before he had publiſhed them, " were diſperſed here among the People in *England*, and came into many " ſuch [diſaffected] Mens Hands. So that his latter Words to *Knox* had been " objected by a certain *Engliſh* Man very ſtudious of Innovation, in a Book " publicly ſet forth, againſt this whole Order [of Biſhops.]

Judiciis an Præjudiciis abrepti.

" That it was ſcarce credible to be ſpoken, how much Peace this Church " might rejoyce in; and how great Progreſſes of the Goſpel many remem- " ber were here daily made; until, (which the Archbiſhop himſelf knew " by Experience) by ſuch, whether *Judgments or Prejudices*, ſome being carried " away, began to inveigh, firſt againſt ſome Habits and Rites; aud then " againſt the Liturgy; and ſo at length againſt the whole maner of Ec- " cleſiaſtical Government here appointed.

The Archbiſhop then proceded to give *Beza* an account of ſome Books printed here, which he took Offence at, as reproaching him, as before was ſaid, " That therefore, when for the ſake of that Diſciplin, and that the " Degree of Epiſcopacy might be taken away, to the very great damage of " the Church, al was here in a Tumult, and that this Miſchief crept on " further and further; they [meaning himſelf and the Governors of the " Church] were forced at laſt, as wel for the care of defending the Truth " itſelf, as to allay the Heats of Contention, to oppoſe themſelves to thoſe " Furies, truly ſo called, in one or two Books ſet forth in our own Mo- " ther Tongue. Wherein they [the Archbiſhop and the Clergy] minded " nothing more then to vindicate the Form of the Government of the *Eng- " liſh* Church, and of the Liturgy, from the Calumnies of thoſe Men; in " the mean time, no where oppoſing the Diſciplin of any other Church, " or in the leaſt reflecting thereon.

Travers Book.

" And that altho that virulent Book of *Travers*, this Countryman, en- " titled, *De Diſciplina Eccleſiaſtica*, i. e. of Eccleſiaſtical Diſciplin, and of the " Erring (as he would often have it) of the *Engliſh* Church from the ſame, " had been a little after ſet forth with them [at *Geneva*] they [of the Church " in this Nation] as they al had impoſed a Silence upon themſelves, for " the Peace of the Church, thought not fit to anſwer this Declaimer: Whom " otherwiſe it had been very eaſy for any by Reaſons to confute. But be- " hold! (as the Archbiſhop then applied himſelf to *Beza*) while we hope al

" Things

" Things were a little more pacified, your Book, my Friend *Beza*, of a *threefold Epiſcopacy*, *Anno* 1590. ſent to this Iſland: and not much after alſo tranſl ted into the *Engliſh* Tongue; and privatly printed together with your Epiſtle to one *Lauſanus* * a *Scot*, written the ſame Year; but flying through the Hands of many, ſet a new Torch to the Flame, that was before almoſt quenched. In which Epiſtle, (the Archbiſhop proceded to tel him) that among other things by him ſpoken concerning the Degree of Biſhops, he wrot thus, *Ne humanam quidem poteſtatem, ſed Satanicam potius Tyrannidem, &c.* That is, *I am wont by very good Right, (unles I am much miſtaken) to cal that falſe Epiſcopacy, not a Humane Power ſo much, as a Satanical Tyranny. Which as heretofore it deſtroyed the Church; ſo now indeed it hindreth at leaſt its reſtoration from the miſerable State of* Germany, *and of the Country neerer you: I wiſh* Scotland *may ſeaſonably enough be ſenſible of it.* Where he (as the Archbiſhop told him) ſeemed to him ſcarcely to be able to bear that Epiſcopacy (which he here called *Satanical Tyranny*) ſhould be eſteemed for *Humane Epiſcopacy*, as he ſtated it elſewhere. And that under the Name of that *neerer miſerable Country* he did not obſcurely point out *England*. And in that Book of his, beſides that he ſeemed to ſpeak les honourably of the Sacred *Nicene* Council, much leſs of *Epiphanius*, he contended much, that their Diſciplin might be eſteemed for *Divine*, and ſo be neceſſarily received every where: But alſo that al Epiſcopal Degree ſhouldbe driven away and baniſhed from the Church, for an *Humane* and pernicious Invention.

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* alias *Sampſon*.

" That *Fenner* an *Engliſhmans* Book, which boaſtingly and ſtately enough bore the Title of *Theologia Sacra*, which by ſtealth, and very faultily, came out here firſt, was not long after printed again by them [of *Geneva*] altho it were the ſame *Crambe* of Diſciplin with *Travers*'s, and ſtuffed with infinite Heterodox Doctrin and Errors.' And then the Archbiſhop appealing to *Beza*, uſed theſe Words to him. " And now, Dear Brother, I beſeech you, what is, if theſe Things are not, to obtrude the *Geneva* Diſciplin, upon al Churches, and to have a mind to aboliſh al Biſhops, (at leaſt thoſe whom we ſhould have properly called Biſhops) and if you commit the ſum of al Eccleſiaſtical Affairs to the whole Church, what is it elſe than to bring back an *Ochlocracy*, or at leaſt a *Democracy?*

" Now that theſe, and more ſuch like Things, to be ſo unkindly and ſharply ſpoken againſt our Order, and the *Engliſh* Church, (that had deſerved indeed better Things) to be ſo widely ſpread abroad in Books publicly ſet forth, to be ſo greedily ſnatched at by a great many, (and that not raſhly) to its wrong and prejudice, that theſe very things have often been objected, as the judgment of other Reformed Churches againſt this Church: Do you not think theſe are juſt Cauſes, for us to bear them ſomewhat heavily? That by ſuch Words, the Diſtemper of ſome People once raiſed, had not been here in this Kingdom yet quieted. For ſo deeply had thoſe Opinions poſſeſt their Minds, that this Liberty had much more intemperatly diffuſed itſelf and raged, not only againſt the Epiſcopal Function and Liturgy of the Church as Antichriſtian and Diabolical; but alſo againſt the very Perſons of the Biſhops by al evil Speech of Reproaches and Scurrilities, and by moſt infamous Books printed and publicly ſet forth. And yet there was none among them in the mean time had been found (altho touched with manifold wrongs) that, either in *Latin* or *Engliſh*, took upon him profeſſedly to ſhake the Form of that Diſciplin which *they* were ſo mightily fond of; and for the ſake of which al theſe things were don. For the Purpoſe of Dr. *Saravia* (as the Archbiſhop added) to aſſert *Degrees* among the Miniſters of the Goſpel was wholly undertaken, without the Injury or Prejudice of any particular Church.

" That among thoſe who ran this Race againſt the Polity of this Church, " was a certain Perſon *J. B. &c.* a Miniſter of the *Italian* Church in *London*, as he, the Archbiſhop lately underſtood. Who to ſhew, how fooliſhly curious he might be in anothers Commonwealth, not much before powred forth his great and ill adviſed Trifles, under the Name of a *Double Polity*, to diſturb the Peace of this Church. And when Dr. *Sutcliff* had prepared ſome thing in our Mother Tongue concerning the Presbytery, that *Italians* Book writ in *Latin* unlearnedly enough in the midſt of *England* againſt the *Engliſh*, ſeemed to him worthy to be refuted, and withal to be ſomewhat more ſharply handled, as it deſerved: This

An *Italian* Miniſter in *London*, his Double Polity.

ANNO 1593. "(as far as the Archbiſhop couldremember) was the firſt Book among the "*Engliſh* in this Land ſet forth, whether in *Engliſh* or *Latin*, which under- "took a Diſpute againſt that Presbytery which flouriſhed among them there "abroad: However for a long time before this Church was hardly dealt "withal by them on that account. That *Sutcliff* by the way inſerted and "touched his [*i. e. Bezas*] Reaſons for aſſerting this Matter, which he had "before ſet forth againſt *Eraſtus*: But yet no where, as far as he, [the Arch- "biſhop] could underſtand, mentioned him, but with Honour. Nay, in "another Thing which he ſet forth the laſt Year againſt the Papiſts, he did "not only aſcribe to him his deſerved Praiſes, but earneſtly defended his "good Name againſt the Reproaches of Papiſts ſlanderouſly caſt upon him.

Frigibitius. Eraſtus.

"That as for *Frigibitius* and *Eraſtus* their Books, (the Archbiſhop added) "they came abroad, altogether without his knowledg. Yet he would not "have him ignorant, that there were not wanting ſome as wel grave as "prudent Men (whatſoever others there might wonder at) who did not "think the Edition of *Eraſtus* to be wholly unprofitable; as wel becauſe "they thought that he handled ſome things accuratly, and with the greateſt "ſharpnes, as becauſe the written Copies of *Bezas* own Book concerning "the Presbytery, to which *Eraſtus* had anſwered, were not leſs common here "every where, than if the Book had been printed before? But (continued "the Archbiſhop) we muſt more juſtly wonder, that you, worthy Sir, "being no where provoked, ſhould think convenient to Anſwer Dr. *Saravia* "in a Book again ſet forth, as tho any wrong were don either to you pri- "vatly or to your Church, only on this account he taught, that there "were Degrees among the Miniſters of the Goſpel, and defended the Epiſ- "copal Degree. And that *Sutcliff*, who, as he hoped, deſerved not ſo ill, was "called by him a Slanderer and a peeviſh Reproacher: That their State "[of *Geneva*] ſuffered to be printed with them in the *Engliſh* Language, a "certain biting Scholaſtical Exerciſe of one *Travers*, ſometime ago deceaſed "among them; and that *Eccleſiaſtical Diſciplin* of another *Travers* writ in "*Latin*, together with the pretended erring of this Church from it; and "*Fenners Sacred Theology*; and the *Theological Theſes*, whereby the whole Epiſco- "pal Order was traduced for an adulterine and falſe Miniſtry; the Annota- "tions that he had made upon the *Apology* of the Church of *England*, wreſting the "true Senſe of it: Other Annotations upon St. *Cyprian* very lately by them ſet "forth, which did not leſs deprave the Senſe of that Father than thoſe of *Pa- "melius* the *Pontifician:* That ſo every thing might be bent to their Diſciplin.

Then having charged him with theſe ſeveral Things, the Archbiſhop pro- ceded, "Learned Sir, there is nothing, believe me, that rendreth us more "ridiculous to the Papiſts, than the ſhameful Licence of making ſuch In- "terpretations. In ſhort, we wonder, why to us, defending the Cauſe of "this Church, and of the Truth (as we think) withal Antiquity, you "think much to grant that, which againſt ſuch and ſo great a Church "ye have allowed ſo often and ſo long a time to your ſelves. And the Church "of *England*, wherein ſome Thouſands as wel godly Perſons as learned Mi- "niſters, by the Favour of God, are: That Church which God hath ap- "pointed now a great while a ſafe Refuge for ſo many Exiles, and an "Aid to other afflicted and perſecuted Churches, and wherein the Revenues "of the Church are leaſt ſpoiled of al other Nations, as I think: That "this Church, I ſay, hath been thought worthy to be expoſed freely, to be "made a laughing Stock to al Men, and to be torn to pieces by moſt unwor- "thy Contumelies. And yet ſhal it not be lawful, *Salva Charitate*, for her alone "once ſo much as to mutter againſt al this? What in al this Buſines hath "been acted by us les Brotherly? What, but when neceſſity it ſelf at leaſt "required? Unles we would be wanting to our ſelves, to the Church: "And ſo alſo to Truth it ſelf. For we make no doubt but that the Epiſco- "pal Degree (which we bear) is an Inſtitution Apoſtolical and Divine; "and ſo always hath been held by a continued Courſe of Times from the "Apoſtles to this very Age of ours. For as for what you ſeem to hint "out of *Hierom* and *Auguſtin*; as tho Cuſtom only, and that but latter, pre- "ferred Biſhops to Presbyters; it is a wonder to me, that you ſhould wreſt "their Sayings to that purpoſe; and that you ſhould not ſee by other of "their Books, what they, as wel as other Fathers, thought of this. And "why you bring in the mention of *Ambroſe*, I do not ſufficiently apprehend.

"For

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" For neither what *Ambroſe* ſaith of the firſt *Presbyter* ſucceding the Biſhop " deceaſing, nor what of the Elders that were wont before thoſe Times " to be admitted unto the Council, can by any pretence look this way.

" You may remember, Learned Sir, (added the Archbiſhop, ſetting him- " ſelf now to prove Epiſcopacy) the beginnings of that Epiſcopacy, which " you make to be only of Humane Inſtitution, is referred by the Fathers, " with one Mouth, to the Apoſtles, as the Authors thereof: And that " the Biſhops [were appointed] as Succeſſors of the Apoſtles; eſpecially " in certain Points of their Functions. And what *Aaron* was to his Sons " and to the *Levites*, this the Biſhops were to the Prieſts and Deacons: And " ſo eſteemed of the Fathers to be by Divine Inſtitution, to be thus ſimply, and " in al reſpects confounded with Paſtors and Miniſters and wil by al means " have a Biſhop and a Presbyter to fal into the ſame Rank, that you may " make them equal, and that *Hierom* and *Auguſtin* give their Votes for you, " as you ſeem here to think; do you not ſeem hence clearly to cut the " Throat of that Cauſe you fight for? For then it wil follow neceſſarily, " that none who is not both Biſhop and Paſtor, is ever to be held for a " *Presbyter* Divinely inſtituted, and that they therefore do amis, who de- " pres the *Presbyters*, whom they think to be truly ſo, into another and " that a lower Degree after Paſtors, if they be altogether the ſame in the " Truth of the Lords diſpoſing: nor do aright, whom you ſometime cal " *Presbyters*, (*i.e.* Elders) when they are not ordained Miniſters of the Word " and Sacraments; and bear to do that which is neceſſarily required in e- " very Biſhop and Paſtor. For the Conſiſtory of the *Presbyters*, who do not " handle the Word and Sacraments, who are Temporary, who are not to be " maintained on the Charges of he Church which they ſerve; yet arrogateth " a Right to it ſelf of Election, Diſpoſition, Ordination, Impoſition of Hands, " Sacred Cenſure and the making of Canons. And we truſt, by the Grace of " God, we ſhal prove to the whole World, that no ſuch thing was ever known " neither in the Scriptures, nor ever to any Church before this our Age.

Hierom ad Evagr.

" Do you think it fit, Grave Sir, that we ſo often, chalenged as it were " to the Combat, and by ſo many Books ſet forth to the Diſparagement of " this Church, after ſo great Silence, ſhould anſwer nothing? That Dr. " *Saravia* ſhould reply nothing: that Dr. *Sutcliff* ſhould reply nothing; as " tho we ſhould acknowledg al theſe things for Truths; and of that na- " ture, that no ſufficient Anſwer could be given to them? And that ſo, " with a greater Envy and Prejudice, we ſhould ſuffer our ſelves daily to " be preſſed and burthened, together with this Church? We ſee therefore " that we who are thus placed in this School of Exerciſe, muſt neceſſarily " wreſtle it out. And in ſhort, I hope (as the Archbiſhop continued) it wil at " length be brought to paſs; that it may ſhine out to the World, in what Part " the Truth hath ſtood, by conferring together as Brethren and Divines, by the " help of good Reaſons and the Witneſſes of the Antiquity, alledged on both ſides

" But you ſay, by the Uſe of Things, I am taught, how the very great- " eſt of Evils have ſprung ſometimes from the ſlendereſt Beginnings, being " neglected: Seeming to fear, that ſome more open difference might hence " ariſe among thoſe that are moſt neerly joyned together in the ſame Faith. " But, anſwered the Archbiſhop, take heed, Sir, leſt this be rather to threa- " ten, than to foretel only what is likely to happen, in caſe by anſwering " we ſhal defend the Cauſe of our Church. Certainly, whether you regard the " Sayings and Doings of our Men, I think for my part, no Deeds or Words " more unworthy could be invented, than thoſe, which on this account now " for a long time we have ſuffered: But if any thing more grievous come " to paſs from hence (which God forbid) yet we truſt to be freed from al " blame, before Gods Tribunal, on whom the neceſſity of defending the Truth " and our ſelves was thus firſt impoſed by others. But I would have you " (worthy Sir) perſuade your ſelves of this (as the Archbiſhop added) that " there is no mortal Man more Studious of the Peace of the Church than " my ſelf: Nor who from his Soul more truly wiſheth that every particular " Church would mind its own Buſines, and not preſcribe the Laws of Rites " and the maner of Government to others. For this is μῆλον ἔριδος *the* " *Apple of Contention* (if any thing elſe be) which bringeth forth that unhappy " Eſtrangment of Souls among Brethren, (how little ſoever it be any " where diſcerned) and wil ſtil bring it forth, unles it be timely prevented.

" Would

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" Would God it had ever happened, that you your ſelf (dear Brother) " had converſed a little time in this Church of *England*, that you might have " ſeen before your Eyes, what things are carried about with ſmal Candour, " by uncertain Reports, (and they for the moſt part falſe) of Perſons illy " affected to us. So indeed we ſhould have had hopes that that would at " leaſt find place with you, which we ſee happened to many other learned " Men, carried away with ſome prejudice, before they looked more narrowly into our *Polity*; who came to entertain a better Opinion of it: Namely, that you would hereafter eſteem more rightly of the whole maner " of the Inſtitution of this Church.

" To conclude, if any thing ſeem to have been ſpoken here by me ſomewhat more vehemently, pardon, I pray, my freedom of Speech and juſt " Grief. But know, Reverend Sir, that your ſelf upon many accounts nevertheles are dear to me, and eſteemed by me. And pray, that you " would go on by your daily Prayers powred forth to God to help us, and the " whole Church of *England*: which we do diligently for you and your Church " ſettled there with you, and wil do hereafter, by the Grace of God. *Monſieur Lect* I pray ſalute affectionately in my Name. and give him my Thanks for " Dr. *Sadeels* Book which he ſent me, together with his Life written by " him. Moſt Learned and moſt dear Brother in Chriſt, Farewel From " *Croydon* my Country Houſe: Seven Miles from the City, dated the Calendar of *February* in the Year according to the Computation of the Church of " *England*, 1593. but according to others 1594. *Your moſt Loving Brother and Fellow Servant in Chriſt*, John Whitgift, Archbiſhop of *Canterbury* in *England*.

To which I wil add the friendly and reſpectful Superſcription the Archbiſhops Letter bore, *viz. Ornatiſſimo atque eruditiſſimo viro, D.* Theodoro *BEZÆ, Fratri & Symmyſtæ ſuo in Chriſto chariſſimo, ac Eccleſiæ* Genevenſis *fideli Paſtori, tradantur hæ Literæ* Genevæ.

Sutcliff vindicated in the Archbiſhops Letter from *Bezas* Slander.

It may be obſerved in the foregoing Letter, how favourable the Archbiſhop ſpake in behalf of a learned and dignified Man of this Church, Dr. *Sutcliff*, Dean of *Exeter*, upon ſome hard Words *Beza* had given him. They are found in *Bezas* Book againſt the *Three Degrees of the Miniſtry*; a Tract writ by *Saravia* a Foreigner. Where in ſome Anger he ſaith, That *he was cenſured by one* [he meant the ſaid *Sutcliff*] *that was rather a peeviſh Reproacher, than a Chriſtian Diſputer.* The ſame *Saravia*, in his Defence of his ſaid Book, (to be mentioned by and by) took occaſion to vindicate that learned *Engliſh* Divine, and ſhewed how little Cauſe *Beza* had to treat him with ſuch Language, ſince he intended to argue nothing with him; but only conſidered ſome of *Bezas* Arguments, as they fel in his way, in his Courſe of Writing againſt ſome Adverſaries of the Church of *England*. And that Dr. *Sutcliff* ſpake always with Honour of him, " For altho, as he ſaid, he oppoſed *Be-*

Non tam Chriſtiano Diſputatore quam petulanti Conviviatore.

Saravia Lectori.

" *zas* Reaſons in many Places of his Book; yet he did it not with any in-" tent to quarrel with him but only to defend the Reformation of the Church " of *England* againſt ſome People: who ſeemed to abuſe his Authority and " Name in their own Books more than was fit, *&c.* He added elſewhere, That " it could not but grieve him, that *Beza* ſhould cal ſo Reverend a Perſon, as the " Dean of *Exeter*, by ſo reproachful a Name: Whoſe Merit deſerved better: " Since he had no thoughts of provoking him by what he wrot, or hurting of " his Reputation. But that if he ſpoke ſomething more harſhly againſt thoſe " whom he oppoſed, and that they defended themſelves with the Name and " Authority of Mr. *Beza*, he ought not to have taken it as ſpoken againſt " him. For the ſaid *Sutcliff* might wel have been moved with a juſt Anger " againſt thoſe infamous Libels ſpread here in *England:* Whereby not ſo much " the Dignity of Biſhops was treated after a moſt unworthy maner, and brought " into hatred, as that the whole Reformation of the *Engliſh* Church was " brought into Queſtion, and expoſed to the Enemies of the Truth in al parts " to be decided. Which if he [*Beza*] himſelf had read, (as he charitably judged " of him) and had known, what Differences and Hereſies had followed there-" upon, he would have been more favourable to al ſuch, whom after long Pe-" tience, the Importunity of wild-headed People had at laſt even forced to write.

Defenſio. Pa. 1.

Bezas Letter to the Archbiſhop. (Nu. XVII)

Bezas Letter, to which the Archbiſhop gave this large and liberal Anſwer; may alſo deſerve the Readers Peruſal: and therefore (not being as I know any where publiſhed) I have put an authentic Copy thereof in the *Appendix*.

CHAP. XI.

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CHAP. XI.

Penry *ſeized. His Addreſs to the Queen, with other Writings of his: For which he was found guilty of Felony: And condemned. His* Declaration *and* Proteſtation *before his Death. His Character.* Barrow *and* Greenwood, *for ſeditious Books, condemned, and executed. Pardon offered them, refuſed.* Barrow's *Letter. The Archbiſhop reflected on therein.* Barrow's *dangerous Principles againſt this Church. A Benefit done to the Univerſity by the Archbiſhop. Their Epiſtle gratulatory to him.*

OF *John Penry*, the zealous Plat-former and Enemy to the Biſhops, mentioned under the Year 1590, (notorious for his foul Language in his Books and Writings) ſome Account was given before: A few of whoſe unbeſeeming and intolerable Expreſſions, uſed towards our Archbiſhop, and his Brethren the Spiritual Lords, I have there collected and ſet down. He was alſo reckoned the chief Publiſher, if not Author, of thoſe ſcurrilous Libels, under the Name of *Martin Mar-Prelate*; inſomuch, that a ſpecial Warrant was then iſſued out from the Privy Council, under ſeveral of the Counſellor's Hands, (whereof the Archbiſhop was one) for the ſeizing of him as an Enemy of the State, and that all the Queen's good Subjects ſhould take him ſo to be. But, as it ſeems, for the avoiding of being taken, he ſoon conveyed himſelf out of *England*, and eſcaped into *Scotland*, where he ſecretly kept himſelf till this Year, 1593. Here he converſed with divers of the *Scottiſh* Miniſters of the *Diſcipline*, and heard not a few hard Words ſpoken againſt the Queen, as tho' ſhe laboured to ſtifle the Goſpel in her Dominions: Tho' he (as he related of himſelf) made other Repreſentations to them of her Majeſty, and by ſpeaking always honourably of her, and her Favour (of her ſelf) to Religion, brought many of them, in thoſe Parts, to a better Opinion of her.

Penry and his Writings ſeized.

While he was there, he made his *Obſervations*, as he called them, of Words ſpoken, and occaſional Paſſages, chiefly relating to Religion, noted down by him for his own Uſe. And there alſo he compiled a *Petition*, or Addreſs, prepared for the Queen; wherein to ſhew her the true State of Religion, and how ignorant ſhe was of many Abuſes in her Church of *England*, in the Management eſpecially of Eccleſiaſtical Matters; and likewiſe to intercede with her for her Favour towards him; and that he might, from her Authority, have the Liberty to go into *Wales*, his own native Country, to preach the Goſpel: And with this Petition he was reſolved to depart from *Scotland*, and preſent it with his own Hand to the Queen, as he ſhould find Opportunity. Coming ſecretly as far as *London*, and concealing himſelf cloſely in the Suburbs, in the wide Pariſh of *Stepney*, he was ſeized with his Papers, being diſcovered by ſome Information to the Vicar of the ſaid Pariſh, who was then either *Anthony Anderſon* or *Samuel Cottesford*, Vicars ſucceſſively about that Time. The many dangerous Paſſages in the ſaid Writings, reflecting boldly upon the Queen, were ſo provoking, that they haſtened his Death: For he was committed cloſe Priſoner in *May*, arraigned at the King's Bench, *Weſtminſter*, upon the Statute of 23 *Eliz. cap.* 2. made *Againſt ſeditious Words and Rumours uttered againſt the Queen*; and executed haſtily in the ſame Month, being brought out in an Afternoon, out of the King's Bench Priſon in *Southwark*, into St. *Thomas Waterings*, a Place of Execution on that Side the River *Thames*, and there hanged.

His Petition, or Addreſs, intended.

Arraign'd and hang'd. *Stow's Annals.*

And here I cannot but make a Remark, how a Wiſh, or a kind of Propheſy of his own untimely End, made by him in one of his Pamphlets, fell upon

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him; *viz.* That *his Head might not go to the Grave in Peace.* " He [God] will, it " is to be feared, enter into Judgment with the whole Land, *&c.* and make " his Sword drunk with the Blood of our ſlain Men. Yea, he will give the " whole Kingdom, high and low, into the Hand of the Enemy, that is cruel " and ſkilful to deſtroy. That all the Nations under Heaven, profeſſing Reli- " gion, may fear and take Heed, how they do not only deny to be governed " by the Laws of his Son *Jeſus Chriſt*; but, which is more grievous, inſtead " thereof eſtabliſh ſuch Inſtitutions as are directly againſt his Majeſty's re- " vealed Will. If thoſe Things be not likely to fall upon us, except the above- " mentioned unlawful Callings of Lords Biſhops, dumb Miniſters, *&c.* be " hence at once, even in this Parliament, rooted out of the Church in *Wales*, " *let not my Head go to the Grave in Peace.*

Penry's Wiſh falls on him. *Supplicat. p.28.*

This poor unhappy young Man was led away by the Zealots of thoſe Times, and ſo came to this untimely End; being born within the Time of the Queen's Reign, and ſo, little above thirty Years of Age when he dyed. He was a Miniſter well-diſpoſed to Religion, but miſtaken in his Principles, and very hot in his Temper, and ſo became buſy in Church-Controverſies, to his own Deſtruction. He had ſtudyed the Arts and the Tongues, and attained to ſome Knowledge and Learning therein. He was the firſt, ſince the Reformation of Religion under Queen *Elizabeth*, that publickly preached the Goſpel unto the *Welchmen*, as he ſaid, and ſowed the good Seed among his Countrymen. And in the Year 1586 or 1587, out of his Affection to them, he compoſed a Treatiſe, which he offer'd to the Parliament, deſiring their Care and Proviſion, that the People of *Wales* might be better taught; ſo, to withſtand Papiſtical Slanders of the Queen, *Briſtow* or *Saunders* having given out, that ſhe regarded not the Goſpel any farther, than it might ſerve to her own ſafe Standing. And as for his own Labours in *Wales*, he left the Succeſs thereof to ſuch as God ſhould raiſe up after him. In his laſt Writing before his Death, called his *Proteſtation*, he ſaid, " He never took himſelf for a *Rebuker*, much leſs a *Reformer*; " [which it ſeems was laid to his Charge] but that in the Diſcharge of his Con- " ſcience, all the World was to bear with him, if he preferred the Teſtimony " which he was bound to yield to the Truth of Jeſus Chriſt, before the Favour " of any Creature. Enemy unto any good Order or Policy, either in Church " or Commonwealth, he ſaid, he never was. That whatſoever he wrote in " Religion, he did it ſimply, for no other End than for the bringing of God's " Truth to Light. And he appealed to God, that he never did any Thing in " this Cauſe for Contention, Vain-glory, or to draw Diſciples after him, or to " be accounted ſingular." He wrote a brief Confeſſion of his Faith and Allegiance to the Lord and her Majeſty, during his Impriſonment, which he delivered to Mr. *Young*, an eminent Juſtice of the Peace, then in *London*, as his laſt and dying Judgment. He left behind him a Widow and four young Children.

Some Character of him.

His Proteſtation.

But now of an authentick Paper, containing his *Petition* beforeſaid that was ſeized, I ſhall here give a faithful Tranſcript, by the Expreſſions whereof he fatally expoſed himſelf to the Penalty of the ſaid Statute, *Of ſeditious Words and Rumours* againſt the Queen.

His Addreſs to the Queen, in a Petition.

" The laſt Days of your Reign are turned rather againſt *Jeſus Chriſt* and " his Goſpel, than to the Maintenance of the ſame.

" I have great Cauſe of Complaint, Madam; nay, the Lord and his Church " have Cauſe to complain of your Government: Not ſo much for any out- " ward Injury, as I, or any other of your Subjects have received, as becauſe " we your Subjects this Day are not permitted to ſerve our God, under your " Government, according to his Word; but are ſold to be Bond-Slaves, not on- " ly unto our Affections, to do what we will, ſo that we keep our ſelves " within the Compaſs of eſtabliſhed Civil Laws; but alſo to be Servants un- " to the Man of Sin [*i. e.* meaning the Pope] and his Ordinances.

" It is not the Force that we ſeem to fear that will come upon us (for " the Lord may deſtroy both you for denying, and us for ſlack ſeeking of his " Will) by Strangers; I come unto you with it: If you will hear it, our " Cauſe may be eaſed; if not, that your Poſterity may know that you have been

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" been dealt with; and that this Age may ſee, that there is no Expectation to " be looked for at your Hands.

" Among the reſt of the Princes under the Goſpel, that have been drawn " to oppoſe themſelves againſt the Goſpel, you muſt think your ſelf to be one. " For until you ſee this, Madam, you ſee not your ſelf. And they are but " Sycophants and Flatterers, whoever tell you otherwiſe. Your Standing is, " and hath been, by the Goſpel. It is little or ſmally beholden to you, for " any Thing that appeareth. The Practice of your Government ſheweth, " that if you could have ruled without the Goſpel, it would have been to " be feared, whether the Goſpel ſhould be eſtabliſhed or not. For now that " you are eſtabliſhed in your Throne, and that by the Goſpel, ye have ſuf- " fered the Goſpel to reach no farther than the End of your Sceptre limiteth " unto it.

" If we had had Queen *Mary*'s Days, I think that we ſhould have had as " flouriſhing a Church this Day, as ever any. For it is well known, that " there was then in *London* under the Burthen, and elſewhere in Exile, more " flouriſhing Churches, than any now tolerated by your Authority.

" Now whereas we ſhould have your Help, both to join our ſelves with the " True Church, and reject the Falſe, and all the Ordinances thereof, we are " in your Kingdom permitted to do nothing; but accounted ſeditious, if we " affirm either the one or the other of the former Points. And therefore, " Madam, you are not ſo much an Adverſary unto us poor Men, as unto " Chriſt Jeſus, and the Wealth of his Kingdom.

" If we cannot have your Favour, but that we muſt omit our Duty to- " wards God, we are unworthy of it; and by God's Grace, we mean not to " purchaſe it ſo dear.

" But, Madam, thus much we muſt needs ſay, that, in all Likelihood, if " the Days of your Siſter Queen *Mary*, and her Perſecution, had continued unto " this Day, that the Church of God in *England* had been far more flouriſhing, " than at this Day it is. For then, Madam, the Church of God within this " Land, and elſewhere, being Strangers, enjoyed the Ordinances of God's Holy " Word, as far as then they ſaw.

" But ſince your Majeſty came unto your Crown, we have had whole " Chriſt Jeſus, God and Man. But we muſt ſerve him only in Heart.

" And if thoſe Days had continued unto this Time, and thoſe Lights riſen " therein, which by the Mercy of God have ſince ſhined in *England*; it is not " to be doubted, but that the Church of *England*, even in *England*, had far " ſurpaſſed all the Reformed Churches in the World.

" Then, Madam, any of our Brethren durſt not have been ſeen within the " Tents of Antichriſt. Now they are ready to defend them to be the Lord's; " and that he hath no other Tabernacle upon Earth but them. Our Brethren " then durſt not Temporize in the Cauſe of God, becauſe the Lord ruled himſelf " in his Church by his own Laws in good Meaſure. But now, behold! they " may do what they will, for any Sword that the Church hath to draw againſt " them, if they contain themſelves within your Laws.

" This Peace, under thoſe Conditions, we cannot enjoy. And therefore for " any Thing that I can ſee, Queen *Mary*'s Days will be ſet up again, or we " muſt needs Temporize. The whole Truth we muſt not ſpeak; the whole " Truth we muſt not profeſs. Your State muſt have a Stroke above the " Truth of God.

" Now, Madam, your Majeſty may conſider what Good the Church of " God hath taken at your Hands; even outward Peace, with the Abſence of " Chriſt Jeſus in his Ordinance. Otherwiſe, as great Troubles are likely to " come, as ever were in the Days of your Siſter.

" As for the Council and Clergy, if we bring any ſuch Suit unto them, we " have no other Anſwer, but that which *Pharaoh* gives unto the Lord's Meſſen- " gers touching the State of the Church under his Government.

" For when any are called for this Cauſe before your Council, or the " Judges of the Land within your Land, they muſt take this as granted, once " for all, that the Uprightneſs of their Cauſe will profit them nothing, if the

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" Law of the Land be againſt the ſame. For your Council and Judges have " ſo well profited in Religion, as they will not ſtick to ſay, that they came " not to conſult whether the Matter be with or againſt the Word or not. But " their Purpoſe is to take the Penalty of the Tranſgreſſions, or ſuppoſed Tranſ- " greſſions, of your Laws.

" If your Council were wiſe, they would not kindle your Wrath againſt " us. But, Madam, if you give Ear unto their Words, no Mervail, tho' you " have no better Counſaillors.

" This know, Madam, that he that hath made you and me, hath as great " Authority to ſend me of his Meſſage unto you, as he had to place you o- " ver me." This laſt Sentence is croſſed through; the Reaſon whereof ſeems to be, that upon *Penry*'s Tryal, he was willing to revoke this, but none elſe beſides. There was, beſides this, another Paper of his ſeized, call'd, *Obſervations*, out of which was drawn Matter of Accuſation againſt him.

His Obſervations.

To which I add *Penry*'s *Declaration*, after he was charged upon the Statute of 23 *Eliz.* for *ſeditious Words and Rumours* againſt the Queen, in thoſe his Books; and for which he was found guilty of Felony. Which *Declaration* of his own, or of his Lawyer's drawing up, had this Title, *Mr.* Penry's *Declaration* 16 *May* 1593, *That he is not in Danger of the Law for the Books publiſhed in his Name. Viz.* Upon the Statute 23 *Eliz.* made againſt ſeditious Words, *&c.* The Tenor whereof was as followeth:

Penry's Declaration, *MSS. Eccleſiaſtic.*

1. Becauſe the Books which he hath written, are only in Defence of thoſe Points of Religion, which being againſt the Canonical Functions of the Pope, were accounted *Lollardy* and Hereſy in the holy Servants and Martyrs of Chriſt in former Ages. And therefore this Statute, neither reviving thoſe of 2 *H.* 5. *cap.* 7. of 28 *H.* 8. *cap.* 14. nor repealing that of 1 *Ed.* 6. *cap.* 12. (whereby he is delivered of all Penalties and Forfeitures that he might have incurred for ſuch Books) doth in no wiſe take Hold of him.

2. If this Statute of 23 *Eliz.* be againſt ſuch Books as reprove the Church-Government by Lord Archbiſhops and Biſhops, then it accounteth the former Profeſſions and Writings of the holy Martyrs, as Mr. *Wickliff*, *Thorp*, *Swinderby*, L. *Cobham*, *Tindall*, *Frith*, &c. the Profeſſion and Practice of the *Reformed* Churches of the noble Kings of *France* and *Scotland*, together with the Writings of Mr. *Calvin*, *Beza*, and others, to be within the Compaſs of *ſeditious Words and Rumours, uttered againſt the Queen's moſt excellent Majeſty, and to the ſtirring up of Rebellion among her Subjects.* And ſo the printing, publiſhing, and ſelling of theſe Books, is alſo within the Compaſs of this Statute: Whereas many of theſe Books are ſeen, and allowed, and publiſhed by her Majeſty's Royal Privilege.

3. If this Act had been touching ſuch Books of Religion, then it would have mentioned, particularly, what Points ought not to have been contradicted, and what might have been taught, as that of 35 *H.* 8. *cap.* 1. doth.

4. It would have eſpecially forbid preaching touching theſe Points, which it doth not: For a Man may preach all that *John Penry* hath written, and yet be no wiſe under the Compaſs of this Statute. Whereas preaching, that to abſtain from Fleſh on *Fridays*, is a Part of the Service of God, hath been expreſsly puniſhed by this Statute 5 *Eliz.* 5. touching the uttering of *falſe Rumours*, &c.

5. If this Statute were touching Religion, then the Popiſh Recuſants, which cauſe Books of Popery to be printed, publiſhed, and uttered, were eſpecially guilty thereof. But it is well known, that any Papiſt in the Land, not being a Seminary Prieſt or *Jeſuite*, may write, print, and publiſh any Books of Popery, in Defence of any Point thereof, (*Supremacy* excepted) and may draw any Man from the true Religion, which her Majeſty hath eſtabliſhed and profeſſeth, ſo it be not with Intention to draw them from their natural Obedience to her Highneſs. And yet he ſhall not incurr any Penalty of Death, either by this, or any other Statute. Yea, and thoſe that are ſeduced by him, ſhall be puniſhed as Recuſants, but not as Felons. 23 *Eliz. cap.* 1. and 35 *Eliz. cap.* 2. *&c.*

6. This

6. This Statute is againſt ſuch Books as are written againſt her Majeſty's own Royal Perſon, 1. Becauſe the Title and Driſt thereof ſheweth, that it muſt be againſt our Natural Sovereign Lady. 2. Becauſe it reviveth the Act of 1 *Eliz. cap.* 7. which forbiddeth either her Majeſty, or the Heirs of her Body, being Kings and Queens of this Land, to be defamed. And therefore the Words, Books, or Writings, contained within the Compaſs of this Statute, muſt touch the Perſon of the Queen, and none under her Degree. And therefore it hath no Hold of *John Penry*, who in all his Writings hath written moſt dutifully and reverently of her Majeſty and her Government. ANNO 1593.

7. He never writ any Thing of any malicious Intent to defame any Perſon, much leſs her Moſt Excellent Majeſty.

8. He never wrote any Thing containing any falſe, ſlanderous, or ſeditious Matter; but the pure Doctrine of the Word of God, accompanyed with the Conſent of the *Reformed* Churches of this Age, the Holy Martyrs in former Times, and of the Truth eſtabliſhed by her Majeſty's Authority.

9. He never wrate any Thing to move or encourage any Inſurrection or Rebellion amongſt her Majeſty's Subjects, but the clean contrary.

10 He was never of a Conventicle, where any Aſſembly, either under or above the Number of Twelve, were aſſembled, with Force of Arms, or otherwiſe, to alter any Thing eſtabliſh'd by Law. And therefore he is not within the Danger of the Statute of 1 *Mar.* 12. 1 *Eliz. &c.*

11. He never wrote any Thing, that any Perſons ſhould be raiſed up of their own Authority, to alter any Thing eſtabliſhed by Law; and never was any ſuch Attempt taken in Hand by any, upon the writing of any of his Books. And therefore he cannot be within the Compaſs of 1 *Eliz.* 17. He hath evermore, and ſtill doth gainſay all ſuch godleſs and wicked Practices.

12. He ſhould have been accuſed of the Crime within one Month; and either the voluntary Confeſſion thereof, or the Evidence of two Witneſſes brought againſt him in this Caſe, ſhould have been given up at the next Gaol-Delivery.

13. He ſhould have been indicted hereof within one Year; otherwiſe, the Statute it ſelf (tho' he had been within the Compaſs of the ſame) doth clear him in expreſs Words.

But all this large *Declaration* did not prevent his being found guilty; and ſoon after his Condemnation, and a little before his Execution, he wrote, at good Length, his own *Proteſtation*, endeavouring thereby to ſhew his own Innocency, in Regard of his conſtant Loyalty and Love to the Queen; which he encloſed in a Letter to the Lord Treaſurer *Burghley*, dated *May* the 22d, to this Tenor, (giving ſome farther Light into this Man's Crime.) His Proteſtation.

Penry's Letter to the Lord Treaſurer. *MSS. Burghley.*

" Vouchſafe, I beſeech your Lordſhip, (Right Honourable) to read and duly weigh the Writing herein encloſed. My Days, I ſee, are drawing to an untimely and (I thank God) an undeſerved End, except the Lord my God ſhall ſtir up your Honour, or ſome other, to plead my Cauſe, and to acquaint her Majeſty with my guiltleſs Eſtate. How clear I am of that heinous Crime, eſpecially now intended againſt me, this my Writing doth declare.

" The Cauſe is moſt lamentable, that the private *Obſervations* of any Student, being in a foreign Land, and wiſhing well to his Prince and Country, ſhould bring his Life, with Blood, unto a violent End; eſpecially, ſeeing they are moſt private, and ſo unperfect, as they have no Coherence at all in them, and in the moſt Places carry no true *Engliſh*.

" If I may crave ſo much Favour of your Lordſhip, as to procure that her Majeſty, before I be farther proceeded with, may be acquainted with this true Teſtimony of the Affection and Loyalty which I have ever carry'd towards her Highneſs, I ſhall entreat the Lord, that you may not want your Reward for this Work.

" I know there is none that can take Hold of me; and yet I refer my ſelf wholly unto her Determination, and will be contented with the Sentence which the Lord ſhall move her to give of me. Tho'

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" Tho' mine Innocency may ſtand me in no Stead before an earthly Tribu-
" nal, yet I know that I ſhall have the Reward thereof before the Judgment-
" Seat of the Great King. And the merciful Lord, who relieveth the Widow
" and the Fatherleſs, will reward my deſolate Orphans and friendleſs Widow
" that I leave behind me, and even hear their Cry; for he is merciful.

" Being likely to trouble your Lordſhip with no more Letters, I do with
" Thankfulneſs acknowledge your Honour's Favour towards me, in that you
" have been always open to receive the Writings which I have preſumed to
" ſend unto you, from Time to Time. And in this my laſt, I proteſt before
" the Lord God, that I have written nothing but Truth unto your Lordſhip
" in any of my Letters, that I knew of.

" Thus preparing my ſelf, not ſo much for an unjuſt Verdict, and an un-
" deſerved Doom in this Life, as unto that bleſſed Crown of Glory, which, of
" the great Mercy of my God, is ready for me in Heaven, I humbly betake
" your Lordſhip unto the Hands of the juſt Lord. In great Haſte, from cloſe
" Priſon, this 22d of the fifth Month, *May*, 1593.

Your Lordſhip's moſt humbly in the Lord,

JOHN PENRY.

In that Paper, call'd his *Proteſtation*, ſent with this Letter, it appeared, that he wrote that *Addreſs*, or *Petition*, to the Queen, and thoſe his *Obſervations*, while he was in *Scotland*, whither it ſeems he fled for his Security, and partly as a Student in Divinity. And he pleaded, that what he had written there, was confuſed, unfiniſhed, and kept ſecret to himſelf, unpubliſhed; and that what he writ, was the Sum of certain Objections made by others againſt her Majeſty and her Government, as he had gathered up in the Place where he was, only with Intention more narrowly to ſcan and examine the Truth of them; and ſo diſcovering them to be his own. And that even in thoſe Writings, ſo intercepted, he had rather ſhewn his Dutifulneſs to the Queen, by ſeveral Paſſages there, as of his ſtanding up for her, where ſhe was eſteemed an Enemy to the Goſpel, and of his praying to God for her. And that being ready to depart out of the Kingdom of *Scotland*, to ſurrender himſelf into her Hands, he had begged God to grant him Favour in her Sight. And that as for thoſe rough Writings of his, they were no more, " But the Grounds of an
" intended Treatiſe of his, which he purpoſed with his own Hands (as he ſhould
" have had Opportunity) to deliver unto her Majeſty, for the manifeſting of
" his Faith and Allegiance toward the Lord and her: Wherein, as in a pri-
" vate Advertiſement, for the Diſcharge of his Conſcience, he meant to have
" offered unto her Conſideration, whether many Things, beſide her Knowledge,
" were not done under her Government, to the Hindrance of the free Courſe
" of the Goſpel; for which ſhe was blamed in foreign Nations, and perhaps
" would be farther charged among Poſterity." But I had rather recommend the Reader to his whole *Proteſtation* (tho' it be ſomething long) in the *Appendix*, where he may meet with ſome Paſſages perhaps worth his reading. N. XVIII.

Barrow and *Greenwood*, Puritans, condemned for ſeditious Writings.

It was but a Month before, *viz.* in *April*, two more unhappy Men of *Penry*'s Strain, that ran to the utmoſt Conſequences of *Puritaniſm*, came to the like End; namely, *Henry Barrow*, a Gentleman, and *John Greenwood*, a Miniſter; who were condemned at the Seſſions held without *Newgate*, for writing ſeditious Books and Pamphlets, tending to the Slander of the Queen and Government: Both ſoon after were executed at *Tyburn*.

The Attorney-General's Letter of their Behaviour at their Trial. *MSS. Puckr. Rev. T. Baker.*

The very Day they were condemned, (which was *March* 23, 1592) *Egerton*, the Queen's Attorney General, ſent Word of it to the Lord Keeper *Puckring*. And giving in his Letter ſome Account of their Behaviour, expreſſed how " None of them [meaning as well the Publiſhers of thoſe ſeditious Books, *viz. Scipio Bellot*, *Rob. Bowlle*, and *Daniel Studly*, as the Authors] " ſhewed any " Token of Recognition, and of their Offences, and Prayer of Mercy for the " ſame, (ſaving *Bellot* alone, who deſired Conference, and to be informed of his " Errors, and with Tears affirmed himſelf to be ſorry that he had been miſled.)

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" The others pretended Loyalty and Obedience to her Majeſty, and endea-
" voured to draw all that they had maliciouſly written and publiſhed againſt
" her Majeſty's Government, to the Biſhops and Miniſters of the Church on-
" ly; and as not meant againſt her Highneſs: Which being moſt evident a-
" gainſt them, and ſo found by the Jury, yet not one of them made any
" Countenance of Submiſſion, but rather perſiſted in that they were convicted of.

Conferred with; But to no Purpoſe.

It was thought convenient to have theſe Men conferred with, as they were, *March* 26; that is, three Days after. The Manner and Succeſs of the Conference with *Barrow*, and what Terms he ſtood on, and what Diſputation he required, the ſaid Attorney, in a Letter, acquainted the Lord Treaſurer with; in ſhort, that he ſpent the whole Afternoon at a fruitleſs, idle Conference.

Their Characters. *Bancr. Surv. p.* 249.

Greenwood is deſcribed by one (who lived in thoſe very Times, and knew both) to be a ſimple Fellow. " *Barrow*, ſaid he, was the Man, who, when
" by Roiſting and Gaming, he had waſted himſelf, and had run ſo far into
" many a Man's Debt, that he durſt not ſhew his Head abroad, he bent his
" Wits another Way to Miſchief: And ſo now becoming a *Julianiſt*, deviſing
" by all the Means he could poſſibly imagine, *viz.* Hypocriſy, Railing, Ly-
" ing, and all Manner of Falſhood, (even as *Julian* the Apoſtate did) how all
" the Preferments, which yet remained for Learning, (Benefices, Tythes, Glebe-
" Land, Cathedral-Churches, Livings, Colleges, Univerſities and all) might
" be utterly ſpoiled, and made a Prey for Bankrouts, Cormorants, and ſuch
" like Atheiſts. For ſo in his Libel and Writing (ſaid he) *Barrow* affirmed."
From the Principles, no Queſtion, he had before imbibed, which led that Way. For what ſhould be done with a falſe Church, but to take away whatſoever upheld it? Which Principles alſo made him utterly to renounce holding any Communion with the eſtabliſhed Church, as falſe, Apoſtate, and Antichriſtian.

Borrow refus'd to join in Communion with the Church, becauſe of a falſe Doctrine, *Brought.* Works, *p.* 731.

We learn from another Author that lived in thoſe Times, that one of the pretended falſe Doctrines of the Church of *England*, which *Barrow* charged upon it, (and therefore abhorred any Communion with it) was the underſtanding of the Article of Chriſt's *Deſcent* into Hell, of the Hell of the Damned; which ſome Divines then held. This Mr. *Hugh Broughton*, who was an Enemy likewiſe to that Doctrine, made the Cauſe of *Barrow*'s Death. " For tho' he and his
" Fellow *Greenwood* were condemned, as that learned Man added, for Diſtur-
" bance of the State, this would have been pardoned, and their Lives ſpared,
" if they would have promiſed to come to Church. But to join in the Commu-
" nion of a Church that believed erroneouſly, that our Lord's Soul went to
" Hell, they utterly refuſed to do. For thus they reaſoned, They who hold
" Chriſt's Soul went to Hell, make the Goſpel to tell a Lie; wherein it ap-
" pears certain, that he went to Heaven. But the Church of *England*, ſay
" they, do ſo. Therefore, belying the Goſpel, it ought to be refuſed." This I take from the Writing of Mr. *Broughton* againſt Dr. *Bancroft*, to whoſe Charge he laid that Doctrine; and on his Credit I leave this before related.

Paſſages againſt the Archbiſhop, in a Letter of his.

This *Barrow* and his Companion had lain in Priſon ever ſince the Year 1590, when *Cartwright* and divers others of that Faction were taken into Cuſtody, and brought before the Eccleſiaſtical Commiſſion and Star-Chamber. He was a bitter Inveigher againſt the Archbiſhop, and laid all the Cauſe of their Troubles (nay, and their Deaths) upon his Shoulders; however, they were proſecuted in Temporal Courts, and by Statutes of Parliament. And he ſpared not for unjuſt, as well as moſt unbecoming, Exclamations againſt him, as will partly appear by a private Letter by him written in *Decemb.* 1590, to one Mr. *Fiſher*; which, as it ſeems, was intercepted. When a Supplication from theſe Priſoners, in the Year aforeſaid, was conveyed to the Queen's Hands, that ſet forth their ſad Condition in Priſon; and he underſtanding, by ſome Information, that the Archbiſhop endeavoured to hinder the Knowledge of their Hardſhips from coming to Light, expreſſed himſelf in that Letter in ſuch Words as theſe: " That the Archbiſhop wanted not his Intelligences in all
" Places; and that, belike, being ſtung in his guilty Conſcience, and fearing
" his barbarous and lawleſs Proceedings ſhould now be brought to Light, ſought,
" as by a Schedule *Barrow* had ſent incloſed, to ſuppreſs the ſame, by all ſe-
" cret and ſubtil Means; making and winning the Jaylors, by extraordinary

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" Favour and Entertainment, to give a favourable, if not a partial, Certificate of the Priſoners, living and dead; and ſo thinking to diſprove the " ſaid Supplication unto her Majeſty. And through his falſe Informations " and Suggeſtions, according to his evil Cuſtom and Conſcience, to abuſe and " incenſe her moſt excellent Majeſty, and ſtir her up againſt her harmleſs " Subjects. And that the Archbiſhop (having already ſent ſo many of theſe " Men to divers Priſons, as *Bridewell*, *Newgate*, the two *Compters*, the *White* " *Lyon* and the *Fleet)* now [to ſtop the Clamours of the People againſt him " for ſuch Numbers committed by him] poſted theſe Things to the Civil Ma- " giſtrates. And that the Archbiſhop was ſtill in Rage; and [comparing " him to *Haman*, the great Enemy of God's People] had ſet a Day of *Pur*, " if God by their noble *Heſter*, [that is, Queen *Elizabeth*] prevented him not. " And that he had deſtined his Brother *Greenwood* and himſelf to Death a- " gainſt the Holy Feaſt, [meaning that of *Chriſtmas*, this Letter being writ in " *December*.] And all the others, both at Liberty, and elſewhere, to cloſe Priſon; " their poor Wives and Children to be caſt out of the City; their few Goods " to be confiſcate. And then, as tho' all this Miſery came upon them by the Archbiſhop's Means, he aſketh, " Is not this a Chriſtian Biſhop? Are " theſe the Virtues of him that taketh upon him the Care and Government of " all the Churches of the Land, thus to tear and devour God's poor Sheep, to " rend off the Fleſh, and to break their Bones, and chop them in Pieces, as " Fleſh to the Cauldron? Thus did he amplify himſelf, as his Anger againſt the good Archbiſhop furniſhed him with paſſionate Expreſſions. He added, " Will he thus inſtruct and convince his Gainſayers? Surely he will perſwade " but few that fear God, to his Religion, by this Dealing and Evil. Provideth " he for his own Credit, or the Honour of his Prince, that maketh this ty- " rannous Havock? That for their Parts, their Lives were not dear unto " them, ſo they might finiſh up their Teſtimony with Joy. They were always " ready, through God's Grace, to be offered up upon the Teſtimony of their " Faith, which they had made, [that is, utterly renouncing the Church of " *England*, as Antichriſtian] and that they purpoſed to embrace the chief Pil- " lars of that Church, [meaning the Archbiſhop and other Biſhops, as *Samp-* " *ſon* embraced the Pillars whereon *Dagon*'s Temple was upheld] and to carry " them to their Graves. And that if there were no Remedy, but that they " would take this barbarous Courſe, it ſhould be to haſten their own Judg- " ment. And, as the Caſe ſtood, they ſaid, they ſaw no Remedy, being thus " ſhut up, but to commit their Cauſes and Lives unto the Lord.

He mentioned in his Letter a Nobleman, without naming him, [Sir *Francis Knolles*, I ſuppoſe] " That knew their Cauſe, godly Purpoſe, and Innocency, " no Man better; but that they dared not ſolicit him any farther: Praying the " Lord to incline his Heart to plead the Cauſe of the Children of Deſtruction. By this *Specimen* the Reader may judge of *Barrow* and his Spirit.

Barrow writes a Book, in Vindication of their Separation, againſt *Giffard*.

And what his Principles were may be ſeen by another Writing of his againſt *G. Giffard*, a *Puritan* Miniſter, that had charged his Party with *Donatiſm*, in a Book intitled, *A Treatiſe againſt the* Donatiſts *of* England. *Barrow*'s Anſwer was printed *Anno* 1591, while he was a Priſoner; which he called, *A plain Refutation of Mr.* G. Giffard's *reproachful Book*, &c. *Wherein is diſcovered the Forgery of the whole Miniſtry, the Confuſion, falſe Worſhip, and Antichriſtian Diſorder of theſe Pariſh-Aſſemblies, called,* The Church of *England. Here is alſo prefixed a Sum of the Cauſes of our Separation, and of our Purpoſes in Practice.* In his Preface to the Reader he ſheweth the four principal Tranſgreſſions (as he calls them) wherewith he and his Party were charged, and for which they forſook the Pariſh-Aſſemblies; namely, " 1. The Profaneneſs, Wickedneſs, and Confuſion " of the People which were there received, retained, and nouriſhed as Members. " 2. The Unlawfulneſs of their whole Miniſtry, which was impoſed upon them, " retained and maintained by them. 3. The Superſtition and Idolatry of their " public Worſhip in their deviſed Leitourgy, which was impo d upon them. " 4. And the Forgery of their Antichriſtian Eccleſiaſtical Government to which " all their Churches ſtand ſubject. Which Tranſgreſſions were ſuch, and ſo " appa-

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" apparent, as not only to prove theſe Pariſh-Aſſemblies not to be true eſta-
" bliſhed Churches of Chriſt, but, *&c.* and ſufficient Cauſes of Separation from
" them in this degenerate Eſtate.

The Sect of *Barrowiſm.*

This Man gave Denomination to a Sect called *Barrowiſm*; and was, in Effect, the ſame with *Browniſm*, ſo called from one *Brown*, a Miniſter, that appeared ſome Years before, of whom we have ſpoken. Theſe Sectaries became by this Time ſo conſiderable, that they were reckoned to amount to twenty thouſand in Number, by Sir *Walter Rawleigh*, in a Speech of his in the laſt Parliament, 35 *Eliz. Anno* 1592; ſo that it was found neceſſary to bring in a Bill at that Parliament againſt thoſe Sectaries, and to make it Baniſhment or Death, calling it, *An Explanation of a Branch of the Statute made* 23 *Eliz.* intitled, *An Act to retain the Queen's Subjects in their due Obedience.* But that Bill not being liked by ſome of the Members, as likely to bring other innocent Perſons into Danger, not intended; therefore, upon a Conference with the Lords, for the better effecting of a convenient Law, to be provided for meeting with the diſorderly *Barrowiſts* and *Browniſts*, without Peril of intrapping the Queen's good and loyal Subjects, a Bill was drawn and paſt in both the Houſes.

D' Ew's Journ. *P.* 517.

Obtains for the Univerſity Eccleſiaſtical Preferments in the L. Keeper's Gift.

Near about this Time (this Year or the next) the Archbiſhop received an Epiſtle of Thanks from the Univerſity of *Cambridge* for a Benefit, beſides divers others done before for them. This was done for them, upon a Motion made to him by the Vice-chancellor and Heads, That in the beſtowing of the Eccleſiaſtical Benefices and Preferments that were in the Donation of the Lord-Keeper, [who now was Serjeant *Puckring*] a greater Regard might be had to Scholars in the Univerſities than had been before. In Compliance herewith he obtained the Conſent of the Lords, and the Queen's Commandment to the Keeper for the ſame. This Cauſe the Archbiſhop eſpouſed out of his ancient Love to the Univerſity and good Learning; and ſo wiſely managed the Buſineſs, that he thus readily performed what they requeſted. In their ſaid Gratulatory Letter to him for this good Turn, they take Notice " How
" many and great Favours he had done for them, and how extraordinary
" ready he always had been to do them Good, even without their Addreſs, or
" ſo much as aſking, ſometimes. And therefore they did not wonder that he
" was ſo forward in obtaining for them a Thing ſo honeſt and juſt: For they
" obſerved to him, how by this Means the Univerſity would encreaſe and that
" the future Hopes would bring many to come and ſtudy there, and to remain
" at their Studies, to grow to ſome Degrees of Ability in Learning." They enlarged in their ſaid Letter, " How this would turn to the great Benefit both
" of the Commonwealth and of Religion too, when every Pariſh ſhould be
" provided with Men of Ability and good Learning, ſent forth from the Uni-
" verſity, to teach and inſtruct the People. In fine, they prayed him, as
" he had begun and ſet on Foot ſuch an advantageous Matter to the Univer-
" ſity, ſo to go on, and purſue it, and bring it to Perfection." The Letter I have placed in the *Appendix*, as a farther Teſtimony of the good Deſerts of the Archbiſhop to the Univerſity, and to the Church, the Benefit of which latter he chiefly regarded in this Affair; that the Encouragement hoped for by Study in the Univerſity, might the more repleniſh it with Numbers of Students; out of which the many Pariſhes in the Land, that either had no Clerks at all to officiate there, or were but ignorant ones, might be better furniſhed: A Scandal in *thoſe Times much thrown upon the Church, eſpecially by the Faction.*

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CHAP. XII.

Commiſſion to the Archbiſhop to ſurvey all Eccleſiaſtical Courts and their Officers. His Letters to the Biſhops for that End. Articles ſent them for Enquiry. The Archbiſhop ſtirs againſt new Books of Concealments. Hooker *ſets forth his* Eccleſiaſtical Polity. *Beneſices conferred upon him by the Archbiſhop.* Saravia *ſets forth a Book in Defence of the Order of Biſhops; Dedicated to the Archbiſhop.* Saravia's *Character. Dr.* Robert Abbot *Dedicates to the Archbiſhop his Account of a Diſputation with a Popiſh Prieſt in* Worceſter.

The Queen takes to her ſelf the Correction of Biſhops.

IT was ſhewn before, how a ſtrong Party in the late Parliaments had endeavoured to overthrow the Calling and Juriſdiction of Biſhops in this Church. The moſt plauſible Pretence againſt them, was the Corruption of their Courts and Officers. The Queen, as ſhe had checked theſe Inſults againſt her Biſhops, and this meddling more than they ought in Matters Spiritual, that belonged to her; ſo, wherein any Defects happened, by the Neglect of the Biſhops, or Grievances grown to her Subjects by the Abuſes of their Officers, ſhe gave the Biſhops publick and ſevere Warnings of; nay, and threatened the Depoſing of them that gave ſuch Occaſions of Offence. This, I am apt to ſuſpect, was the Cauſe of the Queen's great Diſpleaſure againſt *Fletcher*, Biſhop of *London*, otherwiſe her great Favourite, as we ſhall hear by and by.

A Commiſſion to the Archbiſhop, to ſurvey all Eccleſiaſtical Courts *Regiſt. Whitg. Vol. 2. f.* 122.

Freſh Complaints ſeem now to have come to the Queen's Ears, of Abuſes in ſome of the ſaid Biſhop of *London*'s Courts, either of exceſſive Fees taken, or Delays in diſpatching of Cauſes, or vexing certain quiet and peaceable Perſons, or ſuch like. For in the Month of *November Anno*, 1594, her Majeſty ſent forth a ſolemn Commiſſion to the Archbiſhop of *Canterbury*, under the Great Seal of *England*, to require and authorize him, and ſuch as he ſhould call to his Aſſiſtance, to make diligent and particular Survey and View of all and ſingular Courts Eccleſiaſtical within his Province of *Canterbury*, to the Effect and Purpoſe mentioned in certain Articles ſent withal. And accordingly, for the Dioces of *London*, the Archbiſhop appointed, by his Letters, his Commiſſioners for that Purpoſe, the Biſhop of *Worceſter*, Dr. *Androws*, and Dr. *Stanhope*, a Civilian. Commiſſioners appointed by the Archbiſhop for *London* Dioces.

" And that for the better Expedition of this Buſineſs, and alſo for the Eaſe of the Subjects, he had thought good, in her Majeſty's Name, (as he wrote to them) to require them forthwith, and with all diligent Care and Celerity, and with as little Charge to the Subject as might be, that they ſhould, by all good and lawful Means they could, enquire and ſeek to inform themſelves touching every the Contents of the ſaid Articles, within the Dioces of *London*, as well in Places exempt, or which claimed any peculiar Juriſdiction whatſoever, as in Places not exempt, ſaving thoſe that were of the peculiar Juriſdiction of *Canterbury*. (Whereof he, the Archbiſhop, was minded to make Enquiry, by ſome Perſons eſpecially thereunto appointed.) And that which they ſhould ſo find in the Premiſſes, without all Partiality or Favour of any Perſon whatſoever, to return unto him, fair written, and ſubſcribed with their Hands, at or before the laſt Day of *April* next enſuing.

The Archbiſhop, in the ſame Letters, farther required and authorized them, by Virtue of the ſaid Letters Patents of Commiſſion, to cauſe ſuch of the Vicars-General, Officials, Commiſſaries, and other inferior Judges Eccleſiaſtical, or their ſet and ordinary Surrogates, and ſuch of the ſaid Advocates, Proctors, Officers, Clerks, and Miniſters, as by their Diſcretions ſhould be thought meet to take a corporal Oath upon the Holy Evangeliſts, that they ſhould well and faithfully

faithfully demean themſelves towards the Queen's Majeſty and her Subjects, in the Execution of their ſeveral Offices and Places. ANNO 1594.

And ſo hoping of their good and indifferent Endeavours herein, according to her Majeſty's Expectation, and the ſpecial Truſt repoſed in them, he committed them to God's holy Protection. Dated from *Lambeth*, the 19th of *November*, 1594. Subſcribing, *Tour aſſured Loving Friend in Chriſt.*

The ARTICLES (which were ſent encloſed) were as followeth:

The Articles to be enquired of about Eccleſiaſtical Officers. *MSS. G. Petyt, Arm.*

I. " Who is the Vicar-General, and who the Official Principal to the Biſhop " or See of . . . . . Or, if the See be void, who is *Cuſtos Spiritualitatis* there. " How doth the ſaid Vicar General, Official Principal, or *Cuſtos Spiritualitatis*, " uſually execute any Juriſdiction, either Contentious or Voluntary there, *viz.* " whether by himſelf, or by the Surrogate; and who be ſuch the ordinary " Surrogate. II. What other inferior Judges Eccleſiaſtical; as Deans, having " Juriſdiction, Prebendaries, Commiſſaries, Archdeacons, Officials, or Judges of " Peculiars, or Exempts, do exerciſe by themſelves, or by their Surrogates, any " Eccleſiaſtical Juriſdiction through or in any Part of that Dioces; and what " be their Names at this Time. III. What Number of Advocates and Proctors, " Regiſters, Actuaries, Apparitors, Beadles, Clerks, and other Officers or Mi- " niſters, of what Name ſoever, do exerciſe, or uſually attend every ſuch " Court, or about ſuch Juriſdiction Eccleſiaſtical; and what be their Names at " this preſent Time. IV. What Fees, Rewards, and Wages, as well every the " ſaid Judges Eccleſiaſtical, as alſo the ſaid Advocates, Proctors, Clerks, Offi- " cers, and other Miniſters do now receive, and may and ought lawfully and " reaſonably to have and take for and in Reſpect of their Offices, Duties, or " Places. V. What Fees, Rewards, and Wages, have of late Time been unjuſtly " encroached upon, exacted, or impoſed upon the Subjects, by any of the ſaid Vi- " cars General, Officials, Commiſſaries, or ſuch other Eccleſiaſtical Judges, or their " Surrogates; or by any of the ſaid Advocates, Proctors, Officers, Clerks, or " other Miniſters. VI. What Injuries, Extortions, Oppreſſions, and grievous " Exactions have been uſed or committed by any of the ſaid Officers, Com- " miſſaries, or other Eccleſiaſtical Judges, or their Surrogates; or by the ſaid " Advocates, Officers, Clerks, or Miniſters, in the Execution of any of their " ſeveral Duties, Offices, or Places. VII. What Orders or Conſtitutions, not " prejudicial, contrary, or repugnant to the Prerogative Royal, nor to the " Laws and Statutes of this Realm, do you conceive convenient to be ſet down, " eſtabliſhed, and obſerved, in and concerning every ſuch Court Eccleſiaſtical, " or the Members or Attendants therein; either for better Government thereof, " or elſe for the Redreſs or preventing of Injuries, Inconveniencies, and Diſor- " ders, hitherto grown, or like to grow hereafter; and upon what Pains and " Puniſhments.

What Succeſs this Search into the Civil and Eccleſiaſtical Courts had I know not; but, no Queſtion, it ſerved much to ſtop the Mouths of ſuch as clamoured ſo much againſt the Biſhops, for their Commiſſaries, Officials, *&c.* and the pretended Abuſes in their Courts. And hereby the Queen made good her Word given to her Parliament, to take Care to redreſs Abuſes and Corruptions in the Church, according to her Power and Sovereignty in Spirituals as well as Temporals.

Labours to ſtay Books of Concealments for Cathedral Churches. *MSS. Puckring.*

And as the Biſhops Courts and Juriſdictions were now ſtruck at, ſo were their Lands; which ſome buſy covetous Men endeavoured to ſwallow up. For the Revenues of the Church were again in great Danger, upon Pretence of their Lands concealed, and ſo forfeited to the Crown; for the purchaſing whereof of the Queen, Cuſtomers were ready: Three or four Perſons, whoſe Names were *Jeffe*, *Typper*, *Wymark*, and *Ballard*, got themſelves into this ingrateful Employment; who had now endeavoured to procure new Books of Concealments for Church Lands; namely, ſuch as were omitted in ſome former Books, by them or ſome others obtained from the Queen. And theſe Lands, now to be gotten as concealed, were no leſs than ſuch as belonged to the Archbiſhop's own Church of *Canterbury*, and alſo to the Churches of *Winchester*, of *Glouceſter*, and the reſt of K. *Henry* the VIIIth's Foundations; and likewiſe of divers Lands belonging to other Biſhopricks. The good Archbiſhop, according to his Diligence and con-

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ſtant Care of the Church, was much concerned about this Matter, as he had been before in the like Caſe And for the ſtopping of this Evil, he ſent his Letters to ſome of the Court and Privy Council; as to Sir *John Forteſcue*, Chancellor of the Dutchy of *Lancaſter*; but eſpecially he declared at large this preſent Attempt to Sir *John Puckring*, Lord Keeper of the Great Seal, as he had been lately informed of it, but how truly he knew not, as he ſaid; however, he thought it not fit to be negligent, and therefore prayed him to ſtay the Seal in ſuch an important Affair. " He did nothing doubt (as he writ to him) of " the Validity of the laſt Statute for the eſtabliſhing of Churches, altho' theſe " Companions ſeemed to make [no] Accompt of the ſame: Yet, for that he " was well aſſured (as he added) her Majeſty would paſs no ſuch Books, if ſhe " were advertiſed thereof; and becauſe if any ſuch Books ſhould be paſſed, it " would breed great Trouble and Charges, not only to the Churches, but to a " great Number of others her Majeſty's true and faithful Subjects, beſides the " Scandal that would thereof ariſe both at Home and Abroad; He could not, " he ſaid, in Duty, but moſt heartily pray his Lordſhip to take Knowledge " hereof from him, [the Archbiſhop] and to do ſo much at his Requeſt, as if " any ſuch Graunt were already paſt from her Majeſty, but not paſſed the Seal, " that he would ſtay the ſame, until her Majeſty were advertiſed thereof. And " that, if he might entreat him to ſignify to her Majeſty the Contents of theſe " his Letters, he would take it for a ſpecial Fruit of his good Will towards him " and towards the Churches alſo.

The Archbiſhop's Letter to the Lord Keeper on that Occaſion.

And then the Archbiſhop, ſhewing his Reſentment of this unworthy Buſineſs, (in making the Queen ſell ſuch cheap Pennyworths, to the undoing of many) thus expreſſed himſelf to the ſaid Lord Keeper: " I do think it a " Thing intolerable, that ſuch Perſon or Perſons, of any Degree whatſoever, " ſhould be ſuffered ſo notoriouſly to abuſe her Highneſs, as to paſs Lands, " worth Thouſands by Year, for Sums of no Value, as they did in her laſt " Graunt of all the Churches Lands of *Henry* VIII. his Foundation, to the infi- " nite Loſs of her Majeſty, if it might have taken Place; [Upon which Occaſi- " on, I ſuppoſe, the Act made the laſt Year, *viz.* 1593, was made for the " Prevention of ſuch Abuſes for the future] and to the undoing of many Thou- " ſands. [*i.e.* Churchmen and others, that depended upon thoſe Revenues.] It " was likewiſe not ſufferable as he went on, that theſe Fellows, ſhould take " upon them to give their Cenſure of an Act of Parliament, penned by the beſt " learned in the Laws of this Land, and paſſed with great Judgment and Ad- " vice; contrary to her Majeſty's manifeſt Meaning, and to the Meaning of " the whole Parliament, and to the true Meaning and Intent of the ſaid Sta- " tute alſo. But they dare do any Thing, I know not by what or whoſe En- " couragement.

Preſumptions of theſe Concealers in *Norwich* Dioces, hindered by the Archbiſhop.

And then farther to ſhew the Lord Keeper ſome of the former Preſumptions of ſome of theſe Men, the Archbiſhop added, " That upon the Death of the " laſt Biſhop of *Norwich*, *Typper* took upon him to graunt out a Commiſſion for " the Exerciſe of Eccleſiaſtical Juriſdiction in ſome Part of that Dioces, if he " [the Archbiſhop] had not forbid the ſame. And that he was informed, that " *Wymark* had already paſt, in a Book of Concealments, ſome few Years ago, " the whole Biſhoprick of *Norwich* for XL Shillings by Year. Adding, " That " if thoſe Things were true, they were of great Moment, and worthy of due " Conſideration. And that if they were not true, there could no Harm come " of ſuſpecting the worſt. And therefore, in Concluſion, he heartily prayed " his Lordſhip to make the Subſtance hereof known to her Majeſty, ſaying, " That he had rather be blamed for being too careful, than for being too " careleſs. Laſtly,

He let the Lord Keeper underſtand, that he had written to Sir *John Forteſcue* the ſame Things in Effect; but he doubted his being at Court; and that *mora trahit periculum*. And ſo with his very harty Commendations, hoping to ſee him at *Croyden* before the Term, he committed him to the Tuition of Almighty God. From his Houſe at *Beakesburn*, the 28th of *Aug.* 1594. Subſcribing, *Your Lordſhip's moſt aſſured*,

JO. CANTUAR.

For

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For the better Explanation of a Paſſage in this Letter, wherein the Archbiſhop referred to a Statute in the Reign of K. *Henry*, and another Act lately made, I ſubjoin this that follows: That *Anno* 1593, the Act *Ca.* 3. was, for the Explanation of a Statute made the 34th Year of *Henry* 8, as well touching Grants made after the 4th of *February*, the 27th of his Reign, to his Majeſty's Uſe, for Confirmation of Letters Patents by his Highneſs to others; whereby the Grants of Abbots, Priors, and other Religious and Eccleſiaſtical Perſons, given to that King, of their Honours, Manours, Lands, *&c.* were confirmed. And that Letters Patents made by that King, for the Erection, Foundation, Incorporations, or Endowments, of any Dean, or Chapter, or College, ſhall be reputed and taken for good, perfect, and effectual, in the Law, for all Things therein contained.

Hooker ſets forth his *Eccleſiaſtical Polity.*

Life of *Hooker* by *Walton.*

Dedicated to the Archbiſhop.

This Year the Reverend Mr. *Hooker* publiſhed his learned and judicious Book of the *Eccleſiaſtical Polity*, as the Writer of his Life ſaith; ſetting forth only the four firſt Books at firſt; and then came out the fifth by it ſelf, ſaith the ſame Author, *Anno* 1597: Before which fifth Book the reverend Man ſet an Epiſtle Dedicatory to our Archbiſhop, which, in the laſt Edition, is put before the whole Book. I mention this Work, not only it being the Standing Defence of this Church of *England*, ſo baited and condemned in theſe Times by a *Faction*; but alſo in grateful Memory to all Poſterity of Archbiſhop *Whitgift*, who was the great Patron and Favourer of this great tho' moſt modeſt Divine, who by this his Writing hath done ſuch excellent Service and Honour to this Church, and whereby all that are, or ſhall be, devoted to the Service of it in the Miniſtry, as well as all others that are ſincerely ſtudious of the Conſtitution of it, are furniſhed with Abilities to make a right and ſolid Judgment of the State thereof, to their abundant Satisfaction, in the Wiſdom of our firſt *Reformers*, and the Piety, Devotion, and Edification, of the Form of our publick religious Worſhip.

Wherein he ſhews the Archbiſhop the Sum thereof.

In his ſaid Epiſtle to the Archbiſhop, he gave his Account to him of what he had done in his enſuing Book; *viz.* That it anſwered the Adverſaries Aſſertions: As, "That touching the ſeveral Duties of Chriſtian Religion, there "was among us much Superſtition retained in them: And concerning Perſons, "which, for Performance of thoſe Duties, were endued with a Power of Eccleſi"aſtical Orders, that our Laws and Proceedings according thereunto were many "Ways herein alſo corrupted. That this his Book was chiefly intended for the "Vindication of every Part of our Liturgy." And this he thought fit to Dedicate to our Archbiſhop, addreſſing to him in this Manner: (And which I do the rather ſet down, becauſe of ſeveral Things by Mr. *Hooker* here ſpoken, that do give ſome particular Notices of our Archbiſhop, as well as of the Cauſe) "That the long continued and more than ordinary Favour, which hitherto "his Grace had been pleaſed to ſhew towards him, might juſtly claim at his "Hands ſome thankful Acknowledgment thereof. In which Conſideration, "as alſo for that he embraced willingly the ancient received Courſe and Con"veniency of that Diſcipline, that taught the inferior Degrees and Orders in the "Church of God, to ſubmit their Writings to the ſame Authority, from which "their allowable Dealings whatſoever, in ſuch Affairs, were to receive Ap"probation; that he nothing feared, but his accuſtomed Clemency would take "in good Worth the Offer of thoſe his ſimple and mean Labours, beſtowed "for the neceſſary Juſtification of Laws heretofore made queſtionable; becauſe, "as he took it, they were not perfectly underſtood, *&c.* ——— That theſe "fervent Reprehenders of Things eſtabliſhed by publick Authority, were al"ways confident and bold-ſpirited Men; but their Confidence, for the moſt "Part, roſe from too mnch Credit given to their own Wits; for the which "Cauſe they were ſeldom free from Errors. That the Errors which they [*i. e.* "he and other Divines of the eſtabliſhed Church] ſought to reform in this "Kind of Men, were ſuch, as both received at his Grace's Hands their "firſt Wound, [by his Writings] and from that Time to this preſent had been "proceeded in with that Moderation, which uſed by Patience to ſuppreſs "Boldneſs, and to make them conquer that ſuffer, [Which was the Archbi-

"ſhop's

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" ſhop's Method, and was his Motto.] *&c.* That he, led by his Grace's Ex-
" ample, had thought it convenient to wade through the whole Cauſe, [*i. e.*
" of the Controverſy for Complements, Rights, and Ceremonies of Church-
" Actions.] following that Method that ſearcheth the Truth by the Cauſes of
" Truth.

Hooker's Apprehenſion of the *Diſcipline.*

Obſerving farther to his Lordſhip in this Epiſtle, as a weighty Cauſe, both of his Grace's Diligence by Government, and of his own by his Writing, to check theſe diſaffected Mens Endeavours in ſetting up their dangerous Diſcipline, he added, " That the Plot of *Diſcipline* did not only bend it ſelf to re-
" form Ceremonies, but ſought farther to erect a popular Authority of *Elders*,
" and to take away Epiſcopal Juriſdiction, together with all other Ornaments
" and Means, whereby any Difference or Inequality was upheld in the Eccleſi-
" aſtical Order. And that toward this deſtructive Part they had found many
" helping Hands; divers of them, altho' peradventure not willing to be yoked
" with *Elderſhip*, yet contented (for what Intent God, he ſaid, knew) [per-
" haps, to partake in the Spoil of the Church's Revenues] to uphold Oppoſi-
" tion againſt Biſhops, not without great Hurt to the Courſe of their whole
" Proceedings in the Buſineſs of God, and her Majeſty's Service.

Placed by the Archbiſhop at *Boſcomb* and *Biſhopthorp.*

Upon the Biſhop of *Sarum*, Dr. *Piers*, his Tranſlation to the See of *York*, (not his Death, as the Writer of *Hooker*'s Life miſtook) the Archbiſhop, in the Vacancy of that Biſhoprick, inſtituted the ſaid learned Man into the Living of *Boſcomb* in that Dioceſe, in the Year 1591, upon his earneſt Deſire to be removed from the *Temple*, where he met with ſome Diſcouragement from *Travers*'s Party; and affecting Retirement, and that he might the better follow his Studies, for the publick Uſe of the Church, he told the Archbiſhop, that

Hooker's Life by *Walton.*

he ſhould never be able to finiſh what he had begun, in his Service of the Church, unleſs he were removed to ſome quiet Living in the Country, where he might, without Diſturbance, as he piouſly ſaid, meditate of his approaching Mortality. And that if his Grace therefore would think him and his poor Labours worthy ſuch a Favour, he begged it, in Order to his perfecting what he had begun. And here it was that he finiſhed his four firſt Books of the *Eccleſiaſtical Polity*. And now, in the Year 1594, the Archbiſhop procured for him of the Queen, (for ſome Reward of his good Deſerts) the good Rectory of *Biſhopthorp* near *Canterbury*, in his own Dioceſe, of his Patronage, void by the Preferment of Dr. *Redman* to the Biſhoprick of *Norwich*. Where the grave Man ſpent the Remainder of his Days.

There were ſome other Books of Note came out this Year, which being dedicated to our Archbiſhop, and the Authors of conſiderable Note for their Learning, I ſhall take Notice of.

Saravia puts forth a Book in Behalf of the Order of *Biſhops.*

One was written by an intimate Friend of Mr. *Hooker*'s, and his Neighbour, being a Prebendary of the Church of *Canterbury*, and one likewiſe in the Archbiſhop's great Eſteem, *viz.* Dr. *Adrian à Saravia*. The Subject of this Man's Book was in Behalf of the *Biſhops* of the Church of *England*; which was the more remarkable, becauſe the Author was of *Spaniſh* Original, but a Miniſter of the *Reformed* Church in *Holland*. This Book was in Vindication of a former, which he compoſed when he was abroad; proving therein three Orders of Miniſters anciently and univerſally uſed in the Chriſtian Church; notwithſtanding he then lived and converſed among ſuch as followed the *Geneva* Form, which was oppoſite thereunto.

His Reaſon of writing his firſt Book. *Epiſt. to the Reader.*

The Reaſon that moved him thus to write upon this Argument was, (as he tells us himſelf) that he had obſerved, how there were certain ſcandalous Libels [which he had read before he came into *England*] of evil-tongued Men ſet forth; therein impudently and rudely, with Reproaches and railing Speeches ſet upon, not only the Perſons of thoſe who were placed over the Church of *England*, but alſo the Epiſcopal Dignity and Degree it ſelf. Which Error, he ſaid, was much greater than they could be perſwaded of, who defended it with the very great Scandal, not only of the Church of *England*, but of all the Chriſtian Churches whatſoever.

" That

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" That what he had done therefore, was not only (whatſoever ſome thought) " to defend the Dignity of the *Engliſh* Biſhops; but that his End was, if not " to take away, yet, at leaſt, to leſſen the Offences given by ſome of " their own Men, in many Places, to the Biſhops of all the Churches of " Chriſt, as well of *France* as *Germany*, and other learned Men, and ſuch as " were not ignorant of the ancient Government of the Church; and to ſupple " the Wound which they then had made, and would never heal; and, as much " as might be, to remove the *Remora's* of the Propagation of the Doctrine of " the Goſpel.

That he had therefore ſome Notes lying by him, concerning the Neceſſity of Biſhops, and the Dignity of the Miniſters of the Goſpel, comprized in a few Chapters, which he thought once to have preſented to the States of *Holland*. Afterwards, coming into *England*, he fell into Diſcourſe of this Subject with ſome Paſtors of this Church, who wondered at his Opinion of Biſhops, and ſeemed to him to believe, that he rather brought it to their Ears as a Matter of Diſcourſe, than that he truly thought ſo in his Mind: Beſides, he ſaw their own Churches [*i. e.* in the *Low Countries*, where he lived] look that Way, as favouring the ſeditious and ſchiſmatick Party of the Church of *England*, and might give this Faction in *England* ſome Cauſe to depart from and contemn this Church. That he therefore, on that Account, to free thoſe Churches where he lived, and whereof he was a Member, from ſuch Suſpicion, he took upon him the Paſtoral Miniſtry in the Church of *England*, and withal ſet forth his Tract of the *different Degrees of Miniſters in the Church*; whereby he might [in the Name of the *Reformed* Churches abroad] give a Teſtimony to the World of a Conjunction of their Minds in one and the ſame Faith. And this he was invited to do by the good Example of the Biſhops of the Church of *England*, who, notwithſtanding their Rites and Ceremonies were different from thoſe of the Churches abroad, among which he lived, yet did not only bear and ſuffer Strangers to uſe their own Cuſtoms and Rites in their Dioceſes, but alſo friendly embraced and cheriſhed them. [As they did the *Dutch* and *French* People in *London*, *Canterbury*, *Norwich*, *Colcheſter*, *Sandwich*, *Southampton*, &c.] And therefore he added, that they did ill, whoſoever ſeparated and divided one from another, becauſe of external Rites and Ceremonies.

And when he ſaw, that all the beſt Sort of Men did not abſtain from the Communion of their Churches abroad, in like Manner he always thought, that he himſelf ought to hold Communion with the Churches of *England*, in all Places where he ſhould live. And that whenſoever it happened that he ſhould be preſent in their Churches when the Lord's Supper was celebrated, he partook with them in thoſe ſacred Symbols of the Peace and Unity of Chriſtians. And that it was a certain Sign of a very weak Judgment, or elſe of a *Phariſaical* Pride and Conceit, to refuſe the Communion of the Church (in which Chriſt, and Grace obtain'd for us by Chriſt, is purely taught) only for different external Rites.

Shews how Biſhops came to be ſo much oppoſed. *Prologue to his firſt Tract.*

The ſame learned Foreigner farther ſpake his Mind concerning this Venerable Order of Biſhops, and declared how they came to be ſo much oppoſed; which, methinks, deſerves to be recorded, being Hiſtorical. *Olim Epiſcopos*, &c. " That heretofore no good Man did diſallow of Biſhops and Arch- " biſhops; but now it was come to paſs, by the Hatred of the Biſhop of *Rome's* " Tyranny, and his Party, that theſe very Names were called into Queſtion; " and that by divers, on a different Account: Some, becauſe they believed, " that ſuch Things as were invented by Antichriſt, or by thoſe who made Way " for him, were to be baniſhed forthwith out of the Church: Others, more " modeſt, thought, for the Reverence of Antiquity, that they were to be born " withal, (although they approved them not) until they might conveniently, " with the Thing it ſelf, be antiquated. They dared not openly indeed con- " demn Biſhops and Archbiſhops, whom they knew to have preſided over the " Church, and that with great Fruit and Benefit: But they were willing to " let them go, becauſe they ſaw ſome *Reformed* Churches of theſe Times, " which had received the Goſpel, and rejected the Tyranny of the *Romiſh* Bi- " ſhop, and had caſt off all the Government of Biſhops, did not approve theſe

" Fathers,

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" Fathers, and were more pleaſed with a new Form of Eccleſiaſtical Govern-
" ment, as believing it to be inſtituted by our Lord and Saviour himſelf, and
" moſt different from all Ambition and Tyranny, *&c.* But, added he, why
" I do not in like Manner approve that Form, this is my Reaſon, becauſe it
" doth not ſeem to be ſufficiently demonſtrated by the Word of God, nor
" confirmed by any Example of thoſe that were before us, our Anceſtors, as
" being partly unknown to them, and partly condemned in ſuch as were He-
" reticks.

His Judgment of the new Government by *Elderſhips.*

" Therefore, of this new Manner of governing the Church, he was, he ſaid,
" of the ſame Opinion that others held of the Government of Biſhops, name-
" ly, That it was *humane*, [as *Beza* did] and to be borne with, till another that
" was better could be obtained: And, on the other Hand, that which was
" diſallowed of, as *Humane*, ſeemed to him to be *Divine*; as being that, which,
" as well in the Old as New Teſtament, was inſtituted by God. But becauſe it
" had been defiled by the wicked Deeds of Men, that which was to be attributed
" to Man's Impiety, was aſcribed [amiſs] to the Function; as if no like Cala-
" mity might happen to this new Kind of Government, *&c.* If any objected,
" that there were many Corruptions in the Government of Biſhops, of that
" Matter he intended no Diſputation; but that the ſame Complaint might be
" made of the Government of Civil Magiſtrates: But no Man in his Wits ever
" thought that a fit Reaſon to remove from the Magiſtracy all thoſe who were
" over the Commonwealth, [how well ſoever they governed.]

The Queſtion.

" The Queſtion then was, Whether our Lord forbad a *Primacy*, with more
" eminent Power, among the Paſtors of the Church, and Miniſters of the Goſ-
" pel: That a Paſtor might not be ſet over a Paſtor, and a Biſhop over a Bi-
" ſhop, to preſerve external Polity; not how Biſhops had uſed their Autho-
" rity. If any were minded to accuſe Biſhops and their Conſiſtories, either of
" Neglect of their Duties, or for unjuſt Judgments given, there was no Body
" hindered, but that ſuch Things might be brought before the chief Magiſtrate.
" That, for his Part, he undertook the Defence of no Biſhop, nor was he ſo
" conſiderable to do it; nor had they Need of his Defence; they were able to
" ſpeak for themſelves, and to anſwer their Detractors. All that he did was
" to lament, that the ancient Order, neceſſary for preſerving Diſcipline in the
" Kingdom of Chriſt, and moſt diligently obſerved by the Fathers, ſhould be
" quite taken away: And that he exceedingly feared, leſt, by the Calamity of
" that Age, it might be wholly taken away; becauſe he ſaw the Men of his
" Times were ſo diſpoſed, as to deſire that the whole Miniſtry of the Church
" might be reduced to the bare preaching of the Goſpel." Theſe were the Sen-
timents of *Saravia*, that learned Stranger, which was the Cauſe of his writing
his Thoughts concerning the Epiſcopal Order.

Saravia's Book anſwered by *Beza.*

But that Foundation of Peace, which this Divine, out of an honeſt and
godly Intent, was minded to lay here in this Church of *England*, both by his
Example and Writing, *Theodore Beza*, Miniſter of the Church of *Geneva*, ta-
king upon him to anſwer his ſaid Tract of the *Three Orders of Miniſters* under-
mined, and endeavoured wholly to overthrow. For that learned Man, much
offended at the Preſumption of *Saravia*, a private Miniſter, wrote an Anſwer
to his ſaid Book, *De diverſis Miniſtrorum in Eccleſia gradibus*, with ſome Rough-
neſs, though it was modeſtly as well as learnedly written by the other.

Saravia's Defence: Dedicated to the Archbiſhop and Biſhops of *England.*

But afterwards, in Defence of his own Book, and in Anſwer to *Beza*, he
wrote another that was printed, dated from *Lambeth*, under the Archbiſhop's
own Roof, the 4th of *February*, 1594; and Dedicated it to the ſaid Archbiſhop,
as likewiſe to *Ælmer* Biſhop of *London*, *Cooper* Biſhop of *Winton*, and *Fletcher*
Biſhop of *Wigorn*, together with other Biſhops and Paſtors of the Church of
England. In the Beginning of his Epiſtle ſhewing his Reaſon of his Dedication
of this his Refutation of *Beza*'s Anſwer, *viz.* " That altho' it was not only
" theirs, but the common Cauſe of all the Churches of Chriſt, which he de-
" fended; yet, becauſe it touched them more nearly, therefore to them he
" more eſpecially fled, and committed the farther Defence to their Prudence
" and Learning, *&c.* And that in this Diſpute he had defended the Epiſcopal
" Authority to be of Divine Inſtitution and Apoſtolical Tradition; and that

" it

" it was taught as well by the Word of God, as by the univerſal Conſent of " all the Churches. And that the Government of the Churches, which the " Prieſts uſed in the Old Teſtament, and the Apoſtles and Evangeliſts in the " New, was the beſt, and was profitable as well to the Church as Common- " wealth: Saying, That he aſſumed it for a Foundation that no Body could " deny, that a better than it could be found out or deviſed. And then " he ſhewed how in it the Prieſt obeyed the Prieſt, and the Miniſter of the " Goſpel the Miniſter. That the common Benefit of the Church, as well as of " the Commonwealth, conſiſted in this, *viz.* of the Church, againſt Schiſm " and Hereſy; and of the Commonwealth, in the mutual and neceſſary Con- " junction of the Paſtors and the Church with the Civil Magiſtrate; which " could not be brought to paſs with a Multitude of equal Miniſters of the " Churches. ANNO 1594.

" That the Opinion of Mr. *Beza* was not the Rule of reforming the Church. " Nor ſuch Things as were done by Tumult and the Rage of Wars, and the " Liberty taken on thoſe military Occaſions, [as happened in *Geneva* and other " Places] rather than by mature and ſound Counſel, were an Example to be " imitated by Chriſtians.

And that it was the Church of *Rome*, and their Doings, " Their taking " away the Law of God from the People, and polluting holy Things; their " Perſecutions and falſe Doctrines, had cauſed that both the Name and Office " of Biſhops (honoured by the ancient Chriſtians) was now become hated, not " only by the common Sort, but even by ſome Divines. And that if the for- " mer Miniſters of the Church [meaning the Biſhops in the Times of Popery] " would but have done as the Biſhops of the Church of *England* did, they " had preſerved themſelves and the Dignity of their Name. And that " *England* taught, that the Chriſtian Reformation of the Church of Chriſt, " deprived not the Biſhops and the reſt of the Paſtors of the Church, of any " Manner of Honour which had no Impiety annexed to it. And that it was " to be reckoned as Part of the Happineſs of the Kingdom of *England*, that it " retained this Order. And then exciting the Biſhops of the Church of *Rome*, " he bade them take their Examples from *England*, and obſerve how great " Peace and Plenty of all Things, in Spite of all the Practices of Satan, it had " hitherto enjoyed under this Reformation.

Towards the Concluſion of his Epiſtle, he tells the Reverend Fathers to whom he wrote, " That the Epiſcopal Order might be retained; it concerned " not them alone, but alſo the Churches of Chriſt: And that it was to be " reckoned as a Part of the Felicity of this Kingdom, that it had retained this " Order. And that it became all pious Men to labour earneſtly that it ſhould " be preſerved; and that the Offence given to the Churches by the abrogating " of Biſhops, that had deterred, and ſtill did deter many from the true Do- " ctrine of Chriſt, might be taken away, and that the Error crept not farther. " That if in the Beginning, when the Seed of this Error began to be ſown, " ſomebody had ſharply withſtood it, it had never extended it ſelf ſo wide: " But that it came to paſs, as well by the Reverence which was thought to be " due to the firſt Authors of it, as that ſome learned Men had written more " ſlightly of this Matter; and becauſe of a certain Modeſty in the Biſhops " themſelves to ſpeak more freely in their own Cauſe, *&c.* But that this " Error was not longer to be diſſembled, nor ought to be by them who wiſhed " well to the Churches of Chriſt. *England* commended for retaining *Epiſcopacy*.

And then turning his Speech to the Archbiſhop and Biſhops, he added, " Ye are " called by Men, in an orderly and Canonical Vocation of the Church of *Eng-* " *land*, yet your Vocation is from God. And your Epiſcopacy is a certain *Apoſto-* " *lacy*; and which, if it be not from God, whatſoever hath been done in the Name " of the Church of *England*, and of the Lord Chriſt, falls to the Ground.

" And, in ſhort, that if any farther Anſwer ſhould be made to this his " Book, as he heard was threatened, that if *Beza* ſhould hold his Peace, ſome of " his Scholars would, he thought he needed not oppoſe any Thing elſe, than " the Conſent of the ancient Fathers of all Ages, and the Authority of the " *Engliſh* Church.

ANNO 1694.

Saravia's Defence reprinted at *Frankford.*

Qui propter moderatiſſimam ſuam à D. Bezæ opinione Diſſenſionem, &c.

This *Defence* was printed again at *Frankford*, *Anno* 1601, for the Uſe of the *Germans*, by one *Adam Hertzoge*, a learned Man of *Saravia*'s Judgment, who had been angrily handled likewiſe by *Beza*, for his Opinion of the right Government of the Church by Biſhops: Which *Hertzoge*, (as it ran in the Title-Page) for his modeſt Diſſent from *Beza*'s Opinion, had ſuffered Envy and Injury. The ſaid *Apology* of this excellent Writer that Perſon committed to the Church, and to all true *Germans*, to judge of, by the Word of God, and the continual Conſent of univerſal Authority, and Eccleſiaſtical Hiſtory; "Being a Book repleniſhed with various Things worthy to be known, and profitable and neceſſary to be read, as well by thoſe that are concerned in the "Government of the Church, as of the State, as he expreſſed the Reaſon of this his new Edition of the Book.

The Death and

This learned Man lived to the Age of eighty two, and dyed *Anno* 1612. twice marryed; his firſt Wife was *Catharine D' Alliz*; his ſecond, *Margaret Wÿts*, who ſet up a decent Monument for him in the Cathedral Church of *Canterbury*, where he was buryed. He took his Degree of Doctor in Divinity at *Leyden*, where he lived at firſt; and was incorporated in the ſame Faculty at *Oxford* afterwards. From *Leyden*, in the Year 1585, he wrote a Letter at good Length to the Lord Treaſurer *Burghley*, exciting him to move the Queen to take upon her the Government of the *Low Countries*. Part of the Inſcription upon the Monument of the ſaid learned Man, giving his Character, was as followeth: *Fuit is, dum vixit, Theologus Doctor egregius, Cathedralis hujus Eccleſiæ Præbendarius meritiſſimus; Vir omni Literarum genere eximius; Pietate, Probitate, Gravitate, & Suavitate Morum, inſignis; Scriptis clarus, Fide plenus, & bonis Operibus dives valdé. Natione* Belgicâ, *natus* Hedinæ Arteſiæ, *&c.*

Monument of *Saravia.*

Robert Abbot dedicates his Book of *Papiſts Subtilties* to the Archbiſhop.

To this Book of Dr. *Saravia*, let me ſubjoin another learned Man's, dedicated likewiſe to our Archbiſhop, ſeaſonably written againſt the *Papiſts*, and publiſhed this Year, by *Robert Abbot*, a Miniſter in the City of *Worceſter*, afterwards a learned Profeſſor of Divinity in *Oxford*, and Biſhop of *Saliſbury*, Brother to *George Abbot*, next Succeſſor but one to our Archbiſhop of *Canterbury*; whoſe Book bore this Title: *A Miroir of Papiſts Subtilties; diſcovering divers wretched and miſerable Evaſions and Shifts, which a ſecret cavilling Papiſt, in the Behalf of one* Paul Spence, [a Prieſt] *late Priſoner in the Caſtle of* Worceſter, *hath gathered out of* Saunders, Bellarmine, *and others*, &c. In his Dedication to the Archbiſhop, (who had recommended him to the Place wherein he was) and to *Fletcher*, the then Biſhop of that Dioces, (who had yielded him ſpecial Patronage and Countenance) he ſhewed the Occaſion of his Writing, was ſome private Diſcourſe betwixt him and a *Romiſh* Prieſt, one *Paul Spence*, detained then in the Caſtle of *Worceſter*, but now living at his Liberty abroad. Which, when by Speech and Report it was drawn to Occaſion of publick Scandal, the Adverſary bragging in ſecret of a Victory, and others doubting what to think thereof, becauſe they ſaw nought to the contrary, he judged it neceſſary, after long debating and deliberating with himſelf, to let all Men ſee how little Reaſon there was of any ſuch inſolent Triumph; ſuppoſing it might be returned upon him for a Matter of Reproof and Blame, if his concealing thereof ſhould cauſe any Diſadvantage to the Truth, or Diſcredit to that Miniſtry or Service that he exerciſed under their Lordſhips, in the Place where he was. And this his Doing he profeſſed was only for the City of *Worceſter*, and other People thereabouts, for their Satisfaction in this Cauſe, wherein he knew many of them deſired to be ſatisfied. This was Mr. *Abbot*'s Firſt-Fruits, being a young Man, not much upwards then of thirty Years old. His eſpecial Drift, as he told the Archbiſhop, and his Dioceſan, the Biſhop of the See, was to approve his faithful and incorrupt Dealing, in alledging the Fathers againſt the Church of *Rome*, in the Doctrine of the Sacrament, of the Maſs, of Tranſubſtantiation, of Juſtification, *&c.* The great Matter whereupon the Controverſy aroſe, was an Allegation out of *Cyprian*, *viz. We find that it was Wine which Chriſt called his Blood*; confirming the Senſe thereof by a Place out of *Gelaſius*, where he ſaid that in the Sacrament of the Body and Blood of Chriſt, *there ceaſed not to be the Subſtance or Nature of Bread and Wine.* And having obtained Licenſe from the Biſhop, for the Prieſt, upon his Deſire, to repair to his Study, to ſhew him

Cypr. lib. 2. Ep. 3. Gelaſ. cont. Euty. & Neſtorian.

him and others, theſe Paſſages out of the Fathers themſelves, it appeared, it was but Pretence: For when *Abbot* came to him again, and required him to go along with him, he ſhuffled it off, and gave, in the End, this plain Anſwer, That he was reſolved, and therefore it was to no Purpoſe for him ſo to do. ANNO 1594.

But after two or three Days the ſaid Prieſt (who was but an unlearned Man, and had never been at the Univerſity) ſent to Mr. *Abbot* for his Books, to peruſe the Places, (no Queſtion by the Advice of ſome other Popiſh Seminaries more learned than himſelf) that whereas he could not preſently anſwer any Thing by Speech, he might do ſomewhat by Writing. *Abbot* received his Anſwer, and replyed to the ſame again by Writing. But farther he thought not convenient to proceed in this Courſe; but only gave him ſome Advertiſement and Inſtruction, which he ſaw he needed; and to give him Occaſion of farther Conference by Speech, as he moved to him in the End. This happened near the Beginning of *Lent*, in the Year 1590. Toward *Whitſuntide* next following, when *Abbot* thought he had been quiet, and would have meddled no more, the Prieſt ſent him an Anſwer again written at large to his Reply. But the Anſwer, in Truth, was none of his own doing; as was manifeſt afterwards, partly by his own Confeſſion, and partly by the muttering Report of his own Fellows, vaunting, that tho' *Spence* were able to ſay little, yet ſome now had the Matter in Hand, that were able to ſay much. And ſo he was drawn unawares (as he ſaid) to Controverſy and Diſputation; eſpecially having been traduced by the Faction, as a Man conquered; as if he had taught openly that, which in dealing privately with an Adverſary he was not able to defend. And this gave the Occaſion to this firſt *Specimen* of that learned Man's Labours againſt the *Romaniſts*. The Cauſe of his writing it. Pref. to the Reader.

CHAP. XIII.

Several vacant Sees ſupplied; viz. York, *St.* Davids, London, (Fletcher, *the Biſhop hereof, under the Queen's Diſpleaſure: Suſpended*) Norwich, Landaff. *The Queen's Farmers refuſe to contribute towards the Repair of a Pariſh Church. The Archbiſhop's Letter thereupon.* Hugh Broughton's *Conteſt with the Archbiſhop about the Article of Chriſt's* Deſcent *into Hell.*

CONCERNING the State of the Epiſcopal Sees this Year, I find this that follows.

The Archbiſhoprick of *York* now falling void by the Death of *Piers*, Dr. *Howland*, Biſhop of *Peterburgh*, and ſome time Maſter of *St. John*'s College in *Cambridge*, a very learned and worthy Man, and often by the Archbiſhop (who knew his Worth) recommended for Preferment, was earneſtly deſired for that See by the Lord Preſident [the Earl of *Huntingdon*] and Council of the North, without his ſeeking, or thinking of, and was ſcarce known, *de Facie*, unto that Honourable Perſonage, the ſaid Lord Preſident. For this Cauſe, the good Biſhop looking upon it as ſome ſpecial Call, addreſſed a Letter to the Lord Treaſurer, his great Friend and Promoter, in the Month of *October*, for his Favour and Furtherance herein; Acquainting him, "That he had underſtood "very lately, that it had pleaſed God to move the Right Honourable the "Lord Preſident of the North (with the good Liking of the Council there) "to nominate him among others for that Archbiſhoprick, without his Suit or "Privity, as God, he ſaid, knew. That therefore he thought it his Part in Archbiſhoprick of *York* void. Biſhop *Howland* miſſes it.

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" Duty, as to ſignify the ſame unto his Lordſhip, ſo alſo to be an humble " Suitor unto his Honour, that it would pleaſe him (not thinking him alto- " gether unfit) to vouchſafe his Honourable Favour to the ſame; whereby he " ſhould ſo bind him to his Honour, as a poor Scholar could be to ſo Honou- " rable a Perſon, *&c.* And that all Men that knew him and *Peterburgh*, knew " his Honour to have been his only Patron and Preferrer; by whoſe only Fa- " vour he was what he was. And ſo ſubmitting himſelf in this, as in all o- " ther Things, unto his Honourable Cenſure with Favour, he recommended " his Lordſhip to the Tuition of the Almighty." From *Peterburgh*, the 20th of *October*, ſubſcribing, *Your Honour's in all Duty to command*, *Rich. Petriburgh.*

Hutton preferred to it.

But notwithſtanding, this Biſhop failed of this Preferment; and Dr. *Hutton*, Biſhop of *Durham*, and ſome Time Dean of *York*, got it. The Confirmation of whoſe Election to that See was *March* 24, 1594.

Rudd made Biſhop of St. *David's.*

The Election of *Anthony Rudd*, for Biſhop of *St. Davids*, was confirmed *June* 8, 1594, being *Saturday*. And *Sunday*, *June* 9, he was Conſecrated at *Lambeth* by the Archbiſhop; *John* Biſhop of *Rocheſter*, and *Richard* Biſhop of *Worceſter*, aſſiſting.

Biſhop of *Wigorn* ſues for *London*, now vacant.

The See of *London* became void alſo this Year in the Beginning of *June*, by the Death of *Aylmer*. *Fletcher*, Biſhop of *Worceſter*, affected a Tranſlation thither; chiefly becauſe that City he moſt delighted in, where he had his Education, moſt common Reſidence, and where he had many agreeable Friends, and a conſiderable Share in the Love and Eſteem of the Citizens, who deſired that he might be their Biſhop; and that he might be nearer the Court, where his Preſence was accuſtomed much to be; and his Influence might be of Uſe to ſerve the Court: Which Reaſons he moved to the Lord Treaſurer in a Letter, dated *June* 29, as he had ſolicited him before in Preſence: " Be- " ſeeching his Honour's Opinion and Continuance of that begun Favour " which lately it had pleaſed his Lordſhip to afford him to her Majeſty. That " his Education hereabouts, [*i. e. London*] and long Knowledge of the Place, " continued as well by his Service in Court, as by ſundry other Links of " Friendſhip with Perſons of the City: And that the Conſideration of the Ab- " ſence from that Charge which he had, did draw him rather to deſire the " Improvement of his poor Duty and Endeavour to the Service of God and " her Majeſty in this See and City of *London*, than in any other Place of " the Realm. And he doubted not, but it would pleaſe God to bleſs it withal. " That his Lordſhip knew, that it was ſomething in that Function, where the " Flock and the Paſtor had deſired one another. That in many Things, be- " ſide the main and principal Matter of Eccleſiaſtical Government, and Over- " ſight therein, his Lordſhip for his long Experience knew, that there might " befal Occaſions concerning the State, where the Biſhop being regarded and " beloved of them, might be a good and ready Means to give them Furthe- " rance and Expedition. Beſides which, the general Care and Regard of Pa- " ſtoral Charge, which he truſted it would pleaſe God to ſettle in him for his " Glory there, his Lordſhip ſhould be aſſured, (if it ſo pleaſed the ſame) that " no Man, no, not bound with the Band of neareſt Duty to his Lordſhip, " ſhould be more ready to reſpect his Lordſhip's Honourable, either Deſires or " Directions in that Place. And ſo, humbly beſeeching his Lordſhip to make " him in this Occaſion both favoured by her Majeſty towards her own Ser- " vant, and by the reſt of his Honourable Lords, beholden to his Lordſhip, " as in Time paſt he had been, he committed his Lordſhip to the Goodneſs of God.

Made Biſhop of *London*: But falls ſoon under the Queen's Diſpleaſure.

The Solicitation of this Biſhop (who was Courtly, well ſpoken, and the Queen's Chaplain) ſucceeded: But it was not before ſix or ſeven Months after, that his Election was confirmed; *viz. January* 10, 1594. But his Satisfaction in his Remove was but ſhort; for the very next Month the Queen's wonted Favour to him was turned into great Diſpleaſure. Inſomuch, that ſhe baniſhed him the Court; and by her Command he was ſuſpended from his Biſhoprick, by the Sentence of the Archbiſhop.

But

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But to relate this Matter a little more at large. No ſooner was he Biſhop of *London*, but he, being a Widower, married a fine Lady and Widow, and (as we are told) the Siſter of Sir *George Gifford*, one of the Queen's Gentlemen Penſioners. And perhaps that was one of the ſecret Reaſons of the Biſhop's Endeavours to be tranſlated to *London*, to gratify this Lady's Deſire to live near the Court. This Marriage (as the Queen liked not Marriage at all in the Clergy) ſhe thought ſo very undecent in an elderly Clergyman, and a Biſhop, that before had been married, that he fell under her great Diſpleaſure. And ſhe gave him either a *Reprimand* by her own Mouth, or ſent a Meſſage to him by ſome other, not to appear in her Preſence, nor to come near the Court. The Biſhop, finding himſelf in this bad Condition, applied himſelf to the Lord Treaſurer, by a Letter from *Chelſea*, to declare his Caſe, and to uſe his good Office for him to the Queen. At the Delivery whereof, the ſaid Lord uſed ſome kind and honourable Words concerning him to the Meſſenger. But notwithſtanding, a Command was ſoon diſpatched from the Queen to the Archbiſhop, to ſuſpend the ſaid Biſhop from the Exerciſe of his Epiſcopal Function. And on the 23d of *February* the Cenſure was executed on him by the Archbiſhop's own Mouth: For having then ſent for the Biſhop, his Grace acquainted him with the heavy Sentence of her Majeſty, *viz.* To ceaſe the Exerciſe of his Epiſcopal and Eccleſiaſtical Juriſdiction.

And why. *Brief View of the State of the Church by Sir* J. Harrington

Suſpended by the Archb.

Which how the good Biſhop reſented, he himſelf expreſſed to the ſaid Lord Treaſurer, when he certifyed him thereof by his Letter; " That he confeſſed " it was the more grievous and bitter unto him, by the Remembrance both of " her Highneſs former Favour towards him; as alſo, for that he was now be- " come unprofitable for the Church, and her Highneſs Service: To both which " he had ſo wholly vowed himſelf, and all his Poſſibility. Profeſſing to his " Lordſhip, that he could have wiſhed, when he heard it, he had alſo heard " (if Juſtice would ſo have permitted) to have been ſequeſtered from his Life " it ſelf. He added, that he knew how much his Lordſhip's Approbation " and grave Mediation might in ſuch Caſes avail with her Majeſty. Which " if it might pleaſe him to vouchſafe him, [the Biſhop] he ſhould, he was " perſwaded, with the whole Eccleſiaſtical State, be honoured for it; [as tho' " the Caſe of the Biſhop touched in a Manner all the married Clergy] and give " to himſelf Matter of Bond to his Lordſhip in all Chriſtian Devotion and dutiful Obſervance. This Letter was dated from *Chelſea*, *February* the 24th, and ſubſcribed, *Your Lordſhips ever in Chriſt*, *The Biſhop of* London.

The Biſhop's Letter to the Treaſurer hereupon.

It was not before ſix Months after, that the Biſhop ſeems to have been reſtored, as tho' the Suſpenſion had been for that Term. For the L. Treaſurer had, in the Month of *July*, 1595, ſignified to him, that the Queen was in good Meaſure reconciled to him; and that ſhe would give Inſtruction and Order to the Archbiſhop to take off his Suſpenſion, And when the ſaid Biſhop had acquainted the Archbiſhop therewith, he ſhewed himſelf very ready and glad to repair to the Court, to wait the Queen's Pleaſure to be imparted to him herein. And to his Lordſhip's good News he returned this grateful Acknowledgment; " That to hear of the leaſt her Highneſs gracious Inclination " towards him, in her Princely Clemency, he could not ſufficiently expreſs to " his good Lordſhip, how greatly it had recomforted him, having theſe ſix " Months thought himſelf (as the Prophet ſpake) *free among the Dead, and* " *like unto him that is in the Grave*; made unprofitable unto God's and her Ma- " jeſty's Service. That to hear of it alſo, as drawn on and wrought by his " Lordſhip's honourable Interceſſion, and ſo kind Mediation, it had greatly " added to his Joy and Alacrity. I do therefore, as he proceeded, give your " Lordſhip my intireſt Thanks, beſeeching your Lordſhip to be perſwaded, " that among ſo many to whom your Lordſhip hath been *Magnus* Ευεργετης, " there ſhall be none found, whoſe Duty and Devotion ſhall henceforth exceed " his, who with his Hand and Heart giveth your Lordſhip this Teſtimony of " Love and Obſervance.

His Suſpenſion taken off, by the Queen's Command to the Archb.

" My Lord of *Canterbury* will to Morrow be at Court, and be very mindful " of me, for a good Concluſion. And ſo, with my Prayers for your Lord-

" ſhip's

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" ſhip's Encreaſe and Continuance in all God's Bleſſings, I take my Leave.
" From *Fulham.*

Your Lordſhip's ever in all Duty and Chriſtian Affection,

RICH. LONDON.

However, not admitted to come into her Preſence.

But tho' this Biſhop was thus reſtored to the Diſcharge of his Office, yet the Queen would not permit him to come into her Preſence for a Twelvemonth; (however ſhe was humbly moved by his Friends of Quality in that Behalf) tho' for twenty Years before he commonly was one that waited in his Place upon her Perſon, with Favour. This long Abſence from Court the Biſhop laid much to Heart; which cauſed him in the Month of *January* following, to ſolicit the Lord Treaſurer, his former Friend and Mediator, to procure that Grant from the Queen, that he might ſee her Face. This Letter alſo I will Numb. XX. not think much to tranſcribe, and repoſite in the *Appendix*, to preſerve what Memorials we can of the Biſhops of theſe Times. Whether our Biſhop ever after recovered his Place he once had in the Queen's Favour, or no, I can not tell, tho' we have an Author that tells us, the Queen promiſed and gave him a Viſit at *Chelſea*. It is certain he dyed a ſhort Time after, ſuddenly in his Chair, taking *Tobacco*, which was not uſually taken in thoſe Days, unleſs phyſically, or as a melancholy Companion.

Brief View, p. 27.

Redman made Biſhop of *Norwich.*

The ſame Day that the foreſaid *Fletcher* was confirmed Biſhop of *London*, was the Election likewiſe of *William Redman, S. T. P.* Archdeacon of *Canterbury*, confirmed Biſhop and Paſtor of the Church of the Holy and Undivided *Trinity* of *Norwich*; who was Conſecrated the 12th of *January* following at *Lambeth*, by the Archbiſhop; *Richard* Biſhop of *London*, *John* Biſhop of *Rocheſter*, and *William* Biſhop of *Lincoln*, aſſiſting.

Wickham made Biſhop of *Winton.*

The Confirmation of the Election of *William Wickham* Biſhop of *Lincoln*, for Biſhop and Paſtor of the Cathedral Church of *Winton*, was the 22d of *February*, 1594. His Inſtrument of Induction was iſſued forth to *Charles Fotherby, S. T. P.* and ſeveral other Divines of that Church, to take Poſſeſſion of the ſaid Biſhoprick of *Winton*, for the ſaid Reverend Father *William Wickham*, Elect and Confirmed Biſhop of the ſaid See of *Winton.*

Babbington Biſhop of *Landaff.*

The Confirmation of *Gervaſe Babbington* for Biſhop of the Church of *Landaff*, was performed the on 9th of *March*, 1594; the Acts of whoſe Conſecration are omitted in the Regiſter, as ſometimes they are by the Neglect of thoſe whoſe Buſineſs it was to enter them.

His Care for Reparation of a Church in the Dioceſe of *Norwich.*

I muſt take Notice here of our Archbiſhop's Care for a Pariſh Church in his Province, being in Danger of dropping down for Want of Reparation; as knowing how the Worſhip of God, and all Senſe of Religion in the People, would ſoon decay, were it not for thoſe publick Places ſolemnly dedicated to God's Service. It was the Church of *Terrington* in *Marſheland*, within the Dioces of *Norwich*; a fair Church, but in great Ruins. Whereof Information being given, a Commiſſion of Enquiry was granted, for a Survey of the ſeveral Decays thereof. And by the Depoſitions taken, by Virtue of that Commiſſion, it appeared, that the ſaid Church might have been eaſily repaired in ſufficient Sort, if ſuch as were Pariſhioners there, and had the Uſe or Poſſeſſion of any Lands in that Pariſh, might have been compelled to contribute toward the Reparation of thoſe Defects; becauſe many of them being Gentlemen of great Worſhip, and Fermours to her Majeſty, challenged an Immunity from ſuch Contributions, as uſually in ſuch Caſes were uſed and appointed.

Writes to the L. Treaſurer about it.

This Complaint was brought, by the Means of the Archbiſhop it ſeems, to the Lord Treaſurer, under whoſe Inſpection eſpecially theſe Fermours were. The Archbiſhop therefore acquainted that Lord with this Matter, and farther reminded his Lordſhip, that being heretofore moved in this Caſe, he gave Commandment, as he was informed, that they ſhould all be compelled to make Payment of ſuch Sums of Money as they were in that Behalf ceſſed at. And yet, notwithſtanding, ſince that Time, thoſe Fermours had refuſed to give any Thing to ſo godly a Purpoſe, but ſeemed rather willing (as the good Archbiſhop ſhewed to the ſaid Lord) to have the ſaid Church ruinated than

than repaired. And therefore he thought good to pray his Lordſhip, that he would once again give Order, that thoſe Gentlemen might, with his good Liking, be forced by the Chancellor of that Dioceſe, according to the Laws Eccleſiaſtical, to yield that Rate and Ceſſement that was required for the repairing of thoſe Ruines This he urged to that Lord in a Letter dated from *Lambeth* the 24th of *June*. Where it may alſo be obſerved, how the Archbiſhop countenanced and upheld the Power and Juriſdiction of Epiſcopal Officers in Things ſo uſeful and neceſſary, and belonging ſo properly unto the Church. ANNO 1594.

Broughton's Controverſy with the Archbiſhop about the *Deſcent* into Hell.

Mr. *Hugh Broughton*, ſome time of *Chriſt's* College in *Cambridge*, flouriſhed in theſe Times. He was a Scholar, that had attained by his long Studies in the *Hebrew* and *Greek* Learning, to exquiſite Perfection therein. And was therefore highly valued by Men of the beſt Account in the Realm, both of the Court as well as others. But ſo infinitely conceited and proud he was thereof, and ſo rudely uncivil towards all that differed from his Sentiments, that it much eclipſed his Eſteem with our Archbiſhop, as well as other Men of good Learning. Among many other Scriptural Subjects, he had written his Senſe of that Article in the Creed, of the *Deſcent of Chriſt into Hell:* Shewing, that the Word *Hell* there could not be underſtood of *Gehenna*; as Dr. *Bancroft*, and Dr. *Reynolds* of *Oxford*, and the Archbiſhop himſelf then held. Of this Point, as alſo concerning the *Chronology* of the Scripture (which he called *The Concent*, proving that all Time from *Adam* to *Chriſt*, ought to be meſured by the Accounts thereof in the Holy Scriptures) he wrote ſome certain Tracts. But the Archbiſhop, by reaſon of the Reports that were made of him and his Principles, ſuſpected him to broach ſome unſound Doctrines. And accordingly, (whether by vertue of the High Commiſſion, or otherwiſe, I know not) ſent for him by ſome of his Officers, to anſwer for his Doctrines. But he fearing the worſt, had Thoughts of flying beyond Sea, where he had been before. But the Archbiſhop told Dr. *Cæſar*, who was his Friend, and Dr. *Lewin*, Civilians, that were of the High Commiſſion alſo, that he ſent for him only to give Account of ſome of his Doctrines, chiefly that of the *Deſcent*, and for no other Intent.

His Offer to the Archbiſhop, to anſwer his Aſſertion in the Univerſity.

But *Broughton* did not ſo underſtand it; otherwiſe, as he ſaid himſelf in ſome of his Writings about this Matter, that he would gladly have come, if he had ſent for him by Requeſt: But the Meſſengers, as he ſaid, differed in their Carriage from all Civility and Law. And hereupon he reſolved to leave the Realm. And took Occaſion to acquaint ſome Lords of the *monſtrous* Dealing with him; and "How the *Latiniſt* (meaning the Archbiſhop, who uſed the Word *Gehenna*, it ſeems, in the *Latin* Senſe, to prove that *Hell* in the *Creed* muſt be underſtood for the Place of the Damned) "would be teach-"ing him *Greek* and *Hebrew*; that is, that Ἅδης and שׁאול [the *Greek* and *He-"brew* Words] were to be interpreted in the ſame Senſe with that Word in *Eng-"liſh*." Which he, valuing his Skill in thoſe Languages, took in great Diſdain. But the mild Archbiſhop (notwithſtanding theſe unhandſome Expreſſions uſed by this Man, ſo much his Inferior) gave him great Promiſes, (as *Broughton* himſelf tells) if he would but acknowledge them that would be his Friends. And that as for his ſending for him, it was only to anſwer Dr. *Andrews* about the *Deſcent into Hell*. Which *Broughton* underſtanding upon this Meſſage, writ to the Archbiſhop from *Leyden* in *Holland*, that he would defend his Opinion in *Cambridge*, [meaning it, as it ſeems, in ſome Contempt of the ſaid Archbiſhop's Chaplain, and to maintain his Opinion more publickly in the Face of all learned Men, to get the more Applauſe] in Caſe (as he added) the Archbiſhop would hazard his Fame upon any that would reply againſt him. Whereat, if you will believe his Report, the Archbiſhop raged, and uſed Terms that the Meſſenger was loth to report to Mr. *Broughton*, leſt, ſaid he, I ſhould repay his Unlearnedneſs with as good.

His Letter to the Learned Nobility of *England*.

And hereupon he took an Occaſion to compoſe an Epiſtle to the *Learned Nobility of England*, "How through all the Bible (wherein one Error ſtained "all) he [the Archbiſhop] ſuffered bad Notes to bring in Error, a thouſand "at once, to make all the Credit of *Moſes* and the Prophets worth nothing.

"And

ANNO 1595. "And therein, ſaid he, I anſwered his Heat." Thereby ſuggeſting another Diſguſt he took at the Archbiſhop; namely, for not being urgent for a new Tranſlation of the Bible; which he clamoured much for, and charged the preſent *Engliſh* Tranſlation then uſed, called *The Biſhop's Bible.* We ſhall hear more of theſe Buſtles of *Hugh Broughton* with the Archbiſhop afterwards, in the Proceſs of our Story.

CHAP. XIV.

Mr. Broughton *fails of Preferment; notwithſtanding his taking Orders by the Archbiſhop's Advice. Is diſpleaſed. He is about a new Tranſlation of the Bible. Of which he acquaints the Lord Treaſurer; And the Archbiſhop.* Cartwright *at* Guernſey. *The* Predeſtinarian *Controverſy ariſes. Occaſioned by a Determination in the Schools: And by a* Clerum, *at S.* Maries, Cambridge. *The Points aſſerted there.* Baret *the Preacher thereof retracts. Appeals to the Archbiſhop. The Archbiſhop writes in his Behalf to the Heads: And blames them. Dr.* Saravia's *Judgment of the Doctrines in the* Retractation.

THIS Controverſy about the Senſe of the *Deſcent into Hell*, together with his *Concent* of Scripture, held on ſome Years after this, as we ſhall ſee in the Courſe of our Hiſtory. In both which he gained at laſt the Archbiſhop to his Side: Who laying aſide the common Opinion received, did acquieſce in the Reaſons and Learning of Mr. *Broughton*, as we ſhall ſhew hereafter. Of which thus did he write of the Archbiſhop after his Death; *Quamvis enim* Leucodorus *piæ memoriæ ſemel erravit, tamen facili admonitu mutavit mentem, & noſtram veritatis explicationem ſummis extulit laudibus: ita ut non ſit amplius accuſandus.*

The Archbiſhop yields to *Broughton's* Opinion. *Epiſt. Epiſcopis Angl. Orthodox. Br.* Works, *p.* 776.

All this while our *Hebrician* had gotten little or no Preferment in the Church: Which he regretted not a little, (knowing his own Merits) and eſpecially having of late Years taken Holy Orders upon him (which for ſome Time he declined) by the Archbiſhop's Advice. Who, underſtanding that he was invited by *James* the King of *Scotland*, to come and profeſs *Hebrew* Learning in his Realm, (where he had Promiſe of great Recompence) ſent him Word, that his taking another Courſe, would make many think, that he deſpiſed the Goverment here at Home, either in Church or State: and do the like Folly with them that did ſo. He had now the Aſſurance, in the Month of *May* this Year, to move for the Archbiſhoprick of *Thomond* in *Ireland*. But ſo, as though it were not ſo much his own Requeſt, as the Requeſt of others made to him, that he ſhould make Motion to the Lord Treaſurer for that Preferment. Which therefore cauſed him to write thus in Effect to the ſaid Lord, "That upon others Requeſts to make a Motion to his "Lordſhip for the Archbiſhoprick of *Tomond*, (which was not worth, he ſaid, "above 200*l* a Year) he made it his Petition to him. And that, by Reaſon "five Years ago he took a little Soyl there. That he could accept of it, if "her Majeſty would, and it were no Trouble to his Honour to ſpeak to her "Highneſs for it. And ſo left it to his ſage Diſcretion." In ſo haughty and ſeemingly indifferent a Manner, did he ſolicite. And ſo commending that and another of his Cauſes, mentioned in the ſame Letter, to himſelf, and his Health to God, he concluded. His Letter being dated from *London*, *May* 16, 1595.

Expects Preferment. Stands for a Biſhoprick.

I hear

ANNO 1595.

I hear no more of this Preferment; It went elſewhere. But in the next Month he made to the ſame Lord another Requeſt. Which was, that he would cauſe, as he thought he might ſoon do, Mr. *Day* (the ſame Perſon that was nominated this Year for the Biſhoprick of *Winton*) to reſign his Dignity, which he had in St. *Paul's*, to the Biſhop of *London* for him: Eſpecially ſince twelve Years ago the Earl of *Huntington* had told, that the ſaid *Day* had offered ſo to do. But he had no Mind then to take Eccleſiaſtical Preferment; nor ſince, until the Archbiſhop had ſent him his Advice for that Purpoſe, (as was ſaid before.) He added, that his Lordſhip had ſome Cauſe to be a little careful herein. For when the preſent Archbiſhop was made Biſhop of *Worceſter*, he gave over the Prebend of *Naſſington*, upon his Lordſhip's [*i. e.* Lord Treaſurer's] Letter, after that her Majeſty had granted to Sir *Francis Walſingham*, that he [Mr. *Broughton*] ſhould have it; when Mr. *Hanſon*, Preacher at *Hanford*, obtained it, [by the Means, as it ſeems, of the ſaid Lord Treaſurer.] But notwithſtanding, he ſaid, he pleaded no ſuch Duty, *i. e.* on the Lord Treaſurer's Part towards him; but that he was glad his Honour had the like Occaſion to benefit him now, tho' in a ſmaller Preferment, *for one*, namely, *that had ſpent all his Life and private Gain upon the publick Uſe*, as he choſe to expreſs his Merits.

Stands for Dr. *Day's* Prebend at *Paul's*.

After a Year or two the Biſhoprick of *London* falling voyd, he moved to obtain that, as well deſerving it, upon the Account of his great Abilities and long Pains (as he ſpake of himſelf) for the clearing of the Knowledg of the Scriptures by his Eaſtern Learning. But that alſo he miſſed of, being beſtowed, by the Means of the Archbiſhop, upon Dr. *Bancroft*, a Man of great Service in the Church, as we ſhall ſee, when we come to the Year 1597. But theſe Diſappointments and Neglects ſowered the Temper of Mr. *Broughton* againſt the Archbiſhop and other eminent learned Men, as Dr. *Bancroft*, Dr. *Bilſon*, Dr. *Barlow*, that got Preferments before him.

Stands to be Biſhop of *London*: But miſſes all.

He was now about ſetting forth another Edition of Part of his learned Studies, being the *Chaldee* Part of the Prophets, tranſlated by him with ſhort Notes: Intending to Dedicate the whole Book to the Archbiſhop. And ſo much as he had don of it he ſhewed to his Grace; and he truſted none of *Grace* would deſpiſe that his poor Pains; as he added in his Relation of this Matter to the Lord *Burghley*, to whom he was writing. And that he was ſure another might reap in one Hour his XX Years Tillage. And he meant, he ſaid, to aſk Leave of none but of God to go forward in theſe his uſeful Studies. And then requeſting an Aſſiſtance in this his Work, he aſked it of this Lord in theſe Words:

Broughton about ſetting forth the *Chaldee* Part of the Prophets.

June 18, 1595.

" That tho' his Lordſhip could not be the firſt, he might be the chiefeſt in
" Contribution towards the Charge, which would be exceeding great.

He meant it in reſpect of the Expence that muſt neceſſarily ariſe from a New Tranſlation of the *Holy Bible*, which he was now, among his other Studies, preparing; which ſhould be more exactly agreeable to the original Text of the *Hebrew*. The Miniſters of the *French* Church ſpake to him, that there was not yet a Tranſlation from the *Hebrew*. Wherein he was ſure, as he ſaid, they ſaid true. And that he hoped in God to afford one that ſhould content all, of all Sides, who uſed Learning and Conſcience; if many helped (to bear the Charges) as ſome had begun. For it was two Years ago, that he ſpake of it to the Lord Treaſurer, as he hinted in another Letter. Wherein he thus ſhewed his Mind;

Prepares a new Tranſlation of the Bible.

June 21, 1595.

" That ſundry Lords, and among them ſome Biſhops, and others inferior of
" all Sorts, had requeſted or wiſhed him to beſtow his long Studies in *Ebrew*
" and *Greek* Writers upon ſome clearing of the Bible's Tranſlation. That they
" judged rightly, that amended it muſt be. But in what Points he thought
" not good largely to tell in Words, til it were performed in Work; that it
" leſs be diſgraced which they then uſed. That all of Knowledge and Con-
" ſcience would grant, that bettered much it might be. That this Motion had
" been made long ago: And that her Majeſty ſent Word and Meſſage by
" one of her Highneſs Footmen, being then in the Park at *Greenwich*, to Sir
" *Francis Walſingham*, that it muſt be conſidered. That his Honour meant to
" take Opportunity; but that other weighty Affairs ſuffered not. That all

His Letter to the Lord Treaſurer about it. *Ep. MSS. D. Brought. penes me.*

ANNO 1595.

" this while his Pains and Charges had been ſpent for Preparation that Way. " And furthermore, that he thought good himſelf to make Motion to ſuch as " he held worthieſt and fitteſt to be Contributers to the Charges: Finding by " Experience, that public Motions take further Time of Delay than the whole " Work required. And that his Lordſhip he held to be one of the worthieſt to " be a Contributer for the Maintenance of ſome ſix of them, the longeſt Stu- " dents in the Tongues, to join together, as would. Not to alter any Thing " which might ſtand ſtill, (as in *Moſes*; and all the Stories as much needed " Amendment) as to omit nothing that carryed open Untruth againſt Story " and Religion; or Darkneſs, diſannulling the Writers. In which Kind *Job* " and the Prophets might be brought to ſpeak far better unto us. And that " all might have ſhort Notes, or large, as Need ſhould require: With Mapps " of Geography, and Tables of Chronicles. That to this, if it pleaſed his " Lordſhip to be a ready Helper, his Example would ſtir others to a more " needful Matter, than the Amendment of the Temple in King *Joas* Time.

As he had thus ſignified his Purpoſe to the Treaſurer; ſo alſo he had acquainted the Archbiſhop with it, and others. And ſome Part of it he had already don. He ſpake before of his finiſhing the *Chaldee* Part of the Prophets; which he had printed. And the whole he intended to Dedicate to the Archbiſhop when finiſhed: And what he had don he ſent him to peruſe. But neither did this commendable Attempt ſuccede with him.

The Diſciplinarian Stirs quieted. *Cartwright* at *Guernſey.*

This Year a new Trouble and Care happened to our Archbiſhop; by reaſon of ſome Points in Controverſy ariſing in the Univerſity. For by this Time he, by his Patience, Watchfulneſs and Intereſt, had pretty well appeaſed the great Stirs raiſed by the *New Reformers:* which held from the Beginning of his Acceſs to the Archiepiſcopal Chair even neer to this Time. And perhaps there was the more Peace in the Church, *Cartwright*, the Head of all that Faction, being now at a Diſtance. For I find him now as far off as the Iſle of *Guernſey*. Whence he wrot a Letter to Mr. *Michael Hickes*, one of the Lord Treaſurer's Secretaries, dated *September* the 20th, this Year 1595, with a Form of Prayer ſent him for his private Uſe, according as he had requeſted of him. Which being perhaps the laſt Time we ſhall hear of him in our Hiſtory, I will exemplify the ſame Letter, and lay it in the *Appendix*. Which may not be unacceptable to his Admirers, or others, to peruſe. Therein *Cartwright* compared Prayer to a Bunch of Keys, whereby to go to all the Treaſures and Store-houſes of the Lord; his Butteries, his Pantries, his Cellars, his Wardrobe, *&c.*

N. XXI.

Some Points of Religion diſputed in the Univerſity, create Diſturbances.

But now aroſe a new Contention, that appeared firſt at *Cambridge* about two Years before, concerning ſome Points of Doctrine: As, whether true Faith might fail; and whether every Believer was ſure of his Salvation, *&c.* Which ſeemed chiefly to be occaſioned by the Lectures of Dr. *Whitaker* and Dr. *Baro*, both publick Profeſſors of Divinity there, and both of different Judgments in theſe Points. The Vice-chancellor and Heads being troubled with the Heats theſe Diſputes were the Cauſe of, had ſent their Letters to our Archbiſhop, to interpoſe his Influence and Inſtructions to allay them. He ſignified his Mind by Dr. *Whitaker*; who delivered his Grace's Meſſage to the Vice-chancellor; which was, to take ſome Order, with the Aſſiſtance of the Governours of Colleges, for the ſtaying of theſe Inconveniences. But concerning theſe Queſtions and Controverſies as yet there was ſmall Hope of good Iſſue; as Dr. *Whitaker*, being returned to *Cambridge*, wrot to the Archbiſhop, *June* the 13th. And that of late in their Schools they had a Determination, " That juſtify- " ing Grace and Faith might not only be loſt, in ſome *finally*, but even in the " Elect, for a Time *totaliter*. And that this was proved by the Example of " *David*. And *P. Martyr* and *Calvin* were alledged, as teaching the ſame: " Whom all Men, he ſaid, knew to be of a clean contrary Judgment. And " there was one Inſinuation given, that We (ſaid the ſame Profeſſor) who " teach and have always taught otherwiſe, are *Anabaptiſts*. I was preſent, " (added he) and heard it with mine Ears, to my great Grief. And then he " humbly beſought his Grace, for the Love of God's Truth, which he knew " was planted in his Heart, to repreſs by his Authority theſe ungodly Pro- " ceedings.

The Archbiſhop conſulted with about them. *Cod. MS. in Coll. S. Trin. Cant.*

A Determination in the Schools related by *Whitaker* to the Archbiſhop.

" ceedings. And thus humbly took his Leave, with his Prayers to God for " his Grace's Health and Proſperity. Dated from St. *John*'s College in " *Cambridge.* ANNO 1595.

And as this happened in the Univerſity Schools, ſo a great deal more Adoe was made, by Occaſion of a Sermon preached at St. *Maries ad Clerum*, upon the like Points; *viz.* About the Indeficiency of Faith, Final Perſeverance, Sin the proper Cauſe of Reprobation, *&c.* This Dr. *Andrew Willet*, Rector of *Barley* in *Hertfordſhire*, took Notice of, in his Epiſtle Dedicatory to this Archbiſhop, and the Biſhop of *London*, before his *Synopſis Papiſmi.* Where ſpeaking of thoſe they called *Puritans*, or Home-Enemies, " That created ſo much Fear, " and were for a good while very troubleſome; now being invited by his " Grace's Humanity, or appeaſed by his Prudence, or confirmed by his ſounder Judgment, were quiet and held their Peace. Which was Matter, he ſaid, " to be thankful to God for. But ſtill, as he added, there was ſomething, " that tho' it quenched not the common Gladneſs, yet it leſſened it; *viz.* " That tho' the Domeſtic Controverſies with which this Church of *England* " had for a long while been diſturbed, but were now compoſed, the ancient " Contentions were renewed, and grew up again, *viz.* Thoſe of Free Will, " Hypothetical Election, Univerſal Grace, *&c.* and the like Queſtions, which " were now ſo hotly diſputed. And then the good Doctor excited the Arch- " biſhop, and other the Biſhops [to whoſe Office it ſo peculiarly belonged] to " calm theſe Tempeſts, that the Church might receive no Detriment thereby, " or any Offence come to the Evangelical Faith: And that his Grace would " procede in his Care, for maintaining the true Doctrin of *Predeſtination*; Con- " cerning which there was now begun to be ſo much Conteſt." This Addreſs ſheweth, how theſe diſputable Points were by this Time noiſed about every where, and a Matter proper for the Archbiſhop's Prudence to allay. Which I proceed now to give a Relation of.

The Predeſtinarian Controverſy ariſes. *Willet's Synopſ. Edit.* 3.

Calvin, the great foreign Reformer, his Way of explaining the Divine Decrees of *Predeſtination*, was not entertained by many learned Men in the Univerſity of *Cambridge.* But out of the Veneration for the Man, that had deſerved ſo well of the Church of Chriſt, it now, about the latter Times of the Queen's Reign, prevailed ſtrongly there: Having the Countenance of ſome of the chief Heads; as *Whitaker*, the Queen's Profeſſor, and Head of St. *John*'s College, *Goad* Provoſt of *King*'s, *Tyndal* Maſter of *Queen*'s, *Duport* of *Jeſus*, *Barwel* of *Chriſt*'s, *Some* of *Peter-Houſe*, *Chaderton* of *Emanuel.* This broke out at laſt into a great Heat. For among the reſt that liked not *Calvin*'s Scheme, *William Barret*, Fellow of *Gonvil* and *Caius* College, did venture to declare his Mind, with ſome ſharp and unbecoming Speeches of that Reverend Man, and other foreign learned Proteſtant Writers, (exhorting the Auditors not to read them) in a Sermon at *S. Maries ad Clerum*, the Term after *Eaſter.* And gave ſuch Offence to many of the Heads and other Members of the Univerſity that heard him, that he was ſummoned before the Vice-chancellor and Heads, to anſwer for many Paſſages in the ſaid Sermon; and required to retract the ſame. Which Matter came at laſt before the Archbiſhop. I ſhall relate the more largely ſo remarkable a Buſineſs, having had the Benefit of a large Manuſcript Book of the whole Proceeding, ſometime belonging to the ſaid Archbiſhop, as appears by his Coat of Arms marked upon it.

Barret's Sermon at *S. Maries* againſt *Calvin's* Doctrin, gives Offence.

MSS. Biblioth. Col. Trin. Cantab.

Barret was charged with ſeveral falſe Doctrines vented in his Sermon, and other undecent Expreſſions. That is to ſay, That he ſpake againſt the *Abſolute Decree* of Reprobation, without Reſpect to Sin; Againſt the *Certainty* of Faith; and that Perſons might fall away from Grace, *&c.* That he reflected with very unhandſome Termes upon the late Reformers of Religion, *Calvin*, *Peter Martyr*, *&c.* But to ſhew more particularly the Cauſe and Matter for which the Procedings were againſt him; they were theſe, as himſelf, and the Heads themſelves from him, ſet them down, *viz.*

Points in his Sermon charged upon him before the Vicechancellor.

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1. *Neminem in hoc fragili mundo tanta firmitate esse suffultum, saltem certitudine Fidei*, i.e. *nisi per Revelationem, ut de salute sua debeat esse securus.*

2. Petri *Fidem deficere non potuisse: at aliorum posse. Nam pro Fide singulorum non oravit Dominus.*

3. *Quoad finalem Perseverantiam, superbam esse illam Securitatem de futuro; eóque natura sua contingenti. Cujus generis est uniuscujúsque hominis Perseverantia: Neque tantùm superbam, sed impiissimam.*

4. *In Fide nullam esse distinctionem, sed in Credentibus.*

5. *Remissionem peccatorum esse Articulum Fidei, sed non specialem, nec hujus, nec illius. Nec posse nec debere quenquam verè fidelem certò credere peccata sua esse sibi remissa.*

6. *Quod ad eos attinet, qui non servantur, peccatum esse veram, propriam, & primam Causam Reprobationis.* Which last, he said, he most firmly believed, and ingenuously confessed he believed against *Calvin*, *Peter Martyr*, and the rest.

Proceedings with him.

The Maner of the Proceedings of the Vice-chancellor, and divers of the Heads with him, was, that he was privately, after his offensive Sermon, conferred withal by Mr. Vice-chancellor, to bring him to see his Errors. Secondly, This not prevailing, he was called before Mr. Vice-chancellor and the Heads in the Consistory; where at three several long Meetings were present the Vice-chancellors Deputy, Dr. *Some*, D. D. *Goad*, *Tyndal*, *Whitaker*, *Barwel*, *Jegon*, *Preston*, Mr. *Chaderton*, and Mr. *Clayton*. At which several Conferences he was laboured with, to be won from his Errors; and to have made a quiet End, by voluntary publick Satisfaction: As some others had done in like Case, of less Offence. Thirdly, He nevertheless persisting obstinately, was in the End enjoyned by Mr. Vice-chancellor, and the more Part of the Heads (according to Statute provided in that Behalf) publickly to revoke and confess his Errors, in such Sort as was, by the Judgment of the Vice-chancellor and Heads, prescribed unto him, to be humbly performed and done. Which yet he had not performed accordingly. Nevertheless but the Day before, he came to Dr. *Some*, acknowledging to this Effect, (as the said Doctor was ready upon his Oath to depose) that he did see he had taught that he ought not; and that he had offended greatly, in dealing personally against particular Men, as Mr. *Calvin*, &c. and was ready and willing with all his Heart so to acknowledge his Errors and Faults publickly: so that it might be done in the Regent House, and not in St. *Maries*. This Notification was signed by *Jo. Duport*, Vice-chancellor, *Roger Goad*, *R. Some*, *Umphrey Tyndal*, and other Heads.

Retracts at *S. Maries*.

But that Request of *Barret*'s would not be allowed: so that at length being brought to retract, he did so *May* 10 at St. *Maries*, in a Writing delivered him to read by Dr. *Some*, drawn up by some of the Heads. But he read it in such a Manner, as gave Offence. And by which it sufficiently appeared, that he did it only for his own Quiet. The Words of his Retractation began thus, *Concionanti mihi Latinè ante paucos dies*, &c. I shall not here repeat it, being somewhat long: and it being already printed in *Prinn*'s *Anti-Arminianism*, taken (as he writ it) from the University Records; and by Mr. *Fuller*, in his *History* of *Cambridge*, having translated it into *English*. Yet because the former Book is not so ready at Hand to every Reader; and because it is not safe trusting to Translations, nor to Mr. *Fuller*'s Copies; therefore I have placed this Retractation in the *Appendix*, to be readily gone unto, for the giving the better Light into this Business.

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N. XXII.

Testimonials of *Barret*'s Sermon and Retractation.

But the Insincerity of his Retractation easily appeared to those that heard it. Who signed with their Hands this Paper following, as a Testimonial of their Judgment both of his Sermon and his Retractation. "We whose Names "are above written, Fellows of several Colleges in *Cambridge*, being moved "to declare what we think of Mr. *Barret* of *Gonvil* and *Caius* College, his "late Sermon *ad Clerum* in S. *Maries*; as also of his *Retractation* thereof, there "uttered, being set down and enjoined him by Dr. *Some*, the Vice-Chancellor his Deputy, and the Heads of Colleges; Do declare and testify, First, "Touching the said Sermon, that in our Judgments and Consciences, it was "very

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" very corrupt, ſavouring of Popiſh Doctrine in the whole Courſe and Tenor " thereof (even as the Popiſh Writers do maintain) interlaced with contume- " lious and bitter Speeches againſt the chief, godly, learned, new Writers, as " *P. Martyr*, *Calvin*, *Beza*, *Zanchius*, &c. Who are worthily received and reve- " renced in our Church. And finally, ſo ſtrange and offenſive both to us " and all others of ſound Religion in our Univerſity, as we never heard the " like preached in *Cambridge*, or elſewhere, ſince the Beginning of her Maje- " ſties moſt gracious Reign.

" And for his Retractation, (being done and read in a very unreverend, " profane and impudent Maner) it rather added new Offence and Grief of " Heart unto us, and many other, than any Satisfaction of the former, ſo as " we hope there will be further Order taken with him, for better ſatisfying " ſo publick and juſt Offence. In Witneſs whereof we have put our Names " the 26 of *May*, 1595." Here were 15 Names of *Trinity* College, 18 of S. *Johns*, (among thoſe *Henry Alvey* B. D. was one) five of *Chriſts* College, (whereof *Geo. Downame* was one) and ſome of other Colleges; but of *Kings* College not one. The Occaſion perhaps was a great and long Difference between Dr. *Goad*, the Provoſt, and the Fellows.

The Archbiſhop receiveth Letters about *Barret*.

As the Vice-Chancellor and Heads, in the Month of *June*, had written to their Chancellor an Account of theſe Tranſactions about *Barret*, according to Duty, to acquaint him therewith; ſo they alſo ſent their Letters to the Archbiſhop, certifying him of the ſame, together with a Copy of *Barret*'s Sermon and other Papers encloſed: The Report of whoſe dealing with *Barret* the Archbiſhop had diſliked. For *Barret*, in ſhewing his Cauſe, had been as it ſeems, before hand with them. Upon which they wrote to the Archbiſhop *June* 12, to this Tenor, " That they being given to underſtand, that his Lord- " ſhip had conceived ſomewhat hardly of their Proceedings againſt one Mr. " *Barret* for a Sermon *ad Clerum* he made with them, thought good for a clear- " er Declaration of his moſt ungodly Dealing, and his Lordſhip's further Sa- " tisfaction, to ſend to his Grace a Copy of the Sermon, as he himſelf dicta- " ted it, ſubſcribed by his own Hand; albeit he had left out moſt of his bit- " ter and diſtaſtful Speeches which he had uſed againſt the learned Writers of " our Age. Some whereof they had cauſed to be ſet down and ſent there- " with: As a Number of the Univerſity that heard him, would be depoſed: " And alſo a Copy of ſuch Points as they judged to be erroneous and Popiſh. " And that for the ſame, after divers publick Conferences with him in the " Conſiſtory, by the Heads of Colleges: (*viz.* Dr. *Some*, the Vice-Chancellor's " Deputy, Dr *Goad*, Dr. *Tyndal*, Dr. *Whitaker*, Dr. *Barwel*, Dr. *Jegon*, Dr. *Pre- " ſton*, Mr. *Chaderton*, and Mr. *Clayton*) wherein he ſhewed himſelf, not only " very corrupt in Religion, but alſo inſufficient in Learning, and ignorant " in the very common Principles of Religion; they had enjoyned him a pub- " lic Retractation in *Great S. Maries*, by Force and Order of their Statutes. " Which alſo he performed in very bad and impudent Maner, to the great " Offence and Diſlike of the whole Univerſity.

" That for their Parts, the Sermon being ſo offenſive to the Church, ſo in- " jurious to the worthy learned Men of our Times, ſo ſtrongly ſavouring of " the Leaven of Popery, and contrary to the Doctrin of the Nature, Quality " and Condition of Faith, ſet forth in the *Articles* of Religion, and *Homilies* " appointed to be read in the Churches; and that had been taught ever ſince " her Majeſties Reign, in Sermons, and defended in the public Schools, and " open Commencements, without Contradiction in the Univerſities; they " thought it meet to expreſs theſe Novelties of Doctrines by ſuch Means, as " their Statutes did appoint, and had been uſed in like Caſe, when his Lord- " ſhip himſelf was in the Univerſity; and ever ſince for the Maintenance of " the Truth, and Preſervation of Unity, both in Church and Univerſity. " Which could not but be much broken by ſuch impudent chalenging of *Cal- " vin*, *Beza*, *P. Martyr*, *Zanchy*, and others, of Error in Doctrines of Faith, in " moſt bitter Terms; whom they never knew in our Church heretofore to be " touched in that Matter: And taking upon him to anſwer thoſe Places, " which were alledged of Proteſtants for the *Certainty* of Faith; and alledging

" thoſe

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" thoſe Places and Speeches which were uſed in the *Tridentine* Council and " Popiſh Writers, to prove Popiſh Doubtfulneſs; and that we cannot aſſure " our ſelves of our Salvation.

" That theſe Things gave them Occaſion, (beſides his Words and Anſwers " at his firſt Convention, and his Familiarity and Converſation with Recu- " ſants and Papiſts) juſtly to charge him with corrupt Doctrin. And for his " *Retractation* it was ſo ſtrangely and unreverently performed, that it much " encreaſed his former Offence. Inſomuch that the whole Body of the Uni- " verſity then preſent were much grieved: and a Number of the well-diſpo- " ſed Preachers in ſundry Colleges came to Mr. Vice-chancellor, to ſignify " their great Diſlike, and to requeſt, that he might make further Satisfaction.

They added, " That if with this his Grace was not made ſo ſoon and ſo " fully acquainted, as was convenient, it was by Reaſon the Heads of Colle- " ges then aſſembled were preſently driven to go abroad, and ſever them- " ſelves, before any Certificate could be made. But how neceſſary it was, " that they ſhould by all Endeavours take Order that no ſuch unſound Do- " ctrin ſhould be publickly delivered there, the State of the Univerſity, in " the Study of many Divines with them, did manifeſtly declare.

" And this they did aſſure his Grace, that to their Reaſon and Judgment, if " Mr. *Barret* were either maintained by any in Authority in thoſe his Dealings, " (which they were perſwaded none would do, if they were truly informed " in the Caſe, and not abuſed by Mr. *Barret*, or his Favourers) or not further " cenſured (both in him, and in ſome others whoſe Diſciple he was) to the " Example of others; it would not only be a great Diſcouragement to the " godly Profeſſors of the Religion eſtabliſhed, but alſo an emboldening to ſuch " as were unquiet and ill-diſpoſed, to procede both in thes Points already be- " gun, and in others not mentioned, of like or greater Moment; to the fur- " ther Continuance and ſpreading of Corruption in Religion, and Diſſenſion " among them: And ſo conſequently in the Church abroad: Which they had " no little Cauſe to fear. For that Things were already grown to that Paſs, " (which they ſaid, they did with much Grief remember) that in theſe Times " inſted of godly and ſound Writers, among their *Stationers*, the new Writers " were very rarely bought: And that there were no Books more ordinarily " bought and ſold, than Popiſh Writers; *Jeſuits*, Friers, Poſtil-Writers, *Sta-* " *pleton*, and ſuch like, being the Books, that were then beſt uttered.

" That upon the Search that had been made by his Grace's Appointment, " many Divines Studies being ſearched, there were found in divers Studies " many Friers, Schoolmens and *Jeſuits* Writings; and of Proteſtants, either " few, or none. What might come of this, they referred to his Grace's Wiſ- " dom to conſider. This they were humbly to crave, that being deſirous to " continue that ſound Doctrin they had received from their Predeceſſors, and " chiefly from his Grace; and had always hitherto holden without Contra- " diction or Controwle; and taking as careful a Courſe as they could for it, " that his Grace would judge of their Care and Proceding therein, as they " hoped they diſcovered. And thus with their hearty Prayers, *&c.*" Dated from *Cambridge*, *June* 12, 1595. Subſcribed by *Jo. Duport*, Vice-Chancellor, and ſigned alſo by *Goad*, *Some*, *Tyndal*, *Barwel*, *Whitaker*, *Nevyl*, *Jegon*, *Chaderton*.

Barret's Letter to the Archbiſhop.

For *Barret* had not been wanting in an early Application to the Archbiſhop; appealing from the Univeſity, or at leaſt relating or ſetting forth his own Cauſe to him, and how hardly he had been dealt withal. Which had, as it ſeems, an Influence upon the Archbiſhop. To whom he had diſpatched a handſome and well penned Letter in *Latin:* Therein telling him, " That his great- " eſt Enemy, Dr. *Some* the Maſter of *Peter-Houſe*, had brought and was bringing " Letters to his Grace, and likewiſe to the Lord Treaſurer, againſt him. That " the ſaid *Some* would tell his Grace, they were not ſo much brought and ſent " by him, as by the common Conſent of the Univerſity. That it was true, " they conſented and agreed, but that himſelf was the great Mover and Soli- " citor. That he had ſecretly ſolicited all the Univerſity Men, who he " thought favoured him or his Opinion, by his Friends, *viz.* certain *Puritans*; " whoſe

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" whoſe Labour he uſed in this Matter, and got their Votes. Yet that many " that ſtudyed Truth and Peace had openly denyed him. But that ſome, " whom *Puritaniſm* and the Doctor himſelf made hot, nay, and outragious too, " agreed preſently, commending his Counſil, and ſubſcribing their Names. " And that ſome beſide he brought on his Side precariouſly. But they were " Youths, whoſe Ignorance in Divinity he marvellouſly abuſed. And ſome " they did not draw but drag, being tyred with Importunities, into this " Rage. So that he [Dr. *Some*] and other principal Men of that Opinion, " what they endeavoured among them [in the Univerſity] had eaſily ob- " tained.

Further he added, " That a great many of theſe Subſcribers were newly " made Maſters of Art, and were neither Divines, nor had ſcarcely ſaluted the " Threſhold of Divinity: Proteſting upon his Death to the Truth of what he " related to his Grace.

" That to render him the more odious, they cryed, that he denyed the " *Certainty* of Salvation. But that he was ready to undergo any Puniſhment " whatſoever, if he had not often ſaid, That Believers were certain of Salva- " tion: But to be *ſecure*, that they ought not to be. That, whereas they " complained of the Reproaches he had caſt upon *Calvin*, and the reſt; As " for *Calvin* himſelf, of him he had ſaid nothing, (A few Things indeed he " had ſaid of the Matter it ſelf) however he expreſſed his Hatred againſt " *Calvin*'s Raſhneſs and Impiety towards our Saviour; as aſſerting, that *Chriſt* " *almoſt diſpaired of his Salvation.* But that againſt the reſt if he ſaid any Evil, " he wiſhed all Evil might fall upon him.

" But ſee, as he proceded, if it pleaſe you, how unjuſt they are againſt me, " beyond all Maner and Meſure; Here is amongſt us an obſcure Fellow [*Ho-* *Perkins.*
" *muncio quidam*] whoſe Name is *Perkins:* who hath written a Book in *Engliſh*, " *Of the Apoſtles Creed:* In which Book he denyeth a certain Article of Faith, " namely, *The Deſcent into Hell.* Which Article nevertheleſs is publicly and " moſt firmely believed and confeſſed by the Church, and by the Faithful in " the Church. This Tract is brought by the Printer to the Vice-chancellor, " and the reſt of the Examiners. It diſpleaſeth them not. The ill Book is " approved; cometh Abroad: and now is ſold at *London.* All is well. Now " what will become of me? I have laid down nothing againſt the Doctrin " of the Church, as he hath. And this, whatever it be, that I have layd " down; yet I have not expoſed it in *Engliſh.* Should I not therefore be let " alone, as well as he? No, by no Means. For they do not only not ap- " prove of me and my Opinion, but preſently condemn me.

" I therefore implore your Faith and Piety, My Lord, if I appear to you " innocent of a Fault, and free of Error. Receive me, defend me, vindicate " me. And I know that you will vindicate a guiltleſs and orthodox Perſon. " But if I have been ſomewhat too haſty and raſh, yet ſurely I will not be " pertinacious. They have puniſhed me enough, that they have ſtopped me " of my Degree." And ſo he concluded in theſe Words.

Quàm diutiſſimè te conſervet ille ſummus Pater & Patronus Patrum & Principum; Et tu, Pater & Princeps, me & reliquos deſertos non deſeras,

Amplitudini tuæ devotiſſimus,

GUIL. BARRETT.

Falſely repreſented by a Libel. Complaines thereof to the Biſhop.

Beſides this fairly penned Letter, being now in *London*, he applyeth to the Archbiſhop concerning a Libel, (as he called it) that ſome of *S. John*'s College had diſperſed, falſely reporting him and his Sermon. Which Libel bore this Title, *A Copy of Mr.* Barret's *Propoſitions, which he held in* S. Maries *in* Cambridge. Which Copy, with his Notes in the Margin, ſhewing how wrongly he was repreſented, and denying much there layd to his Charge, I have layd in the *Appendix*; to be read there, for the better judging of *Barret*'s Caſe. N. XXIII. This Libel, as he proceded to relate to the Archbiſhop, had been given abroad in *London* by ſome of the ſaid College. Therein the Libellers, he ſaid, did

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did inveigh in ſome Articles againſt the Truth; in ſome others, moſt falſely againſt him. That the Diſperſer of this Copy was one *Munſey* of that College, whom (as he thought) they made their Inſtrument. He had left it in a *Stationer's* Shop in S. *Paul's* Church-yard. And by one that befriended him [*i. e. Barret*] it was ſuppreſſed for the Time. But that the Occaſion of all this (as he ſuppoſed) was the aboveſaid Mr. Dr. *Some:* Unto whom being Deputy for Mr. Vice-chancellor, he had complained of this Kind of inveighing, and of others alſo, uſing the like Liberty againſt him in S. *Maries* Pulpit. To whom he anſwered, That he had countenanced and would countenance all thoſe that would appear againſt him, to the uttermoſt of his Power. Wherefore he humbly beſought his Grace, that the Authors of that injurious Paper might be convented before him and the High Commiſſion Court; and receive ſuch Puniſhment as ſuch Offenders in ſuch Caſe did deſerve.

And ſubmits himſelf to him.

And that for his own Part, he ſubmitted himſelf, as his Duty was every Way, in all Humility to his Grace's Determination: humbly on his Knees, deſiring his Grace to be his gracious Lord and Patron againſt them that ſought his utter Undoing. And ſo humbly took his Leave.

The Archbiſhop blames the Vice-chancellor for their dealing with him in *Barret's* Caſe.

The Archbiſhop was moved with this Man's Plea, and thought he had hard Dealing, and further was of his Mind in ſome Points. And Dr. *Clayton*, Maſter of *Magdalen* College being in Town, by him he ſent an expoſtulatory Paſſage, dated *June* 8, to the Heads of the Colleges, containing theſe Inſtructions, to be delivered to them by Word of Mouth. I. That he thought himſelf greatly abuſed, in that the Vice-chancellor by his Letters to him, deſiring his Advice, how to procede further againſt *Barret*; and that he, by divers Perſons returning to him, anſwered, that he would well conſider of the Matter; and then write unto him his Opinion, he and others in the mean Time had followed another Courſe. II. That the Vice-chancellor by his Letters, after the Search for Books made, certifying him in Effect, that all Things were well, and that there were no unlawful Books found, but very few; and thoſe in honeſt Mens Studies; now the Letter from him and the Heads, ſeemed to inſinuate the contrary. And that if any of *Stapleton's*, or any other Fugitives Books, or any other Books containing Matter againſt this State, were ſold in *Cambridge*, it was the Lack of Duty in Governors of the Univerſity. For all Books of *Engliſh* Fugitives were ſimply forbid: And ſo were all other Popiſh Books, containing Matter againſt this State. And that otherwiſe he knew no Reaſon, why Students might not have in their Studies other Books writ by Papiſts, as ever hitherto. III. That the Reaſons that made him to miſlike the Maner of proceeding againſt *Barret* were,

Reaſons of the Archbiſhop's Diſlike of the Procedings with *Barret.*

1. The haſty and raſh proceding againſt him: Not giving unto him Liberty to confer with others, nor Time to conſider of thoſe Points, wherewith he was charged. A Peremptorineſs not uſed by the Papiſts, nor in any well-governed Church of Proteſtants; And indeed a raſh and untolerable Conſiſtorian-like Kind of Proceeding.

2. In that they knowing his Care to have theſe new Occaſions of Contention appeaſed, and to that End writing his Advice therein to the Vice-chancellor, to be imparted to the reſt of the Heads: Knowing alſo, or at leaſt ought to know, that in Matters of Religion, it had pleaſed her Majeſty to commit the ſpecial Care to him; (That Univerſity alſo being within his peculiar Charge, in Reſpect of the Vacancy of the Biſhoprick of *Ely*) Yet they would not vouchſafe to make him acquainted therewith, as in Duty they ought to have don. Which therefore, the Archbiſhop added, he could not take in good Part, neither yet ſuffer.

3. For that they had proceded in Matters wherin they had no Authority. No, not by the Statute by them alledged; theſe Points being not within the Letter or Meaning thereof: Altho' they had ſuffered, and daily did ſuffer, both in their Colleges and in other Places in Town, Men to offend againſt the very Letter of that Statute, without Reproof.

4. For

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4. For that in ſome Points of his Retractation, they had made him to affirm that which was contrary to the Doctrin, holden and expreſſed by many ſound and learned Divines in the Church of *England*, and in other Churches likewiſe, Men of beſt Account: And that which for his own Part, he thought to be falſe and contrary to the Scriptures. For the Scriptures were plain, that God by his Abſolute Will did not hate and reject any Man, without an Eye to his Sin. There might be Impiety in believing the one: There could be none in believing the other. Neither was it contrary to any Article of Religion, eſtabliſhed by Authority in this Church of *England*; but rather agreeable thereunto.

Likewiſe to affirm, *Neminem debere eſſe ſecurum de ſalute*, to what Article of Religion eſtabliſhed in this Church it was contrary he ſaw not: Seeing *Security* was never taken in good Part: Neither did the Scripture ſo uſe it. And what Impiety was it to affirm, that a Man ought to be *certus de Salute*, but not *ſecurus?*

To ſay alſo, that *Credentium Fides*, or *Electorum Fides*, *poteſt deficere Totaliter, ſed non finaliter*; he aſked again, Againſt what Article of Religion eſtabliſhed in this Church was it? That it was a Matter diſputable, and wherein learned Men did, and might diſſent without Impiety.

In Fide nullam eſſe diſtinctionem, ſed in Credentibus, he took to be an Error: but yet without the Compas of their Authority; having no Article directly againſt it: And an Error of that nature that might be ſolved by Diſtinction, worthy of Reprehenſion, not of Recantation, for any thing he [the Archbiſhop] could yet underſtand.

Remiſſionem peccatorum eſſe Articulum Fidei, ſed non ſpecialem, nec hujus, nec ullius, was likewiſe untrue. And that if he had in that maner and ſort affirmed it, he ſhewed therein his Ignorance. Wherein he ſhould have been better inſtructed, and in more Chriſtian maner.

To traduce *Calvin* and other learned Men in Pulpits, he could by no means like. Neither did he allow the ſame towards *Auguſtin*, *Jerome*, and other learned Fathers. Which nevertheleſs had often and many times been abuſed in the Univerſity without Controwle. And yet if a Man would have occaſion to controwle *Calvin* for his bad and unchriſtian Cenſure of K. *Henry* VIII. or him and others, in that peremptory and falſe Reproof of this Church of *England* in divers Points; and likewiſe in ſome other Singularities; he knew no Article of Religion againſt it. Much leſs did he know any Cauſe, why Men ſhould be ſo violently dealt withal for it; or termed ungodly, Popiſh, impudent. For the Doctrin of the Church of *England* did in no Reſpect depend upon them.

The Premiſſes conſidered, he thought, They had dealt in Matters not pertaining to that Juriſdiction. And if it remained doubtful, which of theſe Points were contrary to the Doctrin profeſſed in the Church of *England*, and which not; he hoped, they would not take upon them to determine thereof.

In the End, thus the Archbiſhop concluded, "That if they meant not to "uſe him in theſe Caſes as a Friend, he muſt uſe them according to his Place, "and according to the Authority which God and her Majeſty had committed "unto him. And that if they had uſed theſe Matters according to his Directi"ons, and as in good Diſcretion they ought to have done; *Cambridge* had been "as free from theſe Controverſies, as other Places were. Whereas now they "were offenſive to their Friends, and a rejoycing both to the Common Ene"my, the Papiſts, and to their private Ill Willers." What Anſwer the Vicechancellor and Heads returned to the Archbiſhop we ſhal ſee in the Proceſs of our Story.

Saravia's Judgment of the Retractation.

So that the Archbiſhop had maturely conſidered with himſelf the Points enjoyned to be acknowledged in this Retractation; and had conſulted alſo with the Learned Men about him. And among the reſt with Dr. *Saravia*; who was oftentimes at *Lambeth:* and very likely was there now. Who gave his Judgment at large hereof in *Latin*, with no more Approbation than the Archbiſhop had don. And who I make no doubt was one of the many *ſound and learned* Divines of this Church, that his Grace made mention of before in his Letter. Which learned Man had drawn up his Thoughts in Writing, don, I conclude, at the Archbiſhop's Deſire. And began in this Tenor:

ANNO 1595. *Palinodia Mri. Bareti, &c.* " That *Baret*'s Recantation was ſo far liked by " him, in that he had peeviſhly abuſed the Names of Learned Men. But " that he diſproved a *Security* of Salvation; and that the Temporary Faith " of ſome did nothing differ from juſtifying Faith, in his Judgment he was not " commanded rightly to revoke that. Unleſs perhaps he underſtood al Tem- " porary and Hiſtorical Faith differed nothing from juſtifying Faith. That in " the Firſt Article he wiſhed that *Certus* had been put for *Securus*. That there " was very great Difference between *Security* and *Certainty*, And in the End, " where it is read *Certus eſſe & Securus*, he wiſhed *Securus* were blotted out. " That in the Second Article, inſted of the *Faith of every Single Believer*, he " wiſhed it had been put, The *Faith of every Single Elect*. Becauſe not al that " truly believe are *Elect*. And that the Faith of ſome that truly believe may " fail, but not of ſuch as are *Elect*. The third Article he did not ſufficiently " underſtand. That every Security of final Perſeverance was not to be com- " mended. That ſometimes it might come to paſs, that it would not be with- " out Arrogance. That altho ſo long any one might be certain of Salvation, " as long as he believeth, yet it behoved him that believeth to be ſolicitous as " well of the Argument of Faith as of Perſeverance: In that he [*Baret*] had " ſaid, that he did ingenuouſly profeſs Faith true and juſtifying; But it was " not but in the Elect. Of the Fourth Article he [*Saravia*] ſaid, that if *Ber-* " *nard* ſaid in the whole, that al Temporary Faith was feigned, it was an Er- " ror: That ſometimes in ſome it was true, but not always, nor in al. That " in the Fifth Article he did not apprehend in the Petition of Remiſſion of " Sins, in what Senſe we are ſaid there rather to pray for the Gift of Faith, " or the Encreaſe of it, than in the other Petitions. For when we aſk that " our Sins may be forgiven us, we aſk it abſolutely; becauſe we believe God " for Chriſt's Sake remitteth Sins to the Penitent. The Remiſſion of Sins is " not given but to them that aſk in Faith, that their Sins may be remitted " to them, and that cal upon the Name of the Lord. For Faith goes before " calling upon the Name of God, and praying for the Remiſſion of Sins. That " in the Sixth Article it was not handled wel, that Sin is the true, proper and " firſt Cauſe of Reprobation. That which is alledged out of *Auguſtin* to *Sim-* " *plician* is not found there: but plainly the Contrary: And then *Saravia* pro- " ceded largely to give his Reaſons and Arguments; upon which he gave this
N. XXIV. " Cenſure of the Recantation. For which I refer the Reader to the *Appendix*.

CHAP.

ANNO 1595.

CHAP. XV.

Baret's *Petitions to the Archbiſhop, to declare the true Doctrin in theſe Points. The Heads decline the Archbiſhop's Judging of* Baret's *Buſineſs. Juſtify their own Procedings. Their Letter to the Archbiſhop. The true Doctrin ſtated by them; in a Paper ſent to the Archbiſhop. The Archbiſhop's Second Letter to the Heads. The Archbiſhop ſends for Dr.* Some *about a Sermon of his. His Letter on that Occaſion to the Heads. The Heads third Letter to the Archbiſhop. And Dr.* Whitaker's *to him, in Favour of the Heads. The Archbiſhop acquaints the L. Treaſurer of the Matter between the Heads and him. Their Petitions to the Archbiſhop to take Order that no Doctrines be vented tending to Innovation. And their Reaſons.*

THO this Buſineſs of *Baret* hath taken up already ſomewhat a larger Share in our Hiſtory, yet it being ſo material a Point of Controverſy, which exerciſed the Learned of this Church many Years after; and alſo wherein our Archbiſhop himſelf was ſo much concerned, and ſhewed ſo much Spirit and Conduct, Learning, and what his own Judgment was in ſome of the Articles conteſted; I ſhal therefore go on with my Account of the Matter; eſpecially being hitherto ſo imperfectly told by our Authors in Print.

Baret's Petitions to the Archbiſhop.

Baret having (as appears) ſome Countenance from the Archbiſhop, made (beſides his former Addreſs) ſome Petitions unto him, in his own behalf, and for the better adjuſting the Truth of theſe deep Doctrines. As, "That it might "pleaſe his Grace to grant his Honorable Letters unto the Maſters of Colleges, "for Stay of their further Procedings in theſe Cauſes, whereof the moſt of "them were the chief adverſe Parties. His humble Suit unto his Grace was "further, that whereas the whole Body of the Univerſity did deſire to be in-"formed by his Grace, about the Truth of theſe Things, his Grace being he, "whom they ought and were willing to hear in this Cauſe; and that he him-"ſelf was ready, as his Duty was, to be reformed by his Grace, either for the "Maner, if any thing had paſſed him raſhly; or for the Matter, if any thing "untruly; That it might therefore pleaſe his Grace to grant a Letter Decla-"ratory unto the Univerſity, whether he had impugned the Doctrin of the "Church in this Land; or otherwiſe, as it ſhould ſeem convenient unto his "Grace's Wiſdom. And that this Letter of his Grace's might be openly read "at a *Concio ad Clerum* That ſo they who greatly deſired it, might be ſatiſ-"fyed concerning the Truth; And the reſt not perverted by the untrue "Preaching of this Point by Dr. *Some*, and ſome others.

"And that whereas this Year was the Time of his Commencement; and "theſe Acts he had don for his Degree, he referred himſelf unto his Grace's "Direction; whether he thought it convenient he ſhould procede this Year, "or no. Laſtly, whereas he was advertiſed by one of the Chief in the Uni-"verſity, that theſe Doctors, his Adverſaries in this Cauſe, purpoſed to remove "him out of the Univerſity by ſome Means or other, which if they could ac-"compliſh, they cared not if it were by ſome Inconvenience to themſelves; "that in this therefore, as his Duty was, he referred himſelf to be diſpoſed of, "as it ſhould ſeem beſt unto his Grace's Wiſdom. Herein committing him-"ſelf unto his Grace, as unto a gracious Protector, he daily prayed for the En-"creaſe of his Grace in all Felicity. Subſcribing himſelf, *His Graces moſt bound "and daily Beadſman*, W. Baret.

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This modeſt Motion of *Baret*, appealing from thoſe Heads, his Adverſaries, and referring the Deciſion of theſe controverted Doctrines unto the Archbiſhop's Judgment and Moderation, engaged his Grace more neerly in the Quarel. For the Heads, upon Pretence of their Univerſity Privileges, had declined to ſubmit to the Archbiſhop, or to follow his Advice, in judging or determining Differences about true or falſe Doctrines in ſuch as were of their Body: and permitting none elſe to interfere or meddle in their Affairs. Which the Archbiſhop lookt upon as an abridging his Juriſdiction, not only as being proper Viſiter in the Vacation of the Biſhoprick of *Ely*, in which Dioces they were, but being alſo Chief of the Commiſſion Eccleſiaſtical, from which there was no Exemption. This was that they gave the Archbiſhop to underſtand, by the Anſwer they gave him to Dr. *Clayton's* Meſſage, which he had brought to them from his Grace; as we have related before. This occaſioned two or three Letters more from the Archbiſhop, inſiſting chiefly upon his own Authority: and withal ſhewing, how unkindly they had dealt with him; Who bore them ſuch a paternal Affection; as they had ſufficient Experience of.

The Heads decline the Archbiſhop's interpoſing in this Buſineſs.

But the better to ſee the Senſe of theſe Heads, and their Behaviour towards the Archbiſhop, in Regard of his Meſſage to them, the ſaid Dr. *Clayton*, by a Letter to his Grace, dated *July* 7, acquainted him with the Succeſs of it; to this Tenor, " That he was in good Hope upon the Signification of " his Grace's good Pleſure unto the Heads, to have ſeen a good End of theſe " late Troubles, now dayly encreaſing in their Univerſity. And to that Pur- " poſe, that he had continually, as Occaſion had been offered, dealt with " the Heads, as effectually as he could, both privately, and in the Conſiſtory. " But now he perceived it was but loſt Labour. For altho' they all in good- " ly Words, and fair Speeches, as appeared by their Letter, profeſſed their " intyre Affection towards his Grace, (as he told him) yet notwithſtanding " whatſoever they ſaid, they were al moſt reſolute in this, ſtil to procede in " their former Cauſe; and that moſt peremptorily taking upon them to ju- " ſtify al their former Procedings, in al Parts, both for the Maner thereof, " and that whole Doctrin in the Retractation. And that in al theſe Matters " they would be their own Judges immediately under her Majeſty: And in " no Caſe acknowledge any Authority his Grace (as he further told him) " had any Way in theſe Cauſes over them: Either to determine what the " Doctrin was of the Church of *England*, or otherwiſe howſoever. But ſtood " peremptorily upon their Privileges: Which they took to be a ſufficient War- " rant for al their Dealings: and were reſolute for the Maintenance thereof. " As his Grace, he ſaid, might perceive by their Letter, [which wil follow] " wherein they wholly laboured to juſtify al their whole Procedings.

An Account given the Archbiſhop by Dr. *Clayton* of his Meſſage to them.

He added, that they were very deſirous at the Writing of their Leter to his Grace (which was indicted by Dr. *Goad*, Dr. *Some*, Dr. *Tyndal*, and Dr. *Whitaker)* to have had either the Inſtructions, which his Grace had committed unto him [mentioned above] or elſe a Copy of the ſame: pretending, that thereby they might anſwer his Grace more fully. But he told them, that he had acquainted them with his Grace's Pleſure, which they knew wel enough. And therefore for that they ſhould pardon him.

The Letter of the Vice-chancellor and Heads (above ſpoken of) ſent to the Archbiſhop, both excuſing and juſtifying themſelves, I ſhal ſet down, after I have obſerved, how the Countenance that it ſeems *Baret* met withal at *London* and *Lambeth*, made him ſo confident, that ſoon after at *Cambridge* he revoked what he had retracted a little before. So that he ſtil, not only before the Vice-chancellor and Heads, (as he did *July* 2) but in his ordinary Converſation, inſiſted upon his former Aſſertions, as true: Giving out that his Recantation was no Recantation; and that he did nothing but read a Paper made by others; and that it was not of his own Accord. And therefore the Heads had required further Cenſure to be inflicted on him: urging, that his Cauſe would admit of no Defence; as taking away all Tyes of Oaths, Subſcriptions and Confeſſions: as Dr. *Whitaker* ſignified to the Archbiſhop, in an Addreſs he made to him on this Occaſion.

Baret revokes his Retractation.

Now

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Now what the Heads Anſwer to the Archbiſhop, not wel pleaſed with them, (as we heard before) wil be more fully underſtood by their own Letter, which bore the ſame Date with Dr. *Clayton*'s above ſpecified, *viz. July* 7. The Tenor whereof was this: "That they were right ſory his Lordſhip had conceived "ſome hard Thoughts, both of the Courſe and Maner of their Procedings "againſt Mr. *Baret*, as they had lately again underſtood by Dr. *Clayton*'s Meſ- "ſage and Report delivered unto them from his Grace. And that ſo much "the more was their Grief, by how much they were privy to themſelves, "both of their dutiful Care, and orderly Carriage in the Cauſe; And alſo of "ſuch particular reverend Affection to his Grace in every of them, as had "not been at any Time before, the like from the Vice-Chancellor and Heads "to any his Lordſhip's Predeceſſors in that Place: And again, were per- "ſwaded of his Grace's Honourable Care and Love towards them and the "Places they had Charge of. Which Offence conceived, as they did impute "rather to the ſiniſter Report of Mr. *Baret* and his Favourers, than to his "Lordſhip's own Diſpoſition; ſo they did not doubt upon his Grace's more "deep Conſideration of the Cauſes, both to approve to his Lordſhip their "Doings therein; and conſequently to clear and ſatisfy the Grievance con- "ceived.

The Heads to the Archbiſhop, vindicating themſelves to him.

"That as touching the Cauſe it ſelf, for the avoiding Tedioufneſs in their "Letter, they had in a Scedule encloſed, ſet down a brief Note, both of the "Truth of Doctrin publicly and generally received, and of the Contrary Er- "rors taught by Mr. *Barret*: And alſo another Note of ſome particular Cir- "cumſtances of the lawful and orderly Maner of their Proceding. Which "Proceding in ſuch Caſes, being warranted by their Statutes, Privileges, Char- "ters, uſual Cuſtom and Practice, (al which they thought his Grace might "wel remember) if any ſhould cal into Queſtion or ſeek to infringe, they per- "ſuaded themſelves, that as they by their Oaths to the Univerſity were bound "to their Power to maintain, ſo his Lordſhip would be with others an Honou- "rable Patron of their Privileges and Local Juriſdiction.

They ſend their Maner of Proceding againſt *Barret*.

"That therefore, as they were and had been careful to maintain the Peace of "the Church, both publicly in the Univerſity, and privatly in their ſeveral "Colleges. Whereby for theſe late Years paſt there had been no contrary Op- "poſition made or Queſtion moved, howſoever they were in the Advertiſe- "ment brought by Dr. *Clayton* otherwiſe charged in that Behalf: So now their "very humble Suit to his Grace was, that in Conſideration of the Cauſe it ſelf, "their maner of Proceding, their Loving Duties to the Univerſity, and to his "Lordſhip, their Care of Government there, and the Peace of the Church, it "would pleaſe the ſame to have that Regard of that Government and of them, "in reſpect of their Places there, as appertained: And that ſuch a bold, cor- "rupt, and unlearned young Fellow might not in a Sort conceive Encourage- "ment in his bad Courſe, (having there kindled a Fire, like to grow to the "Diſturbance alſo of the whole Church, if it were not ſpeedily met withal; "and to the Break-neck and Confuſion of good Order and Diſciplin in that "Univerſity) by his ſeeking ſiniſter Means to make head againſt the Vice- "chancellor and his Aſſiſtants. But that according to their Honorable Chan- "cellors Allowance of what was don, and Direction and Reference to their Sta- "tutes, he might (with his Lordſhips good Favour) be further there proceded "againſt, as the Nature and Quality of his Fault required. And ſo with their "humble and dutiful Prayers, they took their Leave. From *Cambridg*, *July* 7, 1595. His Graces humble to be commanded, *John Duport* Vice-chancellor. Signed alſo by *Goad*, *Some*, *Tyndal*, *Whitaker*, *Barwel*, *Jegon*, *Chaderton*.

Their Suit to him.

What Anſwer the Archbiſhop gave to this ſtiff Letter we ſhal ſee by and by. But to underſtand the better their Vindication of themſelves, it is neceſſary to lay before the Reader their Papers mentioned to be encloſed in their Letter. That the Archbiſhop therefore might have the whole Matter before him, to paſs the ſounder Judgment on what the Heads had inflicted upon this Man, they ſhewed him in Writing the Cauſe and Matter of this Controverſy ariſen in *Cambridg*: Firſt, in laying down the true Doctrin in Matter of the Subſtance of Religion: And afterwards giving Account of the Errors held and delivered

Cod MS. Coll. S. Trin. ubi ſupra.

ANNO 1595.

The true Doctrin in six Points.

livered by *Baret*, contrary thereunto. The true Doctrines, as they were stated by them, consisted in six Points. The first was, That he who hath a true justifying Faith remaineth not in a continual Wavering and Doubtfulness; but is assured of his Salvation. And that by the Ground and Certainty of that justifying Faith. Because by that Faith only we apprehend and apply Christ to our selves. Whereby we have Peace with God: And consequently a Certainty and Spiritual Security. Which Termes for the kind of Security is not only by some late Writers and Preachers, but by antient and Catholic Doctors of the Church, so used. 2. That Christ prayed not only for *Peter*, as in respect of any Privilege to *Peter*, or for the rest of the Apostles alone; but for al those that should believe in Christ. 3. That true justifying Faith, whereby we are engrafted into Christ, is so fixed and certain to continue, that it never can be utterly lost, or extinguished in them which have the true justifying Faith. 4. That there are divers kinds of Faith; but there is but only one true justifying Faith. 5. That al and every one that hath a true justifying Faith, thereby may and might assure himself, not only that Sins are remitted to the true Believers in general, but much more to his Comfort, that his own particular Sins are thro' the same Faith in Christ forgiven him. 6. That in the Execution of God's Decree there is always Respect to Sin; and the Cause of Damnation is in the Wicked themselves But in Predestination it self, there is no Respect or Cause either of Holines in the Elect, or of Sin in the Reprobate; but it dependeth wholly on the mere Will and good Plesure of God.

" This Doctrin (they added) being not about inferior Points of Matters in " Difference, but of the substantial Grounds and chief Comfort and Anchor-Hold " of our Salvation, had been to their Knowledge continually and generally re- " ceived, taught and defended in that University, in Lectures, Disputations, and " Sermons: And, in other Places, in Sermons, since the Beginning of her Maje- " sties Reign: And so still holden, as they took it, agreeable to the Doctrin of " the Church of *England*. To which were subscribed the Names of the Vice- " chancellor and the other seven Heads mentioned before.

Then in another Paper they set down the *Cause* and *Matter* for which the Proceding was against *Baret*. Which was conceived under six Heads also, *viz. Neminem in hoc fragili mundo tanta firmitate esse suffultum, &c. ut de Salute sua debeat esse securus, &c.* As they were mentioned before, and drawn up by some of the Heads, to aggravate *Barets* Errors. " Both publicly taught (as it ran in " the foresaid Paper) in his *Clerum* Sermon, and also by him afterwards ex- " plained and maintained in the Consistory before Mr. Vice-chancellor and the " Heads: Not by the Way lightly touched in his said Sermon, but in the " whole Course and Tenor of it, the Doctrin of *Doubtfulnes* of Salvation pur- " posely prosecuted, (Howsoever he would now seem to have spoken onely " against *carnal Security)* in this Maner, *viz.* 1. Places of Scripture for the " *Doubtfulnes* corruptly alledged. 2. Places for Certainty of Salvation taken " upon him to be answered. 3. Bitter Speeches used against the new Writers, " for their Judgment in the true Doctrin of this Certainty.

Chap. XIV.

" These contrary Errors never publickly so taught and maintained in this " University, nor else where since her Majesties Reign: And stil by him pro- " fessedly and boldly maintained before Mr. Vice-chancellor and the Heads, " *July* 2, 1595. Notwithstanding his former Retractation in S. *Maries*. Which " he said, he did now revoke, neither did, nor doth think, as he spake in " that public Retractation.

It was within four Days after the Heads had written their Letter to the Archbishop in the Justification of themselves, and Persistance in what they had don, as regular and answerable by their Statutes, and excluding the Archbishop's Power of interfering in their University Affairs; that he gave them this grave and sensible Reproof in a Reply. Wherein he expressed first, his sincere Love to the University, and how wel he had deserved of it: And then set before them their Ingratitude towards him in their late Disrespect that they had shewed him: and what just Power he had to check them, both for their taking upon them to determine what Doctrines were agreeable to the Church of *England*; and likewise for their Pretences of being exempt from any Cognizance

nizance of the Queen's Commiſſioners Eccleſiaſtical. And that it was meerly out of Reſpect to their good Eſtate, that he forbore to be a Precedent to any of his Succeſſors, to deal more hardly with them. He concludeth this Matter by ſhewing them what better and more effectual Method he would have taken, inſted of that rigorous and unwarrantable one, they had uſed: And promiſeth them ſome Reſolutions to be ſent down from him, for the pacifying of theſe Diſputes and Controverſies: And ſo in the End gently and obligingly parteth with them. The whole Letter deſerveth to be read at length; which followeth. ANNO 1595.

Salutem in Chriſto. "How careful I have been for the ſtaying of theſe late "Controverſies, unadviſedly raiſed among you, to the diſturbing of the whole "Church, let my Letters writ unto you, Mr. Vice-chancellor, and my pri- "vate Advice and Conference with divers of you, being here with me, te- "ſtify. How the ſame hath been regarded and followed, the Sequel decla- "reth. And therein you have not born to me that Affection which the Vice- "chancellor and Heads in my Time, and in Times paſt have born to my "Predeceſſors in this Place. Of whom not one hath been in any Matter "leſs regarded, than I have been in this; Nor uſed, or rather abuſed, in ſuch "Sort. And yet I dare compare with any of them in Affection to the Uni- "verſity, and to every one of you; and in Carefulneſs for the Preſervation "of your Privileges, and of any Thing elſe which might in any wiſe con- "cern that Body. For what have I don hitherto either in this or any other "Cauſe, but in private to your ſelves by Way of Advertiſement? And even "that Statute which you do now ſo much urge and rely upon, was procured "eſpecially by my Labour and Means. The Archbiſhop's Anſwer to the former Letter of the Heads.

"My Predeceſſor Archbiſhop *Parker* did, by vertue of the Commiſſion for "Cauſes Eccleſiaſtical, deal with divers in that Univerſity, as it is wel known "to ſome that are now Heads among you. I my ſelf with others have ſat "as Commiſſioners Eccleſiaſtical, ſundry times in S. *Maries*, as it is notori- "ouſly known: And that by Authority cenſured, in Matters of Religion, as "wel Scholars as others. And who wel-adviſed can or dare doubt, whether "her Majeſty by the Laws of this Realm, or by her Prerogative Royal, may "grant ſuch a Commiſſion or no? None but undutiful Subjects. It is a moſt "vain Conceit to think that you have Authority in Matters of Controverſy, "to judge what is agreeable to the Doctrin of the Church of *England*; What "not. The Law expreſſely laying that upon her Majeſty, and upon ſuch "as ſhe ſhal by Commiſſion appoint to that Purpoſe. And how far my Au- "thority under her Highneſs reacheth therein, I hope, you will not give me "Occaſion to try.

"I know my Affection towards the Univerſity: but I know not, how they "may be affected that ſhall ſuccede me. Which hath cauſed me hitherto to "forbear proceding in divers Things concerning you. And therefore it is "Wiſdom in you to uſe me as a Friend, and to eſteem my Advice, and not "to put me to the Trial of my Authority. Which if you ſhall do, as I hope "you wil not, I am aſſured, that the Repentance wil be yours.

"I am not ſo light of Credit as to believe Mr. *Baret* in his own Cauſe. "And you do me Wrong ſo to charge me. Your own Procedings and Doings "have drawn me into this Diſlike, wherein I am not as yet by your Let- "ters ſatisfied. *Baret* is a Man ſcarce known to me. His Maner of Deal- "ing, and giving Occaſion of theſe Queſtions, I do utterly condemn: And "if I had had in Time Knowledge thereof, I would have joyned with you in "puniſhing of him to the uttermoſt in ſuch Sort, as the Quality of the Of- "fence requireth. As I will likewiſe in puniſhing of any other that ſhal "continue theſe Controverſies, either on the one Side, or on the other: Which "I would have made known unto them, and do by al the Authority I have, "or Credit with you, require: And pray you to take Care, that hereafter "the Pulpit, nor any other public Places, be uſed in theſe Controverſies, un- "til ſuch Time as you ſhall receive ſome Reſolutions from hence in theſe "Cauſes: Which had been ere this, if your haſty Procedings had not mini- "ſtred Occaſion to the contrary. You muſt bear with me, tho' at this Time

"I omit

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" I omit many Things, which require Anſwer, in Reſpect of my Buſineſs, and " Lack of Time: Not being willing to keep your Meſſenger longer than is " convenient. And if I ſpeak or write ſomewhat earneſtly, remember, that " *Meliora ſunt vulnera diligentis, quàm fraudulenta oſcula odientis*, &c. And ſo " with my harty Commendations I commit you, *&c.*

Your aſſured Loving Friend, as he is uſed.

Dr. *Somes* in his Sermon reflects upon the Archbiſhop and Commiſſion.

I muſt not omit, that in the midſt of theſe Broiles in the Univerſity, and theſe Reſiſtances of ſome Heads there made to the Archbiſhop, another Thing was don by one of the chief of theſe ſtickling Heads, that at this Time ſomewhat provoked our Prelate: namely, a Sermon publicly preached by Dr. *Some*. Who was a zealous Man in theſe deep controverted Points, and had endeavoured to confute Dr. *Baro*, the Lady *Margaret* Profeſſor, as it ſeems, and to prove that *Faith where it is once, never faileth*. But his Sermon was delivered in ſuch a Maner, and contained ſuch Aſſertions, as the Archbiſhop hearing of thought fit to ſend for him, to appear before him. Where the Archbiſhop (ſome few others being preſent) reaſoned friendly with him about ſome of the Points by him delivered; and gently reproved him, and ſo ſent him back. But the angry Man took Occaſion ſoon after in another Sermon to make unhandſome Reflexions upon the Archbiſhop and upon his Uſage of him. His Text it ſeems was out of *Acts* IV. 5, *&c.* —— *Their Rulers and Elders and Scribes, and* Annas *the High Prieſt, and* Caiphas *and* JOHN *and* Alexander, *and as many as were of the Kindred of the High Prieſt, were gathered together at* Jeruſalem, *&c. And when they had ſet them in the midſt, they aſked, by what Power, or by what Name, have yee don this:* Turning al this unto the Archbiſhop, (that bore one of theſe Names) and the reſt of the High Commiſſion: Comparing them unto theſe *Jewiſh* Perſecutors; and thoſe that were convented before them, to *Peter* and *John*, the Preachers of Chriſt and his Doctrin.

Which the Archbiſhop reſents.

This ſoon came to the Archbiſhop's Ears, and in his foreſaid Letter to the Heads, took Notice of, as wel he might: " That he could not forget, neither " would they forget it, (if they writ to him as they thought, touching their " Affection towards him, as he was perſwaded they did) that is, Dr. *Some*'s in- " temperate and indiſcreet Sermon: whereunto on Purpoſe he intruded him- " ſelf, as the Archbiſhop ſaid he was informed. Which, as he added, if they " [the Heads] neglected, others would not. How he [*Some*] was uſed, being " there [with the Archbiſhop at *Lambeth*] ſome could tel: and likewiſe how " he behaved himſelf; ſpecially at his Departure. That he was not called for " before any Commiſſioners, as he ſeemed to inſinuate, but in friendly Sort " reaſoned with by himſelf [the Archbiſhop] and ſome one or two others, not " one elſe being preſent. What ſhould move him, aſked the Archbiſhop, firſt " to take that Text, and then to wander upon it, and in that Sort to mention " *Annas*, *Caiphas*, *John*, and *Alexander*, and all the Rabble of the Commiſſion " about the High Prieſt, with the Words following? Whereupon that Advan- " tage might be taken, as he would hardly be able to endure. He proceded, " that if they marked that Statute wel which he ſo greatly urged, they ſhould " find him within the Compaſs thereof. That ſuch unkind, uncivil and " childiſh Kind of Dealing (for, he ſaid, he would term it no worſe) was " to be corrected. That for his own Part, he pitied him, knowing with what " Humour he was carried, and what Cauſe did eſpecially at that Time drive " him into theſe Paſſions. But he hoped they would take Care of this Mat- " ter; otherwiſe it would not be forgotten.

Dr. *Some* and Dr. *Baro* differ in a Point of Faith.

This ſprung from the former Doctrines of *Baret:* One whereof was, of the *Indefectibility* of Faith. Wherein it ſeems Dr. *Some* had jarred with Dr. *Baro:* Who was with the Heads in the Conſiſtory: and being requeſted by the Vice-chancellor to deliver his Opinion of theſe Matters now in Queſtion, (perhaps to enſnare him) after he had ſignified ſome juſt Cauſes of his Grief, [I do but tranſcribe out of Dr. *Clayton*'s Letter to the Archbiſhop] and how he deſired this heretofore; it was thought good to the Vice-chancellor and the Heads firſt to handle the Queſtion of *Faith*, whether it may be loſt *penitus*; Dr. *Baro* agreed unto the ſame; and offered to confute, by Writing, Maſter Dr. *Some* his printed Poſition of this Matter. But that would not be granted him, but

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but to ſet down only his Opinion of that Matter. For Dr. *Some* and ſome others thought the former Requeſt not reaſonable: And ſo the Matter reſted.

The Heads anſwer the Archbiſhop's laſt Letter.

The Heads *July* 16, Dr. *Duport* ſtil Vice chancellor, gave the Archbiſhop another Letter in Anſwer to his. And therein they inſiſt as modeſtly as they could, upon their formerly mentioned Privilege, of taking Cognizance of Doctrins preached, or vented among themſelves. And the other Part of their Letter referred to what the Archbiſhop had ſaid of the Miſbehaviour of Dr. *Some*. The Subſtance of their Letter was as followeth. " After their Duties " humbly remembred unto his Grace; they declared themſelves very ſory, " that his Grace remained yet unſatisfyed. That their great Deſire and Care " was by all the good Means they could, to endeavour how they might offer " better Satisfaction to ſo antient and Honorable a Friend to the Univerſity. " And that they might the better perform it, as appertained, they humbly " prayed, that in Regard of the Abſence of divers of their Company, and to the " End they might the more duely have Search made of their Privileges and " Charters, (as now they had determined) and thereupon the ſame to be " ſhewed to his Lordſhip, and according to the Validity thereof, the Iſſue and " End the one Way or the other to follow, (if his Grace ſhould ſo think good) " it would pleaſe his Grace to give them ſome convenient Reſpit.

They took not upon them to determin Doctrines.

" That in the meantime, for that as it ſeemed unto them the principal Occaſion of his Grace's Miſlike of them was, in that they ſhould take upon " them to determin Matters of Religion, doubtful and queſtionable, and what " in ſuch Caſes was agreeable to the Doctrine of the Church of *England*, and " what was not; the Law providing otherwiſe in that Behalf; therefore they " humbly beſought his Grace in few Words to permit them to interpret and " make plain their Meaning: Which was not by their own Authority to determin in ſuch Caſes, but only to ſignify their Care; and to teſtify their " own Opinions, for the Defence and Preſervation of that Truth of Doctrin " in ſome ſubſtantial Points; which had been always in their Memories both " there, and elſewhere, taught, profeſſed and continued; and never openly " impugned among them, but by ſome Perſons of late. Much les was it their " Intent or Thought to cal into Queſtion any Part of her Majeſties Authority. As, they added, might appear by the Words in their late Letter to his " Grace, and in the Scedule therein contained; that they had no further " Meaning; howſoever they had been taken. And ſo they prayed his Grace " to conceive of them.

Their favourable Account of Dr. *Some's* Sermon.

" Now touching Dr. *Some*, particularly mentioned in his Grace's Letter unto them, (upon ſome Information given) they gave him this Account: That " thus much they were able to ſay for Truth, that he did not intrude himſelf " into the Place, but was earneſtly by Mr. Vice-chancellor requeſted to ſupply the Defect that otherwiſe ſhould have been at that Time. And that " for the ſpecial Point in his Sermon complained of; for which Mr. *Barr.* alſo required Mr. Vice-chancellor, that he might be convented before himſelf " and the Heads (as thereupon he was;) beſides that Mr. *Barr.* himſelf refuſing then to charge him; upon opening the Matter before them, did in the " End openly acknowledg himſelf therein ſatisfied. That themſelves being " preſent at the Sermon, neither did, nor could by his Speech conceive or " think any ſuch Matter, if they ſhould ſpeak upon their Oaths. And that " Dr. *Some* for his Part, had in their Hearing, not only proteſted his Clearneſs " in Thought in that Behalf: But offered himſelf by his Oath or public Declaration in the ſame Place (if his Grace ſhould require it) to teſtify the " contrary. And ſo they commended his Grace to the Almighty, *&c.* Signed by *Duport* Vice-chancellor, *Goad*, *Some*, *Tyndal*, *Barwel*, *Chaderton*.

Dr. *Whitaker* writes to the Archbiſhop in Favour of the Heads.

During the Differences between the Archbiſhop and the Heads, upon the Occaſion of their Proceding with *Barret*, Dr. *Whitaker* writ a ſmooth Letter (as it were privatly) to his Grace, to avert his Diſpleaſure, and to ſpeak a Word in Seaſon for what they had done, ſince (as he urged) they could not otherwiſe have juſtifyed the Truſt repoſed in them, for the good Government of the Univerſity; And for the maintaining a due Dependance of the inferior Members of the Univerſity upon the Heads. And that neceſſary it was, to check ſuch dangerous

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Doctrines, that they might ſpread no further. And that if the Doctrines *Barret* preached were not againſt the Article, yet they were againſt what had been received publicly, and maintained in all Diſputations, Sermons and Lectures: And that tho' the Points were not concluded and defined by public Authority, yet that they had hitherto been held in the Church. And that for the Certainty of Faith, *&c.* they had the Scriptures, the Fathers, the Schoolmen on their Side. And in fine, praying his Grace, not to cal in Queſtion the Privileges of the Univerſity for the ſake of ſuch a Perſon as *Barret* was. I refer the Reader to his whole Letter repoſited in the *Appendix*.

N. XXV.

The Heads apply to their Chancellor in *Barret*'s Buſineſs, againſt the Archbiſhop.

The Heads in this Juncture, the better both to arm themſelves againſt the Archbiſhop, and alſo to recover his Favour, had timely applied themſelves to their High Chancellor, the L. *Burghley*, to ſhield them from the Archbiſhop. Their Meſſage to him importing, that *Barret*'s Cauſe was not to be withdrawn from them; and inſiſting upon their Privileges, as their Statutes, as they pretended, bore them out. And to that Purport Dr. *Some* had brought Letters from the Heads to the ſaid Chancellor. Which the ſaid Chancellor communicated unto the Archbiſhop.

Which occaſions the Archbiſhop to write his Mind to the Chancellor.

Whereof the Archbiſhop took Notice in a Letter to him ſoon afterwards directed: expreſſing his Mind therein to the ſaid Lord, to this Tenor, "That "Dr. *Some* of late had brought unto him Letters from ſome of the Heads of the "Univerſity of *Cambridge*, ſignifying their Procedings againſt one *Barret* of the "Univerſity, for uttering in a Sermon *ad Clerum* certain Points of Doctrin by "them miſliked. Which Letter he [the ſaid Lord] had ſhewed him. And "that after Peruſal thereof, he [the Archbiſhop] had ſignified unto him, that "ſome of the Points wherewith they had charged him, and which they had "cauſed him to recant, without either his Lordſhips Knowledge, or his, [the "Archbiſhops] were ſuch as the beſt learned Proteſtants, then Living, varied "in Judgment upon. And that he, for his Part, did think they had don un-"adviſedly therein. That his Lordſhip thereupon ſaid, that he would write to "have the Matters referred hither. But that afterwards by Dr. *Somes* Perſuaſi-"on, that it was againſt their Privileges, he [the ſaid Lord] took another "Courſe: and writ to the Heads that they ſhould further proceed againſt *Bar-*"*ret*, as they thought good.

"That for his Part, he never thought to infringe any Privilege of that U-"niverſity, but had ſtudied more in Defence thereof than any there remaining. "That the Statute which they then alledged had been procured by his Means "to his Lordſhip. And therefore he had good Cauſe to know the Meaning "thereof. That in this Cauſe he had only dealt with them by Perſuaſion and "Advice, in reſpect of the Peace of the Church, and for the avoiding of new "Controverſies. But that they had not regarded him therein.

"His Requeſt therefore to his Lordſhip at this Time only was, that he "would write unto them, to forbear any further Dealing in theſe Cauſes, un-"til his Lordſhip were further informed therein; and until the State of the "Controverſy were made better known unto him. That in ſo doing his Lord-"ſhip ſhould ſtay many Queſtions and Controverſies, which would otherwiſe "be moved. For he could aſſure him, as he added, that the moſt antient and "beſt Divines in this Land, with whom he had conferred, whereof the Arch-"biſhop of *York* was one, were in the chiefeſt Points in Opinion, againſt their "Reſolutions. That of this Stay there could come no Harm. But that his "Lordſhip had need to write with ſome Speed, leſt his Letters came too late. "And that in a Matter of ſuch Importance, it was good Reaſon he ſhould at "the leaſt be conſulted with before the Concluſion.

So *Barret*'s Buſineſs came not on again til *September* following. And both the Archbiſhop and the Univerſity Heads, accorded then in another Examination of him and his Doctrin. But before this, in the mean Time, the ſaid Heads in more Submiſſion, (and as it ſeems by their Chancellors Order) now came to petition his Grace, to the Purport and Tenor following.

The Heads petition the Archbiſhop for the appeaſing of their Troubles.

"Our humble Suit to your Grace, in the Name of al the Heads of Colleges, "and whole Body of the Univerſity of *Cambridge*, ſome few excepted, is, for "the appeaſing of the Troubles and Controverſies begun, and recovering our "former

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" former happy, peaceable Agreement, and preventing like Occaſions hereafter, which we have juſt and evident Cauſe to fear, if theſe be not duely and " ſpeedily repreſſed; That ſtrait Order may be taken, that no Man preſume, " in Sermon, Lecture, Diſputation, or other public Exerciſe, to maintain any " Opinion tending to Innovation: And that theſe Points, now in Queſtion, " may be held as ever they have been heretofore in the Univerſity; ſince her " Majeſties moſt Chriſtian Government. And that we may freely and without Offence, *Paſcere, ut ante, greges*, and not be conſtrained to admit contrary Doctrines. Provided always, that no Bitternes, Contenſion, or Perſonal " Reproofs or Reproaches be uſed by any in the handling thereof. And al " Governors do promiſe their beſt Endeavours to eſtabliſh a loving and brotherly Unity; And to abandon from among us al quarelling, and new Occaſions of reviving theſe Troubles. And then they ſubjoyned a Scedule thus intitled:

The Reaſons of this our moſt humble Suit and Deſire.

I. " Firſt, We are perſuaded, that in theſe Queſtions of Controverſy, not " only the undoubted Truth of Gods Word, but the Doctrin of our Church, by " Continuance of Practiſe and Cuſtom confirmed, and by Authority eſtabliſhed, is now by this Oppoſition of ſome impugned. And we ſhal be ready, if " Cauſe require, in moſt humble Maner to deliver our Reaſons in both theſe.

II. " Seeing it is impoſſible that any firm Peace ſhould remain among us, until " this public Difference and Contradiction be removed; (And therefore is neceſſary, that the one Sort be enjoyned Silence;) We think it agreeable to godly Wiſdom, that the Opinions newly broached among us, within theſe two " Years, being the Matter and Subject of this Diſſenſion, be controlled and " ſilenced: And not that the Doctrin which hath thus long, with general Approbation and great Comfort been preached, be now diſgraced.

III. " It is a Matter of no Difficulty to ſtay the Attempts of al thoſe that are " diſpoſed to diſſent; being but few in Compariſon, and not wilful, we hope. " And if any ſhal after Warning wilfully offend, he may be ſoon reſtrained.

IV. " To forbid Preachers, Readers, and al Divines, to deal in theſe Cauſes; " as others have always don heretofore: And to puniſh them, if they wil " not obey. And by this Means to bring in, either an Alteration of Doctrin " in theſe Points, or an univerſal Silence therein, we take to be not only a hard " Matter, but altogether impoſſible. For if this Doctrin be now unlawful, " why hath it been uſed al this while? Or how ſhould we puniſh thoſe that " hold other new Opinions, than our Anceſtors held, and we our ſelves have oftentimes publickly profeſſed, and do in Judgment ſtil hold and believe?

V. " if the Doctrin, that hath always ſince the Reformation been received " and allowed, begin now in theſe Points not only to be brought into Queſtion, but by Authority, either changed, as untrue, or ſuppreſſed, as dangerous " or unprofitable; What may the *Papiſts* think of the whole Subſtance of our " Religion? And what a grievous Offence wil this be, not only to malicious " Enemies, but alſo to weak Profeſſors, as already Experience hath in many " Places ſhewn?

VI. " We are aſſured, and make no maner of Doubt, if your Grace wil afford " your good Liking and high Authority, to the Maintenance of this convenient, godly, and neceſſary Courſe, there wil preſently enſue as great Peace " and Concord, as hath been heretofore. Otherwiſe we do not ſe how this can " be hoped for: Always ſubmitting our ſelves to your Grace, and to the Reverend and Learned Biſhops of the Realm, our Privileges only ſaved; " Which it hath pleaſed your Grace to aſſure us by your late Honorable Letters, you have no Intention any Ways to infringe.

" *Secondly*, For Mr. *Barret*, as Chriſtian Charity bindeth us to ſeek his Converſion and Reformation, which we have don by al good Means; ſo our Duty to " God, and the Truth, and our Church and Univerſity, enforce us to cal him " further to Account for his offenſive Sermon and more offenſive Recantation; " and at ſundry times ſince, for his irreverent and contemptuous Behaviour; " when he was called before the Vice-chancellor and the Heads. Wherein

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" We humbly beſeech your Grace, that your great and ſupereminent Autho-
" rity may concur with the Government of this Place. So ſhal Unity be
" preſerved, and manifold Inconveniences removed.

" Mr. *Barret* in his Sermon *Ad Clerum* delivered many and manifeſt Un-
" truths, boldly, earneſtly, and as it were triumphingly; and in maner of
" Chalenge: Contrary to the Doctrin of our Church ſet down in the Book of
" *Articles*, in the *Apology* of the Church of *England*, and in *Defence* of the
" ſame, in Catechiſmes commanded by Authority to be uſed, and in the Book
" of Common Prayer.

" Your Grace have ſeen the Articles and principal Heads of the Sermon;
" and have required his further Declaration and Reſolution therein. In which
" Anſwer of his he hath yet more plainly bewrayed his Unſoundneſs, both in
" the former Points, and in others alſo. Our Deſire therefore in Duty is, that
" he may be brought to further neceſſary public Satisfaction, for his public,
" grievous, unſufferable Offence; and make ſuch Retractation of his Errors,
" in ſuch Form as we have framed now, or elſe [ſome other as] ſhall pleaſe
" your Grace better. Otherwiſe, not only the Truth ſhall be injured, and
" *Papiſts* and other Adverſaries encouraged, but the Government of the Vice-
" chancellor and his Aſſiſtants, moſt neceſſary in this Place, ſhal be wounded
" and ſore weakened.

CHAP. XVI.

Barret *examined upon Articles of Doctrine, by the Archbiſhop's Order. His Anſwers.* Whitaker's *Animadverſions thereupon; And of the Heads, in a Letter to the Archbiſhop. The Archbiſhop gives his Judgment of both. His Reſolution about theſe Matters.* Barret's *ſecond Examination at* Lambeth. *His Confeſſion. A favourable Retractation for him to make at* Cambridge. *Which he delayeth to do. The Archbiſhop draws up a Recapitulation of* Barret's *Buſineſs.*

Barret examined about his Opinions by the Archbiſhops Order.

BY this it appears, that the Archbiſhop had ſometime before required *Barrets* further Declaration and Reſolution: and that in ſom Articles, whereupon he was to be examined, by the Archbiſhop's Order to Dr. *Whitaker*. The Queſtions to which he was to anſwer were nicely propounded, and ſuited Critically to the Principles of *Whitaker*, and the reſt of the Heads, in thoſe Points of Doctrin. So that if *Barret* came not up in his Anſwers to them, he lay at their Mercy, without the eſpecial Favour of the Archbiſhop interpoſed on his Behalf. Now the Queſtions, eight in Number, were as follow:

On ſeveral Queſtions. *Cod. MSS. Col. S. Trin. Cantabr.*

I. *Utrum Chriſtus pro* Petro *ſolo precatus ſit, ne ei Fides deficeret, &c. i. e.* Whether Chriſt prayed for *Peter* only, that his Faith ſhould not fail; or alſo for al the Elect; that they fal not away from Faith and Salvation, either *Finally*, or for a Time *Totally*.

II. Whether Juſtifying Faith is not in Reality diſtinct and divers from an Hypocritical, fained and dead Faith.

III. Whether Juſtifying Faith doth not make us certain of our Election and Adoption, and perſuade without al Doubt, that we ſhal be ſaved.

IV. Whether any godly and faithful Chriſtian ought not to believe the Remiſſion of his Sins.

V. Whether it was an extraordinary and private Revelation, concerning which S. *Paul* maketh Mention, *Rom.* viii. 38. *I am perſwaded that neither Death, nor Life, nor Angels,* &c. *ſhal be able to ſeparate us from the Love of God,* &c.

VI. Whether

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VI. Whether God from Eternity hath Predeſtinated certain Men to Life; and Reprobated certain. And why?

VII. Whether he doth not acknowledg it a Fault, in that he inveighed ſo bitterly and contumelioufly againſt thoſe excellent Men, *Peter Martyr*, *John Calvin*, *Theodore Beza*, *Hieron Zanchius*.

VIII. Whether he made a Retractation in S. *Maries* Church the 10th of *May*, and will ſtand to it, or not: And how far? Thus hardly was *Barret* now put to it, either to anſwer theſe Queſtions juſt according to the *Placits* of ſome Divines, or elſe endanger his Preferment, and al he had in the Univerſity.

Barrets Anſwers.

But he gave diſtinct Anſwers in *Latin* to each Point. Which were ſoon ſent to *Cambridg* from his Grace by Dr. *Whitaker*. I omit them here for Brevity ſake. They may be read in the MS. I make Uſe of, by thoſe that have a Mind. To the three laſt he wrot theſe Anſwers. To the ſixth Article he anſwered only in theſe Words, *Affirmativè*; *& quia Voluit*. To the ſeventh, "I "acknowledge the Learning of theſe Men. And therefore I ſaid nothing Per- "ſonally of them; but becauſe they brought in ſome Errors into the Church "of God, and defended them, being brought in; therefore I, a Student of true "and Catholick Doctrin, and doing the Office of a Preacher, the Reaſon of my "Office required that I ſhould confute them. And therefore I produced ſome "Things againſt *Joh. Calvin* and *Theodore Beza*, and touched them by Name. "But againſt the reſt nothing at all. If thoſe Things which I ſaid ſeemed too "bitter, and were an Occaſion of Scandal to any pious and truly religious, I "repent me that I traduced them." To the eighth Article he thus anſwered; "According to the Decree of the Heads, I recited Word for Word in *S. Maries* "ſome Words conceived by them, and delivered me by Dr. *Some*. And I "am willing to ſtand to that Retractation, as far as it doth not repugne the "foreſaid Anſwers. And ſo I ſatisfied the Decree of the Heads. Yet, howe- "ver, as I hope, the Truth wil not for this be evil ſpoken of.

Submits his Opinion to the Archbiſhop and Biſhops.

And then he concludes his Paper modeſtly enough, with a Reference of himſelf and his Opinions to the Spiritual Guides of the Church, in theſe Words: "Whether this my Opinion be true or falſe, let it be left to the Judgment of "my Lord Archbiſhop, and the reſt of the Biſhops of the Church. But if it "ſhall not ſeem ſo, I will not pertinaciouſly defend, but, as becomes me, I "will yield my ſelf compliant and obedient. And this alſo is according to my "Opinion.

Dr. *Whitaker*, being very zelous in theſe Doctrines, and likewiſe public Profeſſor of Divinity, and in good Acceptance with the Archbiſhop, was chiefly employed in the Management of this Buſines againſt *Barret*. In the *Trinity* College MS. there is this Doctors Anſwer in *Latin* to *Barrets* Errors, taken out of his Sermon preached *ad Clerum* in the Beginning of the Term after *Eaſter*, mentioned before; as oppoſing therein the Doctrin of the Church publicly approved. He now again, in the Name of the Univerſity, replyeth to *Barrets* Anſwers to the Eight Queſtions put to him, as above was ſhewn. And the Reply being thus repreſented to the Archbiſhop, with Obſervations and Confutations of them, was left to his Graces Conſideration and Judgment. *viz.*

Whitaker's Obſervations upon the foreſaid Anſwers laid before the Archbiſhop.

"That the whole Tenor of his Anſwers was not only indirect and inſufficient, "but for the moſt Part *Popiſh* alſo. That to the firſt Interrogatory he anſwered "not, Whether Chriſt prayed only for *Peter*, that his Faith ſhould not fail; "yea, or no. And that he could not by any Means be brought to make a "direct Anſwer thereto. But diſcourſed upon the Place, *Luke* xxii. 32. Al- "ledging ſuch Places out of the Fathers, as might ſeem to make moſt for the "Supremacy of S. *Peter*; and that were wholly alledged by the *Papiſts* for "that Purpoſe: Altho', as they writ, they proved nothing leſs. And that "ſo for any Part of his Anſwer, he might hold that our Saviour Chriſt prayed "indeed for *S. Peter*, that his Faith ſhould not fail; juſt as *Papiſts* do. That to "the ſecond Branch of this Article he anſwered nothing.

"That to the ſecond he anſwered ſo as might juſtly be thought, that he "miſliked the Doctrin of Juſtification by Faith, approved in the Book of Ar- "ticles; and the Diſtinction [he made] of *Fides formata* was Popiſh, and not "only againſt the Scripture, but the Book of Articles alſo: Teaching

"that

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" that good Works are the Fruit of Faith, and ſo muſt be the formal Cauſe " thereof. That to the third he anſwered not in Form: But that a Man " might be aſſured of his Salvation by Certainty of Faith he denyed. To " the fourth he anſwered, as tho' Remiſſion of our Sins depended upon the " Performance of penitential Acts; and made ſuch an Expoſition of the Arti- " cle, *Credo remiſſionem peccatorum*, as never was made by any Learned and Ca- " tholic Writer. That is, Not that a Man may believe Remiſſion of his " Sins, but that Chriſt hath given to his Church a Power. So that the Sins " of this Man and that Man and every particular Man, truly repenting, may " be forgiven. Which was far, they ſaid, from the Meaning of that Article. " To the fifth he anſwered ſo, that his Opinion might appear to be, that " *Paul* was not aſſured of his Salvation, but by private and extraordinary Re- " velation. To the ſixth his Anſwer was direct. That to the ſeventh he " anſwered ſo, as he acknowledged no Fault in railing againſt moſt worthy " Men. And that he denyed he ſpake perſonally of them, when he named " them in moſt contumelious Maner. To the eighth he anſwered doubtfully, " ſaying, that indeed he read certain Words, conceived and delivered him by " others. And that ſo he ſatisfied the Decree of the Heads. But he confeſſed " not, that he made a Recantation; which was demanded. And then they concluded their Repreſentation of *Barret*'s Anſwers to the Archbiſhop, with theſe Words; referring this Matter to him.

" And ſo we leave the further Judgment of theſe his Anſwers to your Grace's " Wiſdom: Wiſhing your Grace had heard his Maner of anſwering, when he " was before us examined upon theſe Articles, and his Anſwers to the ſame. " Which was on the 12th of *September*.

The Inſufficiency of *Barret*'s Anſwer ſhewn by the Heads to the Archbiſhop.

Now the Heads by their Submiſſion and humble Letters to the Archbiſhop, ſeemed to have obtained their Purpoſe: that is, to throw *Barret* out of the Univerſity. For in this Month of *September* they made another Addreſs to him: And he complied with them, And *Barret* we ſee is now by the Archbiſhop appointed to be examined by the Heads. And then after he is brought up to *Lambeth*, to recant again: As appears by this Letter of the Vice-chancellor and Heads to the Archbiſhop *Sept.* 17, importing; " That it might pleaſe his Grace " (after their Duties in moſt humble Maner premiſed) to be advertiſed, that " according to his Graces Directions to them by Mr. Dr. *Whitaker*, they had exa- " mined Mr. *Barret* according to the Articles preſented unto them in his Lord- " ſhip's Name. And that his Anſwer thereunto they required him to ſet down " in Writing. Which he did: But how inſufficiently and indirectly many " Ways to the Purpoſe they doubted not but his Grace would ſoon perceive: " And they had made bold themſelves partly to intimate unto him, in a Sce- " dule in their Letter encloſed. And ſo much the rather; for that, do what " they could by further Conference, to conceive of his ful and plain Meaning " in certain of his ſaid Particulars, they could for the moſt Part obtain nothing " elſe of him; But either in plain Termes that he would not; or elſe that he " could not make any other Anſwer. That hereby, beſides his intolerable " Miſdemeanor toward the Magiſtrate, it might appear how erroneous he was " concerning divers Points of the Articles of Religion lawfully eſtabliſhed. So " as they made no Doubt but his Grace, in his high Wiſdom, would think it " very convenient to have ſome exemplary Juſtice uſed againſt him, for the Ju- " ſtification of others. And eſpecially at that Time, wherein they ſaw by wo- " ful Experience, how ready Men were to be brought to broach and ſpread " abroad their own private Interpretations and Fancies, both without and " againſt Authority; where they might have the leaſt Hope in the World, ei- " ther of Impunity, by cloſe Dealing, or of Protection from others, by preſum- " ptuous Boldnes: To the manifeſt Danger of the Peace of the Church, and " the like Contempt of al good Order and Diſciplin. As moſt notoriouſly, they " ſaid, might appear in the Proces of this Cauſe. Wherein many were now " grown to that Inſolence, as they added, that not only here at Home, and in " the Country round about them, as they heard, the Pulpits rung of theſe No- " velties and Differences; Contrary to his Graces expres Command in that Be- " half: But alſo, when they were called, to tell him, [the Vice-chancellor] " he had nothing to do to examine them of theſe Points. " For

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" For Remedy whereof they were eftſones bold to crave of his Honorable " Lordſhip, that with his Graces Favour they might procede againſt theſe Men " according to their Local Statutes and Privileges: Being the readieſt Means, " as they ſuppoſed, both to repreſs the Contempt towards Authority: and alſo " to prevent the great Miſchief that by this Toleration might grow unto the " whole Church hereafter. The due Conſideration whereof in al Duty they " referred to his Graces moſt Reverend Wiſdom. And ſo moſt humbly took " their Leaves. From *Cambridge*, the 17 *Sept.* 1595. Subſcribing, *His Graces moſt Humble and always ready to be commanded,*

Jo. Duport, Vicechancell. *Edm. Barwel.*
Umphrey Tyndal. *Will. Whitaker. Laur. Chaderton.*

The Archbiſhop to the Heads gives his Judgment of *Barrets* Anſwers.

After al this, the Archbiſhop, weighing wel what the Heads had thus objected to *Barret*'s Anſwers, (with *Whitaker*'s Animadverſions) and conſidering alſo himſelf impartially, on the other Hand, thoſe Anſwers, gave his deliberate Reſolution to both: declaring his own Judgment to each particular Point: Wherein we may ſee, how far our Archbiſhop conſented with the Heads in theſe Doctrines, and wherein he left them, and approved rather of this Scholar's Poſitions. This he did in another Letter to the Heads of the Colleges, dated *Sept.* 30 following, running to this Tenor, (Wiſhing them firſt, according to his ordinary Salutation, *Health in Chriſt)* That their Letter, dated the 17th, he received not til the 29th, and therefore they might not think much they were no ſooner anſwered. And that he had likewiſe received, with their Letters, Mr. *Barret*'s Anſwer to certain Things, whereunto by Mr. Dr. *Whitaker*'s he required the ſame. That in the peruſing thereof he was partly of their Minds. For beſides that *Barret* had not anſwered directly to the Firſt, he thought that divers of his alledged Authorities might have been ſpared, as not anſwering the Queſtion propoſed; and taken out of thoſe Books, ſome of the Authors whereof were called in Queſtion, whether they were theirs or no, *&c.*

Theſe Allegations of *Barret* were thus offered in his Anſwer, *Si quæritur de* " *Oratione Domini*, Luc. xxii. 32, *&c.* If queſtion be made of that Speech of " our Lord, *Luke* xxii. 32. to *Simon, I have prayed for thee, that thy Faith fail not*; " the Fathers anſwer; *S. Chryſt. in* 26 *Matth. Hom.* 83. Symon, *behold Satan hath* " *deſired this, that he might ſift you*, &c. *S. Ambros. in Pſal.* xliii. *Whence it is ſaid* " *to* Peter, Simon, *behold Satan hath deſired* YOU, *&c. S. Leo*, in his Anniver- " ſary of the Aſſumption, Serm. 3. *The Danger was common to al the Apoſtles,* " *&c. S. Auguſtin. in Serm. de Tempore* 124. *He taketh Care of the Diſeaſe of the* " *whole Body in the very Head of the Church.* Yet elſewhere he ſeemeth to tranſ- " fer his Speech to al the Apoſtles: Yet ſo, becauſe they are contained under " *Peter*, as under the Chief. For ſo he ſaith, *As in our Saviour were al the Cauſes* " *of Magiſtracy, ſo after our Saviour, al are contained in* Peter, *&c.* And as to " what belongeth to this Speech, thus he ſpeaketh, *The Lord prayed for* Peter. " *For* James *and for* John *(that I may ſay nothing of the reſt) he prayed not. It is* " *manifeſt all were contained in* Peter. Which Opinion is the truer, I am not ſo " great, that amongſt ſo great Perſons, I ſhould determine. The former plea- " ſeth me moſt. For the following Words, *You, being converted, ſtrengthen your* " *Brethren*, ſeem to denote *Peter* himſelf. Theſe were the Sentences of the Ec- " cleſiaſtical Writers alledged by *Barret*; and this was his Opinion thereof. Now we procede with the Archbiſhop's Letter:]

" But whether that of the xxii of *Luke* be meant of *Peter* alone, or of the reſt " of the Apoſtles alſo; (for it cannot be drawn to al the Elect) Men might, he " ſaid, without Impiety, vary in Opinion. But that elſe where, (as namely " in the xvii of *John*) Chriſt prayed for al the Elect, no Man could doubt.

" He was alſo of the ſame Opinion, he ſaid, touching *Barrets* doubtful An- " ſwer to the ſecond; and that Diſtinction of *Formata* and *Informis Fides.* And " for further Satisfaction therein, he wiſhed them to know his Opinion of the " Doctrin of Juſtification, approved in the Book of Articles, or of any other " Point by him preached concerning the ſame; wherein they thought he va- " ried from the Book of Articles.

" That

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" That his Anſwer to the third Queſtion, as he [the Archbiſhop] ſaid, he " took it, was direct, that *Electi* or *Fideles* were *certi de Salute*. And that he did " not take it, that he denyed that *Fideles* might be aſſured of their Salvation " by the Certainty of Faith. But that he denyed, that they were aſſured *Cer-* " *titudine Fidei, quâ tenent omnipotentiam, unitatem, & ſacroſanctam Perſonarum* " *Trinitatem*, &c. Whereby he expounded what he meant *per Certitudinem Fidei* " in that Place. Wherein, ſaid the Archbiſhop, I do not yet perceive that this " Opinion doth differ from any Article expreſſed in the forenamed Book of Ar- " ticles; or whether from any other Article of Religion profeſſed in this " Church of *England*, is queſtionable. And therefore required further Confe- " rence of Learned Men.

" That to the fourth he did altogether miſlike his Anſwer. And therefore he " wiſhed them to enquire a more direct Anſwer to that Queſtion: That is, ei- " ther Affirmative or Negative, without any further Circumſtance.

[That Fourth Article was about *Remiſſion of Sins*. To which *Barrets* Anſwer was, *Unuſquiſque fidelis*, &c. That every Faithful Perſon, if after Sin committed, he did perform penitential Acts, required by God on this Behalf, might believe the Remiſſion of his Sins particularly. And that for that Article of the Creed, he thought it of Force to this Purpoſe, *viz.* That every one knew, that God out of his great Goodneſs had conferred upon the Church that Power of Indulgence, that the Sins (however moſt grievous) of this, or that, or any particular Man, if ſo be he be truly penitent, might be remitted.]

" That as for *Barrets* Anſwer to the Fifth Article, in Part borrowed out of " ſome of the Fathers, and his Doubtfulneſs of his Underſtanding of the VIII. " to the *Romans*, the Archbiſhop ſaid, it was common to him with ſome others. " And that the Queſtion was of that Nature, that Men might anſwer unto it, " *Pro & Con*, without Impiety. And therefore that he thought he could not be " cenſured for his Opinion in that. But he might be inſtructed by ſome that " varied in Opinion from him.

[That Fifth Article was, Whether it were an extraordinary or private Revelation, concerning which *Paul* made Mention, *Rom.* viii. 38. *I am perſuaded that neither Death nor Life*, &c. *ſhall ſeparate us from the Love of God.*]

The Archbiſhop proceeded to the Seventh, of which he ſaid, " He knew " not what he ſhould think of his Anſwer to that Queſtion; [*viz.* Concerning " *Barrets* ſpeaking ſo bitterly and contumelioufly of thoſe excellent Men, *P.* " *Martyr*, *Calvin*, *Beza*, &c.] But that he confuted *Calvin* and *Beza* in ſome " Points, wherein he thought they erred: And yet, as the Archbiſhop added, " he ſeemed to repent him of ſpeaking in ſuch Sort againſt them, as might be " offenſive to any good Man. Indeed I miſlike, ſaid his Grace, that he ſhould " once name them to their Reproach. That Errors might be confuted with- " out naming of the Perſons to their Diſcredit; eſpecially ſuch as had laboured " in the Church: and that did concur with us in the chief and principal Points " of Religion. Notwithſtanding we had been little beholden to ſome of them, " who raſhly and uncharitably had believed ſome Reports of this Government; " and took upon them to cenſure us in Books printed. Which, as the Archbi- " ſhop charitably added, he was perſuaded they would not now do, if it were to " do again. But we muſt take heed, ſaid he, that their bare Names and Au- " thorities carryed not Men too far; as to believe their Errors, or to yield un- " to them that Honour of Forbearance of Reproof: which was not yielded to " any of the antient Fathers.

" That he did not altogether miſlike his Anſwer to the Laſt. For he did " think that divers of themſelves liked not in al Points of that Retractation; " as containing in it ſome Untruths. That for his own Part, he thought it " was enjoyned unto him without due Conſideration. But that he did not like " his *Quatenus non repugnat ſupradictis Reſponſionibus*. That Retractation, they " knew, was publiſhed in Print. And altho moſt of the Copies were ſuppreſt, " yet many were abroad. Which ſurely, ſaid the Archbiſhop, was not great " Credit to their Univerſity. And yet might very wel ſatisfy and content " them, without any further urging of him to the juſtifying thereof, which " ſome of the beſt of themſelves in ſome Points miſliked, as he ſaid before.

" But

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" But that the Concluſion of all, wherein he offered to ſubmit himſelf to " the Judgment of thoſe, who had chiefeſt Authority to decide theſe Contro- " verſies, and reform that which they ſhould think to be erroneous, ought in " Conſcience and Charity to ſatisfy them, if they ſought his Reformation, and " not his Overthrow and Deſtruction. That the Fiercenes and Peremptorines " of ſome in theſe Caſes did more Harm than Good" And this Declaration of his Mind he followed with theſe reſolute Words, and as became the Chief Prelate of the Church, and an impartial Judge:

And requires *Baret*'s Caſe to be heard before him.

" I wil bear with no Mans Contempt or undutiful Behaviour towards Supe- " ors; Neither may I tolerate any Man that impugneth the Articles of Reli- " gion, ſet down by Authority. And therefore in puniſhing ſuch you ſhal " not need to doubt of my joyning with you. But I muſt firſt therein be duely " informed, not by Report of others, but by hearing of the Parties themſelves.

Adding, " That therefore if ſome one or two of them would take the Pains " to be there with him ſometime the next Term, and to cauſe likewiſe " the Parties offending to be there alſo; they ſhould perceive that he " would deal in theſe Caſes, as an honeſt Man ought to do, and one " that eſteemed as much of the Privileges of the Univerſity, as any Man " living. And therefore he deſired this of them, not by any Authority he had, " but of good Wil and of Friendſhip towards them, and of Duty towards the " Church and that Univerſity. Thinking that to be the beſt Courſe for the " ending of theſe Controverſies, and for the avoiding of further Troubles. " Whereunto he perſuaded himſelf they would willingly yield; the Requeſt " being reaſonable, and to ſo good an End, and without any Intent to infringe " any Liberty, which they either did or might claim.

" Nevertheles in the meantime he prayed them to give ſtrait and earneſt " Charge, that no Man in Pulpit within the Univerſity ſhould deal in theſe " Cauſes, to or fro, until further Order were taken. And then Proteſting unto " them (which, he ſaid, he would willingly ſhould be made known) that if " any Man ſhould diſobey their Order therein, he would not only aſſiſt them " in the puniſhing ſuch Contempt, but alſo further to cenſure the ſame, if the " Parties ſhould ſo offend elſewhere.

Baret's Examination at *Lambeth*.

After this *Baret* came to a ſecond Examination at *Lambeth* before the Archbiſhop, and one or two of the Heads deputed, it ſeems (as the Archbiſhop had in his former Letter adviſed) upon the foreſaid Articles. Which he prudently anſwered ſhortly and directly, *viz.* To the Firſt he anſwered thus: That it ſeemed very likely, that the Lord prayed not for *Peter* alone, but for al the Elect; and thoſe only, that they fal not from Faith and Salvation *finally*. For I moſt firmely believe that the Elect cannot fal away *finally*, &c.

" To the Second Article I anſwer Affirmatively. To the Third, Negative- " ly. To the Fourth, If he be truly penitent, I anſwer Affirmatively. If he " be not, Negatively. To the Fifth, I anſwer as before To the Sixth, as " before, Affirmatively. And becauſe ſo God would. To the Seventh, I an- " ſwer Affirmatively. To the laſt Article I anſwer as before: That is, as far " as it doth not oppoſe theſe Anſwers. This was *Baret*'s ſecond Anſwer to the " Articles.

The Archbiſhop ſends another Letter to the Heads.

And ſo the Archbiſhop ſending back Dr. *Whitaker* and Dr. *Tyndal*, then with him at *Lambeth*, for ſetling a Peace among the Scholars for the Time to come, by a Conformity of Doctrin, wrot by them a Letter to the Heads to that Purpoſe, which I ſhall give Account of preſently. And as for *Baret*, he wrot, that he perſuaded himſelf they ſhould find him willing to perform that which was preſcribed him; the rather, if he was uſed courteouſly and without Bitternes.

A favourable Retractation drawn up for *Baret* to make at *Cambridge*.

At laſt then, to heal al this Breach, a favourable Retractation was by the Archbiſhop appointed him to make, when he ſhould come to *Cambridge*: So favourable, that it was directed to be drawn up by the Vicechancellor, and in his own Words, out of his own Dictates, according to his own Requeſts, when he was with his Grace: As the Vice-chancellor acquainted the Archbiſhop by Letter. It ran in theſe Words. *Reverendi Patres & Fratres chariſſimi, In Concione mea ad Clerum apud Vos jampridem habitâ, aſſerui nonnulla quæ multorum aures animóſque magnoperè*

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magnoperè & meritò offenderunt, Dixi enim confidenter, & pertinaciter tenui, &c.
" *i. e.* Reverend Fathers, and dear Brethren, In my Sermon *ad Clerum* preached
" ſome time ſince before you, I aſſerted ſome Things, which gave much Of-
" fence to the Ears and Minds of many, and that deſervedly. For I ſaid
" confidently, and ſtifly maintained, Firſt, That a Temporary and unfruitful
" Faith is al one with a true and ſaving Faith; and that there is no
" Difference or Diſtinction in Faith. Secondly, That it is given to none
" certainly to know by a Certainty of Faith that he is Elected. Third-
" ly, That none can in this frail World be certain of his Salvation by a Cer-
" tainty of Faith. Fourthly, That Remiſſion of Sins is an Article of Faith,
" but not ſpecial of this or that Perſon. Fifthly, That *Peter*'s Faith onely,
" could not fail. Sixthly, That Chriſt prayed for *Peter*'s Faith onely, that it
" ſhould not fail. Seventhly, That *David* knew not that he could not fal
" away. Eighthly, That the Gift of Perſeverance is a future Contingent.
" Being now overcome by Truth, and according to the Appointment and Com-
" mand of my Superiors, I do freely, openly, and ingenuouſly, and from my
" Heart, Revoke, Condemn, and Deteſt theſe Aſſertions, as being contrary to
" the Sacred Scriptures, and the Orthodox Faith, lawfully approved in the
" Church of *England*. And I do ſolemnely promiſe, that hereafter I will ne-
" ver profeſs them, or defend them: Nor think otherwiſe of Religion than
" now the Church of *England* thinketh. Which I do believe to be the true
" Church of Chriſt. And I am ſory I ſpake ſo reprochfully of thoſe Chief Men,
" *Martyr*, *Calvin*, *Beza*, *Zanchy*; whom I confeſs have deſerved excellently
" wel of the Church of Chriſt.

Which he delays and puts off 'til conferred with.

But, it ſeems, it was hard howſoever to bring this Man openly to make this Retractation. It was penned ready for him to have done in the Beginning of the Term, according to former Appointment. And he had acknowledged the ſame to be his own Words, and ſeemed, before the Heads, willing to perform it, if he might have ſome Reſpit for further Conference, to be more fully perſuaded, that the Points he ſhould acknowledg were indeed Errors. For which he requiring only a Fortnights Time, the Vicechancellor (who then was Dr. *Goad*) notwithſtanding, as he ſignified to the Archbiſhop, it was his own Fault, that al this while he came to none for Conference, allowed him Reſpit for almoſt three Weeks, *viz.* until the laſt of *January*. And in the meantime appointed unto him certain Perſons to confer with, to his own good Liking. Who were Mr. *Chaderton* and Mr. *Overal*, Profeſſors in Divinity. It was about the 10th of *January*, that the Vice-chancellor had this Diſcourſe with *Baret*. Of al which two or three Days after he informed the Archbiſhop. Who ſhewed himſelf very wel to like of that which he had done, with ſome other Inſtructions given by Word of Mouth to Dr. *Clayton*. But Dr. *Baro*, who was of another Mind, (whether ſeaſonably or unſeaſonably) preaching *ad Clerum*, in the midſt of theſe Heats, and touching theſe controverted Points, as we ſhal ſoon hear more of, created ſome Fears, that *Baret* would after al decline making the ſaid Confeſſion and Acknowledgment. For ſo the Vicechancellor wrot to the Archbiſhop at the ſame Time, That ſince that unhappy Accident, (as he call'd *Baro*'s Sermon) he much doubted, Conference would not do him ſo much Good, as that late Sermon had don him (among others) Hurt and Hindrance.

Dr. *Baro*'s *Clerum* about this Time.

And thus I have, by the Help of the Archbiſhop's own Papers, ſhewn the earneſt Tranſactions of this Affair in the Univerſity, and wherein the Archbiſhop himſelf was ſo concerned, relating to thoſe controverted Points, which afterwards ſo much exerciſed the *Reformed Churches*, and began about this Time to be moved and diſputed in this Realm. And leſt I may have omitted ſomewhat in this large Relation, I ſhal give here a ſhort Recapitulation of this long Proceſs, drawn up by the Archbiſhop's own Pen; for the Vindication, I ſuppoſe, of himſelf, and alſo for the Information of ſome Great Men, inquiſitive into ſo notable an Emergence.

A Summary of *Baret*'s Buſineſs: Drawn up by the Archbiſhop.

I. " *Baret* preached a Sermon at *Cambridge Ad Clerum:* wherein divers un-
" ſound Points of Divinity were uttered, to the Offence of many. II. *Baret*
" therefore was convented before the Vicechancellor and Heads, and enjoyned
" to recant. III. *Baret* did read a Recantation preſcribed unto him; but not
" in

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" in ſuch a Sort as ſatisfied moſt of the Hearers. IV. *Baret* thereupon was con-
" vented again; and threatned to be expelled the Univerſity. V. *Baret* hereup-
" on complaineth to me. And I writ down to the Vicechancellor, *&c.* to deſire
" them to ſtay further Procedings againſt him, until ſuch Time as I might
" underſtand the Cauſes of their Proceding, being Matters of Divinity. And
" the rather, becauſe I found ſome Errors in that Recantation, which they
" had cauſed him to pronounce. Which Errors alſo were afterward confeſſed
" by ſome of them; and were manifeſt. VI. Hereupon they writ to my Lord
" Treaſurer, their Chancellor: and complained grievouſly of *Baret*. And de-
" ſired that by his Authority they might procede to the puniſhing of him.
" VII. My Lord anſwered, that he would confer with me, and refer the Mat-
" ter to my Hearing. VIII. But that being miſliked by the Patty that was
" ſent about the Buſineſs, as being ſuppoſed to be tepugnant to their Privile-
" ges, it pleaſed his Lordſhip to write his Letter to the Vicechancellor and
" others, to procede againſt *Baret*. IX. Which when I underſtood, I writ to
" his Lordſhip, and deſired him to cauſe Stay to be made from further Pro-
" ceding in this Cauſe, until better Conſideration were had thereof: Some of the
" Things called in Queſtion being deep Points of Divinity, and wherein great
" learned Men did vary in Opinion. X. His Lordſhip accordingly did cauſe
" Stay to be made. XI. Then I deſired of the Vicechancellor, that ſome might
" be ſent unto me, inſtructed in theſe Cauſes. And that *Baret* might come up
" likewiſe: To the End I might the better end the Controverſies. Al which
" was performed. XII. The Dean of *Ely*, and Mr. Dr. *Whitaker* came un-
" to me; and ſo did *Baret*. I found that *Baret* had erred in divers Points.
" I delivered mine Opinion of the Propoſitions brought unto me by Dr. *Whita-
" ker*. Wherein ſome few being added, I agreed fully with them, and they
" with me.

" And I know them to be ſound Doctrines, and uniformely profeſſed in this
" Church of *England*, and agreeable to the Articles of Religion eſtabliſhed by
" Authority. And therefore I thought it meet that *Baret* ſhould in more hum-
" ble Sort confeſs his Ignorance and Error: And that none ſhould be ſuffered
" to teach any contrary Doctrin to the foreſaid Propoſitions agreed upon.

" And this is the Sum of al this Action. And if this Agreement be not
" maintained, further Contentions will grow, to the animating the Common
" Adverſaries, the *Papiſts*. By whoſe Practice *Baret* and others are ſet on:
" Some of his Opinions being indeed Popiſh.

This was then the Archbiſhop's final Judgment of theſe conteſted Points, according to the foreſaid Retractation drawn up at *Lambeth*; and his Opinion of the ſecret Kindlers of theſe Contentions.

At length the Heads made a Concluſion with *Baret*, according to the Advice the Archbiſhop had given them by Dr. *Clayton*. Which it ſeemed they followed. And in a Letter he wrot them in the Month of *January*, he told them he liked wel of what they had don.

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CHAP. XVII.

Whitaker's Clerum *about the Controverted Points.* *The* Lambeth *Articles.* *The Archbiſhop of* York's *Judgment of them; And the Biſhop of* Rocheſter's. *The Archbiſhop's Letter to the Univerſity for Submiſſion to them.* *Their Anſwer, and Thanks.* *His further private Inſtructions to the Vicechancellor, upon theſe Propoſitions coming to the Queen's Knowledge.* *Her Letter to the Archbiſhop about them.* *The Lord Treaſurer's Thoughts of them.* *The Heads offended with Dr.* Baro *for his* Clerum *on theſe Points.* *Whereupon he writes to the Archbiſhop.* *Account of* Baro *given the Archbiſhop by the Vicechancellor.* *The Archbiſhop's Directions to the Vicechancellor.*

BUT now having finiſhed *Baret*'s Story, we ſhall look a little backwards, in Order to ſhew another great Care of our Archbiſhop towards the ſame Peace and Quiet of the Univerſity; however it ſucceded.

Dr. *Whitaker* preaches a Sermon at *Cambridge* of the Points now in Controverſy. Sends it with his Letter to the L. Treaſurer. *MSS. Burghlian.*

While *Baret*'s Buſines was in Hand, in the Month of *November* Dr. *Whitaker*, for the rooting out the more effectually his Doctrin, gave the Univerſity a Sermon treating on thoſe Points. And ſoon after ſent the ſaid Sermon to the Lord Treaſurer, their Chancellor, with his Letters, importing, that therewith he had ſent him a Copy of a Sermon preached by him *ad Clerum* in *Cambridge*, at the Beginning of that Term, "Wherein he was by Duty moved, he ſaid, to "entreat of certain Points, which ſome among them had begun of late to cal "in Queſtion: and ſo had bred ſome Difference of Judgment in the Minds of "many; and greater Offence and Trouble was to be feared, if good Order "were not taken and provided to the contrary in Time. That he laboured "therein, by ſetting ſuch Grounds as he had received, he ſaid, of the beſt Wri-"ters, to ſtay the Minds of the Scholars, and to maintain the Doctrin of our "Church, to his ſimple Power, againſt theſe Innovations. That he took not "upon him to inform his Lordſhip's Judgment, onely he thought it his Duty "to acquaint him with their Troubles, and theſe Controverſies raiſed in his U-"niverſity. Whereof he deſired and beſeeched Almighty God to give a good "and quiet End." This Letter bore Date *Novemb.* 19, from the Houſe of the "Dean of *Paul*'s; who was his worthy Unkle.

Comes up to *London* from the Heads to the Archbiſhop.

For he was now come up to *London*, ſent by the Heads of the Univerſity to the Archbiſhop, and ſome other learned Divines, to conſult with them for the Pacification of theſe Diſputes and Differences; and to labour with the chief Governor of Eccleſiaſtical Cauſes under her Majeſty, for eſtabliſhing a peaceable Order; as the ſaid *Whitaker* ſignified to the Chancellor of the Univerſity. And what Succeſs God ſhould give of their Labours, he would, he ſaid, certify his Lordſhip ere it were long.

Dr. *Baro*'s *Clerum* diſpleaſes.

And as this public Profeſſor of Divinity had preached according to his Sentiments in theſe Points, ſo not long after did Dr. *Baro*, the other public Profeſſor, in a Sermon *Ad Clerum*, give his different Opinions of the ſame. For which as the one received Applauſe, ſo the other was brought into Trouble, (as we ſhall hear by and by) however humbly and modeſtly his Opinion was offered.

Certain Articles of Doctrin concluded upon at *Lambeth.*

For the Heads thought convenient to take this Opportunity the faſter to fix theſe Doctrines, which they had taken ſo much Pains to maintain againſt another Party that could not digeſt them. And therefore they had ſent up to the Archbiſhop, according to his Advice, Dr. *Whitaker* and Dr. *Tyndal*, deputed by them,

them, to confer with his Grace and other Learned Men for the eſtabliſhing of theſe Points, to be acquieſced in, in that Univerſity. Which at Length was done and finiſhed at *Lambeth*, *Novemb.* 20, in nine Propoſitions, commonly called the *Lambeth Articles*. And the Scholars in the Univerſity were ſtrictly enjoyned to conform their Judgments thereunto, and not to vary from, for the Preſervation of Peace and Quietnes among them. Which Articles, tho ſet down by *Fuller*, in his *Eccleſiaſtical Hiſtory*, I ſhal here preſent a correct and authentic Copy of, from a Manuſcript of the L. Treaſurer's; and that ſeems to be that preſented him by Dr. *Whitaker* himſelf, upon his taking his Leave of him, going back to *Cambridge*. ANNO 1595. Book IX. Page 230.

Articuli approbati a Reverendiſſimis Dominis D. D. JOANNE *Archiepiſcopo* Cantuarienſi, *&* RICHARDO *Epiſcopo* Londinenſi, *& aliis Theologis*, Lambethæ, *Novembris* 20, *Anno* 1595.

The Articles.

1. *Deus ab æterno prædeſtinavit quoſdam ad vitam, & quoſdam ad mortem reprobavit.*

2. *Cauſa movens aut efficiens Prædeſtinationis ad vitam non eſt Præviſio fidei, aut Perſeverantiæ, aut bonorum operum, aut ullius rei, quæ inſit in Perſonis prædeſtinatis, ſed ſola Voluntas Beneplaciti Dei.*

3. *Prædeſtinatorum præfinitus & certus numerus eſt, qui nec augeri nec minui poteſt.*

4. *Qui non ſunt Prædeſtinati ad Salutem neceſſariò propter peccata ſua damnabuntur.*

5. *Vera, viva, juſtificans Fides, & Spiritus Dei ſanctificans non extinguitur, non excidit, non evaneſcit in Electis, aut finaliter aut totaliter.*

6. *Homo verè fidelis, id eſt, Fide juſtificante præditus, certus eſt Plerophoriâ Fidei, de remiſſione peccatorum ſuorum, & ſalute ſempiterna ſua per Chriſtum.*

7. *Gratia ſalutaris non tribuitur, non communicatur, non conceditur univerſis hominibus, qua ſervari poſſint, ſi voluerint.*

8. *Nemo poteſt venire ad Chriſtum, niſi datum ei fuerit, & niſi Pater eum traxerit. Et omnes homines non trahuntur à Patre, ut veniant ad filium.*

9. *Non eſt poſitum in Arbitrio aut Poteſtate uniuſcujúſque hominis ſervari.*

The Archbiſhop of *York*'s Judgment of them.

Which *Propoſitions* the Archbiſhop thought fit to ſend to his Brother the Archbiſhop of *York*, Dr. *Matthew Hutton*, being a learned Divine, and ſometime Public Profeſſor and Contemporary with our Archbiſhop, for his Judgment of them. And what it was, the ſaid moſt Reverend Father ſoon ſent back in his Letter. Which Letter may be read in *Fuller*'s *Eccleſiaſtical Hiſtory*. But his Judgment (not extant there) was as followeth: To the Firſt he Subſcribed, *Veriſſimum.* To the Second he underwrote, *Non minus verum.* To the Third, *Verba ſunt* Auguſtini, *Cap.* 13. *de Correpț. & Gra.* To the Fourth, *Certiſſimum. Et tamen ſi* Neceſſariò *deleatur, minus offendet infirmos. Lege* Auguſtin. *Cap.* 22. *De bono Perſeverantiæ, quomodo loquendum ſit de Reprobis.* To the Fifth, *Non minus verum.* To the Sixth, *Auguſtin. Cap.* 8. *De bono Perſeverantiæ, Reprobi quidem vocati, juſtificati, per lavacrum regenerationis renovati ſunt, & tamen exeunt: Quia non erant ſecundum propoſitum vocati. Bonum eſt ergo ut addatur*, Secundum Propoſitum vocatus. To the Seventh, *Minus offendit, ſi deleatur*, Si voluerint. *Vid.* Auguſtin. *De bono Perſeverantiæ, Cap.* 22. *Quomodo loquendum, &c.* To the Eighth, *Hæc Propoſitio eadem videtur cum ſuperiori.* To the Ninth, *Soli* Pelagiani *&* Semipelagiani *hoc negabunt.* And then he ſubſcribed his Name, after theſe Words: Book IX. Page 230. *Cod MS. Coll. S. Trin. Cant.*

Hæ Theſes ex Sacris Literis vel apertè colligi, vel neceſſaria conſecutione deduci poſſunt; & ex Scriptis Auguſtini.

MATTH. EBOR.

Dr. *Tong*

ANNO 1595.

Dr. *Yong* alſo, Biſhop of *Rocheſter*, was written to concerning theſe Propoſitions by the Archbiſhop; upon Occaſion of a Report at the Court, that at his laſt being there, he ſhould have given his Reſolution againſt them. But the ſaid Biſhop ſhewed his Grace, in his Anſwer, that he had never ſo much as ſeen them before now that he had ſent them, nor ſcarcely heard of them: But that of the fourth Propoſition he was ſomewhat doubtful: And that [as he ſaid modeſtly] might be becauſe he did not perfectly underſtand it. And that for the reſt, he had no Maner of Scruple, as yet. This he writ from *Bromeleigh*, *December* the 24th, 1595.

Biſhop of *Rocheſter*'s Opinion of them written to the Archbiſhop.

But theſe Articles gave great Offence, not only in the Univerſity, but even at Court too: Tho the Archbiſhop's Intention was ſincere, to beget a Quietnes in the Univerſity, and to ſtop for the future al broaching of new Doctrines, and ſtarting new Points in Divinity; apt to beget Diſputes and Differences. When this Buſineſs was diſpatched at *Lambeth*, the Dean of *Ely*, and the Queen's Profeſſor, the two *Cambridge* Divines, went Home. And with them the Archbiſhop ſent his Letters, dated *Novemb.* 24, to the Heads, with ſome Account of theſe *Propoſitions*, concluded and determined by himſelf and the reſt, and Inſtructions for requiring Submiſſion to them. But the latter, ſoon after his Return, dyed.

They give Offence to many

The Archbiſhop ſends his Letters by the two Doctors, returning to *Cambridge* with the Propoſitions.

The Archbiſhop thus delivered his Mind in his ſaid Letter to them, " That " the two ſaid Doctors could ſignify unto them what was don in the Matters, for " which they came thither: Which he doubted not, but that they would " faithfully relate to them. That his earneſt and hearty Deſire was, to have " the Peace of the Church generally obſerved in al Places; eſpecially in that " Univerſity, whereof he was, as he ſaid, a Member: And that for the better " Obſervation and nouriſhing of the ſaid Peace, they had with ſome Care and " Diligence drawn out and ſet down certain *Propoſitions*, which they were perſuaded to be true. And the Copy thereof he now ſent unto them, in his " Letter encloſed: Praying them to take Care, that nothing ſhould be publicly taught to the contrary. And that alſo in teaching them, Diſcretion " and Moderation ſhould be uſed: That ſuch as ſhould be in ſome Points differing in Judgment, might not be of Purpoſe ſtung, or juſtly grieved. And " eſpecially, that no Bitternes, Contention, or perſonal Reproof or Reproches " ſhould be uſed by any towards any. And that the *Propoſitions* nevertheleſs muſt ſo be taken and uſed, as their private Judgments; Thinking them " to be true, and correſpondent to the Doctrin profeſſed in the Church of *England*, and eſtabliſhed by the Laws of the Land: And not as Laws and Decrees. Thus moderately and cautiouſly did the Archbiſhop adviſe, that they ſhould be held and eſteemed.

What the Archbiſhop had here written wil ſufficiently clear him of a mean and diſparaging Character given him by one that undertook to give an Hiſtory of the *Lambeth Articles*, to this Purport, " That tho' the Archbiſhop did " not in the leaſt like thoſe Articles, (which he calls *Whitaker*'s *Doctrines)* yet " out of an eaſy Temper, and a Fear of Diſcord, when he could not make o- " thers approve of his Judgment, he came over, and became a Party to theirs.

Etſi Whitakeri *Dogmata minime probabat, facilitate tamen, & metu Diſcordiæ, cum ſuam probare aliis non poſſet, factus eſt ipſe alienæ ſententiæ Accerſio.* Art. Lamb. Hiſt. p. 5.

To which ſaid Letter of the Archbiſhop's the Vicechancellor and Heads anſwered *December* 13, to this Import; " That they underſtood by his Graces Let- " ters, as alſo by the Report of thoſe that were ſent, of the good Iſſue, by " his Lordſhips ſpecial Means, of that Buſineſs. For which as they heartily " praiſed God for the Comfort they had received by his Grace and others con- " curring with them in Judgment, touching the *Propoſitions*; ſo they had ere " now, they ſaid, returned their humble and hearty Thanks to his Grace for " his Care and Travail in bringing the Controverſies to ſo good and peaceable " an End; had not their great Loſs by Dr. *Whitakers* Death, ſo wholly and " juſtly occupied and affected them, as that they could ſcarce think of any " other Thing. Wherin they knew his Lordſhip alſo, for his great Care and " Love to Chriſts Church (which had, as they ſaid, the greateſt Loſs) took not " the leaſt Part with them.

The Heads return their Thanks to the Archbiſhop for the *Propoſitions* ſent down.

" That now thinking they might not longer defer this Duty, they beſought " his Grace to accept their due and humble Thanks for his tender Care and

" Zele,

" Zele to that Univerſity, and his ſo wiſe and careful compounding theſe " Controverſies to Gods Glory, and the Peace of the Univerſity and the " Church. Wherein, as his Grace required, they purpoſed, God willing, eve- " ry one in their Places, for the preſerving of that Peace, to employ their " ſpecial Care and Endeavour: and to continue the Courſe of Doctrin in thoſe " Points among them, according to the Direction and Cautions his Grace had " thought meeteſt. And ſo commending the ſame in their hearty Prayers " unto Almighty God, they humbly took their Leaves. From *Cambridge*, the " 13 *Decemb.* 1595. Thoſe that ſubſcribed their Names were, *Roger Goad* Vice-chancellor, *R. Some*, *Umphr. Tyndal*, *Edm. Barwel*, *Tho. Neville*, *Tho. Legge*, *Tho. Preſton*, *L. Chaderton.* ANNO 1595.

But beſides the Archbiſhop's Advice to the Vicechancellor and Heads in his former Letters, he gave alſo ſome further Inſtructions more ſecretly to be delivered to the Vicechancellor by Word of Mouth from Dr. *Nevill*. The Subſtance of which was, to let him underſtand, that theſe *Propoſitions* (as he had learned) were not wel pleaſing to ſome at the Court; [and that was even the Queen herſelf.] And that he had ſome Apprehenſion, that he, the Vicechancellor, would receive ſome Order, and that perhaps from the L. *Burghley*, their Chancellor, to forbear urging them in the Univerſity, but rather to diſmiſs them. And therefore that in the meantime, before any ſuch Order came, he ſhould uſe his Diſcretion, and not to publiſh them any further than that he concurred with them. The Archbiſhop's private Inſtructions to the Vicechancellor about them;

For thus he wrote to the ſaid *Nevill*, " That at Mr. Dean of *Elies*, and the " reſt being there [at *Lambeth*] they had agreed of certain Propoſitions, which " were undoubtedly true, and not to be denyed of any ſound Divine. But " that he knew not how, or by what Means the ſame had been ſignified to " her Majeſty in evil Senſe: and as tho' the ſame had been by him ſent down " to the Univerſity to be diſputed upon, or, he knew not how, publiſhed. " That it was the very Thing, he ſaid, that he before ſomething ſuſpected, *&c.* And then he blamed ſome of them, " For refuſing Advertiſements, [which it " ſeems, he had given them] and that they thought themſelves to have no " need of Advice. And that otherwiſe theſe Things had never gon to this " Extremity. And that the Foolerie [as he called it] of Mr. *Some* had don " no Good to the Cauſe. He added, That her Majeſty was perſwaded of the " Truth of the Propoſitions, but did think it to be utterly unfit, that the ſame " ſhould any Ways be publicly dealt with, either in Sermons, or Diſputati- " ons: As he thought they were like further to underſtand ere it were long. By his Letters to Dr. *Neville*.

" He prayed him to have him recommended to Mr. Vicechancellor, and to " let him underſtand ſo much from him. And to deſire him in the meantime " ſo to uſe the ſaid *Propoſitions*, as there might be no Publication thereof, " otherwiſe than in private. For that indeed his Meaning was only to let " them [the Vicechancellor and the Heads] underſtand he did concur with " them in Judgment, and would to the End: And meant not to ſuffer any " Man to impugn them openly, or otherwiſe. And that when they ſhould " have received the foreſaid Admonition from her Majeſty, he wiſhed that " they would return in Anſwer, their Willingneſs to obſerve her Majeſtys " Commadment; but with Signification of their aſſured Perſuaſion of the " Truth of the foreſaid *Propoſitions*. And this Advice he would have him " [Dr. *Nevill*] to give privately to the Vicechancellor, and to uſe it diſcreetly. " But in no Caſe to ſuffer theſe Letters [which he the Archbiſhop had now " written] to go out of his own Hands, but to keep them himſelf; and either " to burn them, or to bring them to him again, at his coming thither.

He concluded with telling him, " That he writ to him, as his good and tru- " ſty Friend, and as a feeling Member of that Body. And that he could " not but commend very greatly her Majeſties great Care in theſe Matters, be- " ing of the ſame Mind himſelf. *Vale in Chriſto.* This was dated from *Lambeth*, *Decemb.* 8.

Upon which Meſſage the Vicechancellor returned Anſwer to the Archbiſhop in a Letter bearing the ſame Date with the common Letter from the Heads, before ſpecify'd, importing, " That for that it had pleaſed his Grace by his " private The Vicechancellor will obſerve the Archbiſhop's Directions.

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" private Letter unto Mr. Dean of *Peterborough*, to advertiſe him, [the Vice-
" chancellor] upon ſome ſpecial late Occaſion, of his Pleſure and Advice, he
" humbly thanked his Grace therefore. And that he had and would endea-
" vour anſwerable Regard thereof, by al the good Care and Means he might.
" And that in the meantime, until they ſhould hear forthwith as inſinuated,
" and for the Peace of the Univerſity by avoiding long contrary Occaſions, as
" he had bent himſelf thereunto in his firſt Entrance to that troubleſome Office;
" before any further Occaſion were miniſtred; ſo his Grace ſhould wel find,
" that this ſhould be his ſpecial Care, and that he would, as God ſhould ena-
" ble him, uſe al good Means, to his beſt Power, to prevent the contrary:
" Withal, *Sectantes Veritatem in Charitate.* As by his Graces eſpecial Means and
" Travail they now might much better, with general Quiet and Contentment,
" he hoped, of al. For which, ſaid he, Gods Name be praiſed. Written from
King's College.

The Queen diſpleaſed at theſe Articles. Signified by her Letter.

Howſoever therefore this Conſultation of Divines at *Lambeth* was ſet on Foot, and the Articles as privatly as could be there framed, ſuch a Matter could not be hid. Certain it is, however the Queen liked of them, ſhe liked not the Method uſed in the effecting of them; and reſented what the Archbiſhop and the reſt had don; eſpecially, if they ſhould permit them to be diſputed and wrangled in the Schools. For in a ſhort Time after ſhe commanded Sir *Robert Cecill*, one of her Secretaries, to ſignify her Mind to the Archbiſhop in this Tenor: " That her Majeſty had heard as of Mr. *Whitakers* Death, ſo of ſome
" Buſineſs he came up about. And that ſhe had commanded him [the Secre-
" tary] to ſend unto his Grace, to acquaint him, that ſhe miſliked much, that
" any Allowance had been given by his Grace and the reſt, of any ſuch Points
" to be diſputed: being a Matter tender and dangerous to weak, ignorant
" Minds. And thereupon that ſhe required his Grace to ſuſpend them. The
Secretary continued, " That he could not tel what to anſwer, but did this at
" her Majeſty's Commandment, and left the Matter to his Grace. Who, he
" knew, could beſt ſatisfy her in theſe Things. And thus he humbly took his
" Leave. From the Court, the 5 of *Decemb.* 1595. Subſcribing,

Your Graces to command,

RO. CECILL.

Whitaker delivers a Copy of them to the L. Treaſurer. Who diſlikes them.

The L. Treaſurer might probably have been the firſt, that gave the Queen Knowledg of this Matter. He ſoon became acquainted with it. For Dr. *Whitaker* thought convenient upon his Departure from *Lambeth*, to deliver a Copy of the Propoſitions to him: Upon which that great and wiſe Lord held this Diſcourſe with him. He told him, he had read ſome Part of what he had preſented him with. That as for his Sermon *Ad Clerum*, (which he had alſo preſented him with) it contained Myſteries too high for his Underſtanding. And concerning the Propoſition of *Predeſtination*, he ſeemed to miſlike of it. And reaſoned ſome while with *Whitaker* about thoſe Heads: and drew, by a Similitude, a Reaſon from an earthly Prince. Inferring thereby, that they charged God with Cruelty, and might cauſe Men to be deſperate in their Wickedneſs. To which that learned Man thought fit to ſay but little; conſidering that Lord's preſent Weakneſs by Reaſon of Want of Health; but only that nothing was in that Behalf ſet down, but what was in the Article, ſet out by public Authority: And ſo ſeeing theſe Matters were too deep for him, (as he ſaid) he bade him and the other Doctor, farewel: And gave them Thanks for making him acquainted with theſe Things.

The Archbiſhop did not intend that this Matter ſhould have flown abroad ſo ſoon: Which made him enquire by Letter written to Dr. *Tyndal*, whether they had diſcovered theſe Articles to any. Upon which he gave his Grace the Relation of the Matter aforeſaid between Dr. *Whitaker* and the Lord Treaſurer.

The Queen diſpleas'd with *Baro* for his *Clerum*.

The Queen alſo, (as was hinted before) as ſhe was diſpleaſed herewith, ſo likewiſe heard of the Sermon *ad Clerum*, by Dr. *Baro*. With whom ſhe ſhewed herſelf particularly angry, in ſome Diſcourſe ſhe had of theſe Matters with the Arch-

Archbiſhop, he being an Alien, and ſo ought to have carried himſelf quietly and peaceably in a Country where he was ſo humanely harboured, and infranchized, both himſelf and his Family. But the Archbiſhop repreſented him as well as he could to her Majeſty. And acquainting the ſaid learned Man herewith, by Dr. *Nevill* (returning to *Cambridge*) he in a great Concern, wrote a Letter to his Grace on this Occaſion, which ran in this Tenor. ANNO 1595.

His Letter to the Archbiſhop thereupon, declaring his Opinion.

Ex iis quæ mihi tuo nomine retulit Dr. Nevile, *&c.* Thus in *Engliſh*, " That " by what Dr. *Nevile* told him in his [the Archbiſhop's] Name, he much fear- " ed, that his Kindneſs towards him had brought ſome Cauſe of Trouble to " his Grace. Which he ſaid, would certainly be very grievous to him. Since " he ever very much loved (he did not ſay) his Lordſhip, but his very Per- " ſon, for thoſe Endowments of Mind printed in him: Which he admired. " Which was the Cauſe that he would depend upon him alone, and ſo would " do hereafter; ſince he had in this his Calamity, by a new and ſingular Be- " nefit, even bound him: having ſpoken for him to the Queens Majeſty, and " to help him being afflicted. Which he ſhould keep in Memory, as long as " he lived.

" But as to the Matters in Controverſy, (as he proceeded) you are not ig- " norant, moſt Illuſtrious Lord, what my Opinion is: namely, that theſe are " the Chief, That God is not the Author of Sin, nor would that it ſhould be " committed; when he openly forbids it, and reproves Men for nothing, but " becauſe of Sin, which he hateth. And laſtly, that the Faithful, or the E- " lect, ought not to be ſecure of their Salvation. Theſe, he ſaid, were the " chief Things, which he and others defended. Which he ſaid, as he added, " becauſe there were certain *Articles*, which were ſaid to be defined againſt " them, [he meant himſelf and others] which ſcarcely touched, he ſaid, " the State of the Controverſy: and were almoſt of that Sort that they " might eaſily be proved, being dextrouſly underſtood. Nor did he require a " new Senſe, but the ſame which might be fetched out of that Letter of Mr. " *Hooper*, [mentioned in his Sermon] which he thought to be Orthodox. But " howſoever they were underſtood and wreſted againſt them undeſervedly, yet " it was certain that he ſhould obey his Lordſhip, and that he would keep " Peace, as long as he ſhould be there.

" But he wiſhed it might be known at Length to the Queen's Majeſty, " what his Piety and Reverence was towards her. Adding, that indeed for her, " and for the Defence of the State of this Church which ſhe defended, he " would ſhed his Bloud, if need were, with as willing and ready a Mind as her " own faithful Subjects ought to do; and as ſhe would have him do, ſince ſhe " had been willing to make him free of her Kingdom, and his Wife and Chil- " dren; and to confirm it with her Seal.

" And that theſe were the Reaſons, he ſaid in the Concluſion of his Letter, " why he aſpired not to the Queen's Profeſſorſhip of Divinity; [now void by the " Death of Dr. *Whitaker*.] But that he hoped his Humanity would have Re- " ſpect to his Labours: Who had there ſpent his Age for twenty Years, for a " very ſmall Stipend, and had been variouſly vexed by them, who were not ſo " wel pleaſed with the State of this Church. And then ended his Addreſs with " theſe Prayers, *viz.*

" In the mean time, I beſeech Almighty God to preſerve you ſafe, Moſt " Reverend Father in Chriſt, and beſt Patron to this Kingdom, Church, and " us. From *Cambridge*, 13 of *Decemb*, 1595.

Tuæ Dignitatis ſtudioſiſſimus,

P. BARO.

Baro's Diſcourſe with the Archbiſhop about them.

It was now, when the Heads had their Eye upon *Peter Baro*, D. D. the Lady *Margaret* Profeſſor. Who now ſtood moſt in the Way to their better ſettling theſe Points to their Minds. For he did not ſufficiently, as they ſuſpected aright, accord with them. And therefore thoſe nine *Articles*, or *Propoſitions*, were ſoon offered to him, for his Conſent and Allowance of them. The Occaſion

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we ſhall ſee by and by. He had lately ſome Diſcourſe with the Archbiſhop about them. To whom in Conference he declared his Mind; and that ſo tenderly in his Interpretations of them, that they might not be underſtood in any wiſe to contradict any of the Articles of Religion eſtabliſhed; nor yet to run into the extream Conſequences: As, that God hated his own Workmanſhip, as he was Man; without Regard that he was a Sinner. *Baro* alſo took Occaſion honeſtly, in a Sermon, to declare his Mind upon the 17th and 21ſt Articles of the Church. And ſhewing, how ſome did interpret thoſe nine *Propoſitions*, ſo as to overthrow the received Doctrines of the Church in her Articles. And therefore he thought good to draw up certain orthodox Explications of them, which he ſent to his Grace.

Baro's Sermon *Ad Clerum.*

But before I rehearſe them, I muſt give ſome Account of this Profeſſor's Sermon *Ad Clerum*, preached *January* the 12th. Who could not but upon this Opportunity declare his Thoughts and Judgment upon theſe controverted Points. But being a Foreigner, he behaved himſelf modeſtly, and ſtudied prudently, as much as he could, not to exaſperate any. And therefore did not ſo much deny theſe Propoſitions, as moderate them, and ſtate, as he apprehended, the true Senſe of them. And in the midſt of his Sermon aſſerted theſe three Things. I. That God created al Men according to his own Likeneſs in *Adam*: And ſo conſequently, to eternal Life. From which he chaſed no Man, unles becauſe of Sin. As *Damaſus* taught, *Lib.* 2. *De Fid. Orthodox.* II. That Chriſt dyed ſufficiently for al: againſt *Joh. Piſcator*, a Foreigner, who denyed it. Whoſe Opinion he ſhewed was contrary to the Confeſſion of the Church of *England*, and the Articles approved by the Parliament of this Kingdom, and confirmed by the Queen's Authority. And for Proof thereof repeated the 31ſt Article. III. That the Promiſes of God made to us, as they are generally propounded to us, were to be generally underſtood. As it is ſet down in the 17th Article. But theſe three Heads ſome were not pleaſed with: namely, ſuch who then endeavoured to perſuade, that God did on purpoſe create the greateſt Part of Men to Deſtruction. That by the Perdition of them he might get Glory to himſelf. And that Chriſt did not dy for al: Not, for that many refuſed to accept his Benefits, but becauſe he would not that his Death ſhould profit them. And moreover, becauſe they were not created to Salvation, as others, but to Deſtruction. And for the ſame Cauſe they would not have the Promiſes to be general, but extended them to thoſe few Perſons alone, (yea, rather reſtrained them) who alone, they ſaid, were created by God to be ſaved.

His three Aſſertions.

This Dr. *Baro* ſaid, to ſtop the young Scholars from being infected with *Piſcator*'s dangerous Book, which he ſaw was in the Hands of many. Nor did he ſay any thing in his Sermon concerning the late new *Propoſitions* made at *Lambeth*; as he pleaded afterwards for himſelf, in reſpect of his ſaid Sermon. This learned Foreigner had read the Divinity Lecture now 24 Years with good Approbation: never called into Queſtion til now. But that foreign Doctrine receiving more Countenance here, in the Univerſity, by ſome of the Chief, was, if poſſibly, to be eſtabliſhed in the Minds of the Students. And therefore, to follow their former Attempts, *Baro* was Cited before Dr. *Goad*, the Vicechancellor, in the Conſiſtory. Whereby he fel into great Troubles.

Called into Queſtion before the Vicechancellor for the ſame.

Tho that learned Man vindicated his Sentiments to be conſonant to the Doctrin of the Church of *England*, in her avowed Articles. And urged for the true Senſe of the nine new *Propoſitions*, that they were not to be underſtood as to vary from or thwart thoſe old Articles, as ſome were apt to take them. And to that Effect he now wrot to the Archbiſhop, *Jan.* 14, when he ſaw what Offence ſome of the Heads took at his ſaid Sermon. And together with his Letter he encloſed his Orthodox Explication of thoſe Propoſitions: in which Senſe he took them; and ſo rendring them agreeable to the foreſaid Articles. For to this Purport did his Letter, wrot in *Latin*, run. *Viz.*

Gives Account of his Sermon to the Archbiſhop: and Explication of the Articles.

Quum me tua Dominatio, &c. Thus in *Engliſh.* " That when his Lordſhip " lately ſpake with him about the nine Articles ſent thither, he ſpake freely " that which he thought good, and what then occurred to him. But becauſe " many

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" many things came not ſo ſoon into his Mind, which might be ſaid for a fa-
" vourable Expoſition of them, he thought it would not be unacceptable, if he
" wrot ſomething more amply and particularly concerning each. Which he
" did alſo, as he ſaid, the more willingly, becauſe he ſaw ſome there [at *Cam-*
" *bridge*] who took them in that ſenſe, and ſo ſtretched them, as to fetch out
" and confirm from them all *Piſcator*'s Paradoxes. That now it was come to
" that Paſs, that he and others might ſcarcely ſay, That God created the firſt
" Man, and in him the reſt, according to his Image, and ſo to eternal Life: nor
" that he rejected any, or hated any, as a Man, (for otherwiſe he had rejected
" and hated his own Image) but only as a Sinner: According to that Saying of
" St. *Auguſtin*, *God hated not* Eſau, *a Man*, *but a Sinner*: Or the Offering of
" Chriſt to be a perfect Redemption, Propitiation, Satisfaction for al the Sins
" of the whole World, as wel Original as Actual. Which notwithſtanding
" were the very Words of the 31ſt *Engliſh* Article: Or laſtly, that the Promiſes
" of God made to us in Chriſt, were to be generally taken and underſtood.
" Which were alſo the Words of the 17th Article.

" Which three Things, he ſaid, he lately touched in a Sermon, remitting
" his Auditors to that Epiſtle of D. *Hoopers*. Which he told them was appro-
" ved by him, as Orthodox. But that ſome did ſo interpret and urge, as he
" ſaid then, thoſe nine Articles, juſt as if they had been framed, namely, to
" this End, by him the Archbiſhop, and the reſt, to aboliſh thoſe old ones,
" confirmed by Authority of Queen and Parliament. Which, he ſaid, he was
" perſuaded was very far from his Grace's Mind. That he ſpake therefore ac-
" cording to thoſe old and Orthodox Articles; and did not ſo much as touch
" theſe New: and that, as wel for the preſerving of Peace, as for his own ſake;
" whom from his Heart he honoured and reverenced. Of which Wil of his
" that Expoſition of his ſhould be Witneſs, which he now ſent to his Lordſhip,
" more favourable than theirs was, [that were for that extreme Senſe of thoſe
" Articles.] And which he earneſtly and humbly, again and again, prayed
" him alſo favourably and with a candid Mind to receive. And ſo beſeeching
" God Almighty to preſerve and protect him, *&c.* Dated from *Cambridge*, the
14th of *January*, 1595. For *Baro*'s *Explications* of the ſaid Propoſitions, wel
worthy the peruſing, more fully to underſtand this Controverſy, and this lear-
ned Profeſſor's Judgment, they may be found in the *Appendix*.

N. XXVI.

The Vicechancellor to the Archbiſhop, of the Occaſion of *Baro*'s Troubles.

I ſhal now ſet down the firſt Occaſion of this Doctor's Troubles, as it was repreſented by the Vicechancellor to the Archbiſhop, in a Letter written but the Day after the Doctor's *Clerum* was preached. " That according to his Grace's
" Advice ſent to the Univerſity, when the Nine Articles came down, for the
" maintaining of Peace in the Univerſity, to acquieſce in thoſe Articles; he,
" the Vicechancellor, did accordingly, ſhortly after the Receit, uſe Means by
" the Heads and Preſidents, that every ſeveral College ſhould take knowledg
" and warning thereof: And unto ſome particular Perſons, of whom he doubt-
" ed, as namely Dr. *Baro* the *French* Man, he gave Knowledge and Caveat, by
" cauſing him to ſe and read over the ſaid Propoſitions; as alſo that Clauſe of
" his [the Archbiſhop's] Letter, *That nothing ſhould be publicly taught to the Con-*
" *trary*." Whereupon the ſaid Vicechancellor added, " That he thanked God,
" that ſince that time al things that way were ſo peaceable and quiet, that he
" thought there had been no dealing to the contrary; even in private. But he
" was ſure that in public, in Divinity Exerciſes, either in the Schools or in S.
" *Maries*, (where he had been continually preſent) he had not heard the leaſt Con-
" tradiction. And on the contrary, ſo far off from Perſonal provoking, as
" there had been ſeldom or never any maintaining or mentioning the Truth
" ſet down in any of thoſe Points, the Texts of Scripture not occaſioning there-
" to. So that it was like within ſhort time, the former troubleſome Contro-
" verſies would have worn out of Mens Minds, and been forgotten. But that
" the unhappy (as he called it) and unlooked for reviving, which he heard
" Yeſterday [but the Day before his writing this Letter] at the *Clerum* Sermon,
" to his great Grief, from Dr. *Baro*, would be, he feared, a great and dangerous
" Occaſion of overturning that their quiet State, with ſo comfortable Hope be-
" gan.

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" For that notwithſtanding his [the Vicechancellor's] good Succeſs and Or-
" der taken, being from himſelf made known unto him, [*Baro*] beſides ſome
" other ſpecial Advertiſements which the Vicechancellor knew had been given
" him privately, (whereupon he made ſure account he would no more have
" meddled in the Controverſies; eſpecially in public) yet the whole Courſe of
" his ſaid *Clerum* (excepting ſome Entrance he made in the Beginning) was con-
" cerning the ſame Controverſies; and eſpecially the three laſt Propoſitions,
" about *Univerſalis Gratia*, contrary to the Doctrin in the ſame contained; with
" more Earneſtneſs and Vehemency than was remembred that he ever ſhewed
" before: To the great Offence and Grief, as the Vicechancellor wrot, of al
" ſoundly affected to the Truth; and to the Encouragement and Stirring again
" of the Minds of his Diſciples and Adherents. And that this was the more
" ſtrange and unexpected; for that his Text he choſe gave no maner of Occa-
" ſion to deal in thoſe Matters. It being *Jam.* i. 27. to the End thereof. [*Pure
" Religion, and undefiled before God and the Father, is this, to viſit,* &c.] Where-
" upon, they looking to hear of wholeſome Doctrin, and Exhortation unto the
" Fruits of true Religion, for the relieving of the Poor, the Widow, and the
" Fatherleſs, (whereof there was great Need and Want among them) and that
" every Man, touching himſelf, ſhould lead a holy Life, and undefiled from
" the Corruptions of the World; that he, paſſing theſe neceſſary Points offered
" in the Text, fel into ſuch Courſe of the Controverſies as was before menti-
" oned; and ſo continued almoſt to the End of his Sermon.

Conſults with him what to do with *Baro*.

This is the ful Account the Vicechancellor gave of *Baro*'s Sermon to the Archbiſhop, in order to lay the Charge of Diſobedience and Faction as home upon him as he could. That which followed was, That he did the ſame Day privatly and ſeverally confer, firſt with Dr. *Clayton*, and then with Mr. *Chaderton*, (two of the Heads, preſent at the Sermon) partly to underſtand what they thought of the ſame Sermon. And he found them both to think as he did: to be much grieved; to mervail he durſt revive ſuch Matters, conſidering former Order taken; and to fear it would be Occaſion of diſturbing the Peace, wel begun to be ſettled, and making again new Stirs and Diviſions among them: Unles ſome wiſe and effectual Remedy might be in time provided. Which Care in that Place lying by Office eſpecially upon the Vicechancellor, he being perplexed, as he ſaid, what Courſe to take; not ſeeing by what Statute *Baro* might be dealt withal, and wanting Aſſiſtance of Heads of Colleges, being ſo few then at Home: he thought good firſt to acquaint his Grace herewith; and humbly to pray his wiſe Aid and Advice, being heartily ſorry to trouble his Grace with ſuch News. And ſo meaning ſhortly to cal the ſaid Profeſſor before himſelf and the Heads, and to burthen him with his Sermon, eſpecially for the Breach of the Peace of the Univerſity; he humbly deſired his Grace, that he might by Mr. *Ingram*, one of the Beadles then at *London*, (whom he had appointed to repair to him for that Purpoſe) to receive from his Grace, by Letters, his good Advice and Help, for referring him to ſuch Order, as he [the Vicechancellor] with the Conſent of the Heads preſent, ſhould think good to take with him. Unles it ſhould pleaſe his Grace, in Conſideration that he hath taught contrary to the Articles, by his Honorable Conſent and others, in the High Commiſſion appointed, to ſend for him, and to deal with him according to their Wiſdoms. And ſo leaving the Premiſſes to his good Conſideration, he humbly took his Leave of his Grace. Dated from *Cambridge* the 13th of *January*.

Diſcourſe between the Archbiſhop ane *Baro* about the Propoſitions.

Dr. *Baro*, perceiving their coming upon him after this maner, repaired up to *London*, and came in Perſon to the Archbiſhop, that by acquainting his Grace with the Truth of the Matter, he might reconcile ſome juſt Favour to himſelf, againſt ſome of theſe Heads, that bore him no good Wil. And what paſt between the Archbiſhop and him, the Archbiſhop's Letter to the Vicechancellor, wrot ſome few Days after, *viz. January* 16, wil ſhew; " That he
" was very ſory that Dr. *Baro*, notwithſtanding al the Advertiſements that had
" been given to him, and his faithful Promiſe made to him, [the Archbiſhop]
" did nevertheles continue his troubleſome Courſe of contending. That he
" had of late by Dr. *Nevile* ſignifyed unto him, how hardly her Majeſty had

" beer

" been informed againſt him for theſe Cauſes; and how unfit it was, that he " being a Stranger, and receiving ſuch Courteſy and Friendſhip here of good " Wil, and not for any Need we had of him, (God be thanked) ſhould be ſo " buſy in another Commonwealth; and make himſelf as it were Author of " new Stirrs and Contentions in this Church. That at his laſt being with " him, he ſhewed unto him the Propoſitions, and demanded his Opinion of every " one of them ſeverally, and that at two ſeveral Times. And altho the " latter time he ſeemed to make ſome frivolous and childiſh Objections againſt " ſome one or two of them only: Yet did he confeſs that they were al true; " and that they did not impugn any of his Aſſertions. And therefore, as the " Archbiſhop added, he could not but wonder what his Meaning ſhould be, " ſo to deal contrary to the Charge given unto him by himſelf, [the Archbi-" ſhop] and accepted by him. And that when he [the Vicechancellor] ſhould " cal *Baro* before him, the Archbiſhop prayed him to make known unto him " the Premiſſes. But that which followed, he bad him keep to himſelf, *viz.*

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" That he doubted indeed, that he had received ſome kind of Encourage-" ment from ſome that ſeemed to make ſome Account of his Judgment in " theſe Points, and talked their Pleſure thereof, both publicly and privatly. " That poſſibly alſo he had heard of ſome Miſlikings of the ſaid Propoſitions " by ſome in Authority. [Perhaps he meant the L. Treaſurer, who was *Ba-" ro*'s Friend.] But that therein peradventure in the End he might deceive " himſelf. His Advice then that he gave the Vicechancellor was, to cal " him before them; and to require a Copy of his Sermon; or, at leaſt, to cauſe " him to ſet down the principal Points thereof. And likewiſe to demand of " him, what ſhould move him to continue that Courſe, notwithſtanding Or-" der taken to the contrary, and ſo many Advertiſements and Means, as was " aforeſaid.

His Advice to the Vicechancellor concerning him.

" But that foraſmuch as there was ſomething adoe there [*i. e.* at *London*, " and at the Court as it ſeems] about the ſaid Propoſitions, *&c.* the Arch-" biſhop would not have them, as he added, to procede to any Determinati-" on againſt him, 'til they had advertiſed him of his Anſwer, and the parti-" cular Points of his Sermon: And receive back again from him, what he " thought fitteſt to be done by them in this Matter.

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CHAP. XVIII.

The Proceſs in the Vicechancellor's Court againſt Dr. Baro. *His Apology for himſelf to the L. Treaſurer. Who takes his Part, in a Letter to the Vicechancellor.* Baro *writes to Dr.* Andrews *at* Lambeth; *And to the Archbiſhop, concerning the Matter charged upon him. Appeals to him. Who continues him in his Place. His Letter of Thanks to the Archbiſhop. The Archbiſhop of* York *ſends him a Treatiſe of* Predeſtination, *to print. The Archbiſhop of* Canterbury *inquires of him about Preachers in the* North, *and other Matters. His Anſwer: And his Opinion of the* Lambeth *Propoſitions.*

Baro's Appearances before the Vicechancellor.

THE Proceſs againſt Dr. *Baro*, before the Vicechancellor and Heads, continued through the Month of *January*. For he appeared before them in the Vicechancellor's Houſe in *King*'s College the 17th of *January*: and likewiſe the 21ſt and 29th of the ſame, in Purſuance of what was don at a Meeting of the Heads with the Vicechancellor the ſaid *January* the 17th. Who then declared to them, that a Complaint of ſome Batchelours in Divinity was brought to him in writing againſt Dr. *Baro*, with their Names ſubſcribed, then alſo ſhewed them, the ſaid Heads: Charging him with his Doctrine in his Sermon *ad Clerum*, lately preached. Wherby he had ſtirred up again the Controverſies that were pacified, againſt the Peace of the Univerſity, and the Command of the Vicechancellor, ſignified to al the Colleges, and likewiſe againſt the *Propoſitions* approved by the moſt Reverend Fathers; Whereof the ſaid *Baro* had been before acquainted: As the Information in the Proceſs againſt him ran.

What the aboveſaid Complaint was, and who were the Plaintiffs, follows, as they were taken out of the Original by *Tho. Smith*, Public Notary and Regiſter; and ſent by the Vicechancellor to their Chancellor, the Lord *Burghley*, *viz.*

Aſſertiones quædam D. Baronis *in Concione habita ad Clerum* 12° *Januarii.*

Aſſertions, whereupon Dr. *Baro* was accuſed before him. *E Regiſt. Acad. Cantab.*

1. *Docuit, Deum omnes & ſingulos abſolutâ voluntate ad vitam æternam creâſſe. Ratio. Creavit omnes ad ſuam imaginem. Ergo, ad beatam vitam. Ac proinde neminem rejicit à Salute, niſi ob peccatum ſuperveniens.*

2. *Voluntatem Dei duplicem eſſe*, viz. *Antecedentem & Conſequentem. Antecedente quidem Voluntate, Deum neminem rejiciſſe, aliàs improbâſſet opus ſuum. Ad hoc illuſtrandum adhibuit ſimilitudinem Regis, Patris, Agricolæ. Rex leges fert ad civium commodum. Pater non gignit filium ad patibulum, aut ut exhæredet. Agricola non ſerit arborem, ut eradicet.*

3. *Chriſtum mortuum eſſe pro omnibus & ſingulis: Ut omnes & ſinguli ſcirent ſe in Chriſto remedium habere; juxta illud*, Chriſtus venit ad ſervandum quod perierat. *Omnes autem & ſinguli perierant in* Adamo: *Ergo*, &c. *Nam remedium æquè latè patere atq; morbum; Et Deum non eſſe προσωποληπτην.*

4. *Promiſſiones Dei ad vitam univerſales eſſe; & æquè ſpectare ad* Cainam *atq;* Abelem, Eſauum *atq;* Jacobum, Judam *atq;* Petrum. *Et* Cainum *non magis à Deo fuiſſe rejectum quàm* Abelem; *antequam ſe excluſerat: Homines ſe excludere à cælo, non Deum: juxta illud*, Perditio tua ex te, Iſrael.

Subſcribed,

Jo. Allenſon, *James Crowther*,
Guil. Nelſon, *John Hooke*,
Abdias Aſhton, *George Downham*.

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On another Day, to the Charge, that *Baro* had ſtirred up the Controverſies, that were quieted; and had preached Doctrines contrary to thoſe ſaid *Propoſitions*, he anſwered Negatively: and diſtinguiſhed of the Words *Ex æquo* and *Promiſcuè*, on the Part of the Grace of God ſufficient to eternal Life, offered to al. Which Words he interpreted, *Scil. Quoad homines univerſos, non quoad menſuram Gratiæ datæ.* For to ſome, he ſaid, was given greater Grace; to other leſs: To ſome more Talents, to other fewer. To which the Vicechancellor then anſwered, urging, that this Aſſertion and Diſtinction of his repugned not only againſt the *Propoſitions*, but againſt Experience: Becauſe out of the Church, the *Turks*, and other barbarous Nations, altho' they had external Gifts, common to this Life, granted them by God; yet they were altogether deſtitute of Grace ſufficient to Salvation. For the reſt of what was ſaid and don at this calling of our Doctor before them, I refer the Reader to the *Appendix*. N. XXVII.

His Anſwers.

At his laſt Appearance, *January* 29, the Concluſion was, as appeareth by the Univerſity Regiſter; That whereas *Baro* had promiſed the Vicechancellor, upon his Demand, a Copy of his Sermon, but his Lawyers counſelling him not to deliver the ſame; the Vicechancellor did now, by vertue of his Authority, peremptorily command him to deliver him the whole and intyre Sermon, as to the Subſtance of it, in Writing. Which *Baro* accordingly did promiſe, he would do the next Day. And laſtly, he did peremptorily, and by vertue of his Authority, command *Baro*, that he ſhould wholly abſtain from thoſe Controverſies, Propoſitions and Articles, and to leave them altogether untouched, as wel in his Lectures, Sermons and Determinations, as in his Diſputations and other his Exerciſes. Thinking it, as it ſeems, not convenient further to procede againſt him, without Advice from above.

The Vicechancellor communicates to their Chancellor their Proceedings with *Baro*. *MSS. Burghlian.*

Immediatly after, on the ſame Day, Dr. *Goad* the Vicechancellor, imparted this Concern of the Univerſity to their Chancellor, and not before, (which is ſomewhat ſtrange, the Matter having been ſo long bandied about.) Whoſe Letter was to this Import: "That he was loth, and as he formerly had ſignified, would be ſparing to trouble his Lordſhip in any Suit for Univerſity Cauſes, but when there was urgent Neceſſity. Yet for that it was his Part and Duty to acquaint his Lordſhip with Things falling out there, where his Lordſhip was their High Head and Chancellor (as any ſpecial Occaſion or Emergence ſhould ariſe) he was bold to ſignify a late troubleſome public Accident, touching D *Barow*, the *French*-man, his Sermon *ad Clerum*, the xii of this *January*. Whereof he would ſooner, he ſaid, have written, but that til now (after due Examination and Proceding) he could not ſo fully certify his Lordſhip.

"So it is, Right Honorable' (as he proceded in his Relation of this Matter) "that certain new Controverſies, about ſubſtantial Points of Religion, being "here raiſed, to the great Trouble of the Univerſity, before my coming in "Office, it pleaſed God, ſhortly after mine Entrance, by the good Travail of "my Lord his Grace of *Canterbury*, my Lord of *London*, and other Divines "there, upon his ſending up of Dr. *Whitaker*, and Mr. Dr. *Tyndal*, Dean of "*Ely*, to bleſs us with good Succeſs and a happy Peace and Quietneſs in thoſe "Controverſies. Until by the ſaid Sermon Dr. *Barow* (the Lady *Margaret* Reader in Divinity) contrary to the good Advice given by my Lords Grace of "*Canterbury* by Letters, the Commandment by me given to every College, "(with particular Signification alſo to Dr. *Barow*) and againſt the Peace of the "Univerſity; did again offenſively revive in public the ſaid Controverſies.

Adding, "That for Remedy thereof (being ſo dangerous againſt the Peace "of the Univerſity and the Church) he had, with the Advice of ſuch Aſſiſtance of Heads as were at home, procured in ſuch Maner, as by the ſeveral Copies thereof, by one of the Beadles then on Purpoſe ſent up, might more "plainly appear. Wherunto for Brevity ſake he referred his Lordſhip. [One of which Copies may be read before, under the Title, *Aſſertiones*, and another in the *Appendix* Num. XXVI.] "That this being a Matter of ſuch Importance, and Eccleſiaſtical Concernment, he had thought meet alſo to acquaint "his Grace of *Canterbury* therewith by the Bearer, for the better ſtaying and "meeting withal in Time, of the Inconvenience already in Part there [among "them]

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" them] found, and like more to break forth in that Univerſity; and conſe-
" quently, the Church, upon this public Occaſion. Therefore [it was his
" Requeſt] thas it might pleaſe his good Lordſhip to direct him and the reſt
" of the Heads preſent, with his wiſe and honorable Advice. The rather,
" for that there wanted a ſufficient Number of Heads at home. And hereup-
" on, he ſaid, he would reſt without any further Proceding againſt the Party,
" until he received his Lordſhips Pleſure and Advice. Yet meaning with his
" good Lordſhips Liking to retain the final ordering locally there, in Re-
" gard of the Univerſities Juriſdiction and Privileges: Which he was bold to
" his Power to maintain.

" And ſo he humbly took his Leave, with his hearty Prayers to Almighty
" God for his Lordſhip. Dated from *Kings* College, *Cambridge*, the 29 of *Jan.* 1595. Subſcribing,

Your Lordſhips humble and bounden to be commanded,

ROGER GOADE, *Procan.*

Baro declares his Caſe to the Chancellor. *MSS. Burghlian.*

Which Information thus ſent by the Vicechancellor, to render Dr. *Baro* a Criminal in the Eyes of that Lord, was not unknown to the ſaid Perſon accuſed. And he neglected not to repreſent his true Caſe to the ſame Perſon, as he had before done to the Archbiſhop. For about ten Days after, in a wel penned *Latin* Epiſtle, he endeavoured to vindicate himſelf, by ſtating his Caſe, and ſhewing what he had indeed delivered in the ſaid ſo much blamed Sermon: Profeſſing, " That he could not tel what Occaſion of Offence he
" could have given to them, that they ſhould thus accuſe him. And decla-
" ring what Aſſertions he had laid down, he freely left himſelf to the Judg-
" ment of his Lordſhip: Thoſe Aſſertions, he confeſſed, he had delivered,
" and that he did believe them ſtil to be true; yea, and the Foundation of
" our, that is, the Chriſtian, Religion. That true it was, the Vicechancellor
" did not ſo much charge him to have ſpoken that which was falſe, as that
" he had ſpoken againſt the Articles, ſome Weeks ago ſent to the Univerſity.
" But that Dr. *Baro* denyed, nor had it in his Mind; but that he only defend-
" ed the Truth of the Goſpel againſt *Piſcator*; whoſe Book he ſaw was in the
" Hands of many of the younger Students. And this being his Caſe, if he
" had been guilty, as he added, of any Fault, he was in his Lordſhips Hands,
" and refuſed not his Cenſure. And then begged him for Gods ſake, (whoſe
" Cauſe this was) that according to his celebrated Prudence and Humanity,
" he would not reſolve any Thing concerning him, or conceive any ſiniſter
" Opinion of him; before he had diligently again and again, enquired, accor-
" ding to his ſingular Piety and Learning, concerning the Truth of thoſe three
" Heads. And that if he found him to have ſpoken what was true, (which
" he hoped) not to ſuffer the Vicechancellor to determine any Thing more
" heavy againſt him. He added, that this was very grievous to him, who had
" now profeſſed Divinity there for four and twenty Years: and that but for
" the ſmal Stipend of 20*l.* a Year. And being now grown old, when he
" ſhould have expected ſome Recompence of his Labours from him, their
" Chancellor, a Man himſelf of Learning, and a Patron of Learned Men,
" that it ſhould now fal out to him quite contrary; *viz.* That his Fame
" ſhould be called in Queſtion before his Honour. But ſtil, that it comforted
" him, that he had to do with a Perſon of ſo wiſe and ſolid a Judgment: Hoping
" he would reſerve one Ear for him. This was the Sum of what he wrot to the L. *Burghley* modeſtly and yet earneſtly, as his Reputation and Neceſſity urged him to do. The whole Letter, for a Memorial of the Man and of the Truth of his Caſe, I have preſerved among the reſt of the original Papers.

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Their Proceedings with *Baro* diſliked by their Chancellor, in his Letter to them.

What Effect this Letter of that learned Profeſſor had with that Lord, may be underſtood by ſome ſhort Contents of what he writ to the Heads, upon Conſideration of their Dealings with him. For there remain ſome ſhort Sentences in the *Trinity* College MS. of the Chancellor's Letter to them, in Reference to their ſo rigorous Procedings with that Profeſſor; and in putting *Interrogatories* to him, as tho' he were ſome great Offender. Which *Interrogatories*

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ries may be ſeen in the *Appendix*. " I am ſory to hear, *&c.* The Matters I " cannot conceive as others take them, *&c.* The Doctrin dangerous and of- " fenſive, *&c.* Broached and publiſhed by, *&c.* Whereby came to the Queen, " *&c.* [Theſe were ſome of their Accuſations of *Baro* in their Letter to him, the Chancellor, which he ſaid he *could not conceive as they took them.*] " As " good and as antient are of another Judgment, *&c.* *Omnia licent, at omnia non* " *expediunt*, &c. Yee may puniſh him, if ye wil; but yee ſhal do it for wel " doing, *&c.* in holding the Truth in mine Opinion. Yee ſift him with In- " terrogatories, as if he were a Thief, *&c.* This ſeems done of Stomac " among you, *&c.* The Witneſſes do not agree. [Which he obſerved by the Depoſitions (that were ſent him) of a great many Bachelours of Divinity and ſome Maſters of Art that heard *Baro*'s *Clerum.*] " If he hath done con- " trary to Order and Commandment, in renewing therein, [*i. e.* Controverſies and Contentions in thoſe diſputed Points, prettily wel quieted] " he hath not " don wel. I wil write to him my ſelf, and charge him as Chancellor, *&c.* [*i. e.* to forbear any further mentioning, either in his Readings or Diſputations, thoſe Doctrines.]

What a Check this Diſcountenance of the Chancellor to the Heads gave in their Dealings with *Baro*, might appear, in that he ſtil continued in his Profeſſorſhip, til his Reſignation of it: as we ſhall hear under the next Year.

Baro writes to Dr. *Andrews* about his Caſe.

It muſt not be unmentioned, that to him in the midſt of his Troubles there were not wanting many in the Univerſity, that favoured him and his Cauſe, as Mr. *Overal*, Dr. *Clayton*, Mr. *Harſnet*, and Dr. *Andrews*; who was now with the Archbiſhop. To whom the ſaid Profeſſor now writ, to recommend his Caſe to the Archbiſhop: who ſeemed not to be averſe to the Doctrin of Univerſal Grace, and of God's Goodwil to al Mankind. For there was a good Correſpondence between the ſaid Dr. *Andrews* and him. In which Letter of *Baro*'s to him were ſeveral memorable Matters mentioned, relating to his own Affair, as alſo to others, in the midſt of theſe Broils. Which may not be amiſs to ſet down. His Letter which was dated *January* 20, began,

Quamvis nec ad me, Venerande Frater, ſcripſeris, &c. In *Engliſh*, " Altho, Re- " verend Brother, you have neither writ to me, (as you could not by Reaſon " of the Time) nor have made any Mention of me, when you writ to our " Friend, Mr. *Harſnet*; yet I hope mine came to you: By which I endeavour- " ed to ſatisfy you, as to thoſe Letters, which, upon my Departure, I received " from you. [Wherein Dr. *Andrews*, it ſeems, had deſired that learned Man's Judgment and Reſolution in ſome Points of Divinity now conteſted.] " And in " which beſides, I included other Things; which I would by no Means ſhould " be loſt, *&c.*

Then he proceded to give him ſome Account of his Appearance to anſwer for his Sermon: *viz.* " That he was ſent for at laſt by Mr. Vicechancellor, with whom met alſo D. D. *Tyndal*, *Barwel*, *Clayton*, and Mr. *Chaderton*. Where the three Articles gathered out of his Sermon, and teſtified by ſome of S. *John*'s College, and by the Vicechancellor, were exhibited againſt him. That concerning them he afterwards acknowledged they were ſpoken by him. That he was then interrogated by every one of them. That to ſome of their Objections when he had anſwered, at laſt it was required of Mr. *Overal*, [who I think was now *Regius* Profeſſor] and who had been ſent for by him, [*Baro*] what he thought of it; he openly and freely profeſſed his Conſent unto him in theſe Things. And that when alſo Dr. *Clayton* before this, had not obſcurely favoured the ſame; this their Conſent ſeemed to him to have great Weight. And that hereupon he departed quietly and friendly from them. But that, when the Vicechancellor had ſaid, that there might be another Meeting, if need were, concerning this Matter: for that al Things could not be tranſacted at once; he thence conjectured, that it was likely the Vicechancellor had written to the Archbiſhop; from whom he expected Letters. Whom therefore if he [Dr. *Andrews*] would alſo certify of the whole Matter, as it was managed, it would turn to their [*i. e.* his, and his Friends] Advantage. For that if they [the Heads] would tary for his Grace's Letters, as in all other Matters was don;

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neither ſhould the Truth be oppreſſed, nor the Peace of the Univerſity be diſturbed, as he ſaid.

Moreover, as he went on, he acquainted the ſaid Doctor, that Mr. *Overal*, but the Day before, had ſhewed him a Book written in *Engliſh*, and Dedicated to my Lord of *Eſſex*. Wherein theſe Poſitions were openly taught and defended, *That Chriſt dyed for al, neither ſufficiently, nor efficaciouſly*, p. 19, 20, 21. And in the Margin alſo, that *We muſt not pray for al Men*, p. 130. Alſo, that *God willeth Sin, and worketh it.* Which is more, ſaith he, than to permit or ſuffer it to be don; *p.* 123 *in fin. & ſeq.* 124. Where alſo, anſwering to this Queſtion, *Whether God is the Author of Sin?* he ſaith, *He is not, and he is.* Which nevertheles after he endeavoureth to explain. And the Book was printed at *London*, by the Widow *Orwin*, dwelling in *Pater noſter Row*, at the Sign of the *Talbot*, 1594.

A dangerous Book on theſe Points, printed 1594,

He further ſpake in his ſaid Letter of Mr. *Perkins*; who, he ſaid, the Lord's Day before, in his Sermon, endeavoured to confute the Reaſons of Mr. *Overal*, which he had taught at his Living, [in ſome Church, I ſuppoſe, in *Cambridg*] *That Chriſt dyed for al.* And that *Overal* deſired it might be ſignified to him, [Dr. *Andrews.*] For that he had obtained, as *Baro* ſaid, if he miſtook not, from the Biſhops of *Canterbury* and *London*, that thoſe who contradicted him in his Living, preaching *Pro Chriſto*, [in Vindication of Chriſt's Merits] ſhould be repreſt. Adding, that if ſuch Letters might be obtained to reſtrain this Man, Peace would be better provided for.

Perkins confutes *Overal*, who preached *Chriſt dyed for al.*

" Wee, added our Profeſſor, [in the Name of himſelf and others, in the Col-
" leges, of his Judgment] deſire al theſe Things may be made known to my
" Lord of *Canterbury:* that he may underſtand this Evil doth not only now
" creep into this Kingdom and Church, but lifteth up its Head, as is publicly
" promulgated and defended, to the great Reproach of our Religion. And
" hence it will come to paſs, as we hope, that then he wil be more favourable
" to us, when in a pious Zele and Grief for this Evil, we ſhal ſay ſomething
" more ardently for defending of the Truth. For it doth not ſeem to be a
" Time, ſaid he, of holding one's Peace, if we deſire to give a good Account [of
" our Selves and Talents] to God.

The Archbiſhop's Mediation deſired for ſtopping theſe Doctrines.

He then added ſomething concerning Dr. *Some*, a zelous Man for the Doctrines *Baro* oppoſed: and wiſhed for the Authority of the Archbiſhop of *Canterbury* and of the Biſhop of *London* to be interpoſed, to move him.

And that if, at leaſt, he [Dr. *Andrews*] could prevail, that *Perkins*, who declaimed againſt *Overal*, might be reſtrained, he ſhould do an acceptable Thing to both; and ſhould confer a ſingular Benefit upon him himſelf. For that the Matter was common to them both, [*Overal* and *Baro.*] Dated from *Cambridge*, *Jan.* 20, 1595. And ſubſcribed, *Tuus, P. Baro.*

Baro again writes to the Archbiſhop of his Troubles.

Dr. *Baro* rubbed on in the Months of *February* and *March:* but with much Oppoſition and Trouble: eſpecially from two, *viz.* Dr. *Goad* and Mr. *Chaderton*, who indeed had divers Years, before now, conceived a Prejudice againſt him: and took this Opportunity to endeavour to diſcharge him of his Place, on the Pretence, which they ſtuck to, that he had in his *Latin* Sermon contradicted the *Lambeth Propoſitions*, (whatſoever he pretended) and ſo had been a Raiſer of Stirs in the Univerſity. And this they had mightily endeavoured to poſſeſs the Archbiſhop with the Belief of. Which cauſed the afflicted Man to fly again to him, (whom he held always his Patron) with his Apology and Petition, ſtil to be his great Friend. For in this Maner he addreſſed his Grace the 4th of *February.*

Quum audiam, &c. " That when he heard that thoſe two Perſons, who chiefly
" attempted theſe Things againſt him, ſtil went forward, moving every Stone,
" to prove that to be true, which from the Beginning, as was there reported,
" they wrot to his Lordſhip, *Viz.* That he made a Sermon againſt Six of the
" Nine Articles ſent thither; he could not but fly to him, who was his Friend-
" ly Safeguard: That he might not be oppreſt by their Arts: Which he wiſh-
" ed to God were known to him. Therefore not leſs humbly than earneſtly
" he beſought him, that he would read ſomething which here he ſhould pro-

" pound

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" propound, and to permit his Son [the Bringer of his Letter] to expound and " read the reſt (if Need were) for his poor afflicted Father.

" Firſt, That they, (as his Grace knew wel enough) for many Years paſt had " been evil affected towards him. And that for no other Cauſe, than that he " approved of the Rights and State of this Church, and acquieſced in it. Tho' " one of them, *viz.* Mr. *Chaderton*, might have beſides a ſpecial Cauſe: name- " ly, that he defended and ſhewed againſt him, That *Faith was commanded by the* " *Law*, the Book being Dedicated to his Grace's Name. And that hence certainly " it was, that taking Hold of this Occaſion from his Sermon, they moved " every Thing againſt him. And that altho' they would ſeem to deal with " him by Law, they regarded not to retain the Forms of Law. For this one " thing ſeemed enough to Mr. Vicechancellor, to have Accuſers and Witneſſes, " that he might prove, that ſo and ſo he ſpake; (for that he would not deny) " but that what he ſaid was againſt the Articles, (which yet was the Matter " of Law) belonged to Judges, and not to Witneſſes.

" That there were not a few other Things, which he paſſed over, without " mentioning them, that he might come to that which was the Head of the " whole Matter, *viz.* That he ſaid, Firſt, that *God created al in* Adam *unto* " *eternal Life: Nor drove away any from it, unles for Sin.* Secondly, that *Chriſt* " *dyed ſufficiently for al.* Thirdly, that *the Promiſes made to us are general.* He " told them, that indeed he ſpake theſe Things, and added, that he believed " they were true: Yea, the very Foundations of Chriſtian Religion. And that " if it ſeemed otherwiſe to them, and that they would conſer of theſe Things " with him, he promiſed now to the Archbiſhop, that if they convinced him " of any Error, he would as willingly revoke it, as he had propounded it in his " Sermon.

" But perhaps this they did not ſo much care for: but this one thing, added " he, they ſhould never prove true, that he ſpake againſt the Articles, unles " they firſt evinced, that he ſpake that which was falſe: Which he hoped they " ſhould never do. Again, he aſked, why ſhould they ſo much urge, that he " ſpake againſt the Articles, when he ſaid, openly in his Sermon, that he " ſpoke againſt *Piſcator*. From whoſe Book, when he ſaw it, as he ſaid, to " be read by, and in the Hands of many, he thought he had a juſt Cauſe to " ſay what he did againſt him. And that his very Accuſers themſelves had " ſaid, that they did not like him. What therefore had he offended, if he ſpake " againſt ſome of his Errors? Laſtly, That he could ſwear ſolemnly before his " Lordſhip, that he ſpake nothing directly or indirectly againſt the Articles. " of which, unles he was miſtaken, his Lordſhip himſelf might be Witnes. " For ſince they might be expounded conveniently, he chooſe rather to do this, " than to draw them to a ſtrange Senſe, as ſome of them did; who thought " they could confirm al *Piſcator*'s Sayings out of them. But enough of this to " you, my Lord, as he concluded; For I know your Prudence and Integrity " of Mind.

One Particular more he related to the Archbiſhop, That whereas he had at firſt refuſed to deliver a Copy of his Sermon to the Vicechancellor, and that the Vicechancellor had ſent for him again, and then abſolutely by his Authority commanded, that he ſhould deliver it to him, that no new Occaſion might be taken, he anſwered him, that he would willingly do it; and did it accordingly. And preſently after, by the ſame Authority he was forbad, that by no Means, either in his Readings or Diſputations, he ſhould ſo much as touch the Matters controverted. Which he promiſing alſo that he would obſerve; but at the ſame Time aſked the Vicechancellor, that he would explain, of what Matters controverted he underſtood it. Which nevertheleſs was not defined by him. Tho' he thought the Vicechancellor meant it of thoſe Articles made at *Lambeth*. But ſaid *Baro*, [fearing ſome Advantage might notwithſtanding be taken againſt whatſoever he might read or ſay] if we go by Conſequences, an Occaſion would eaſily be taken by one Word. But he promiſed the Archbiſhop, that he would take as much Pains and Care as he poſſibly could, that even that might not happen.

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Flies to him for Refuge.

Wherefore he beſeeched the moſt Reverend Father again and again, and for his ſingular Piety and good Wil towards him, (who, he ſaid, was his Patron) that he would determine concerning theſe Things. But if yet, by Reaſon of their Accuſations, any Thing ſtuck in his Mind, as tho' he had done contrary to his Faith and Promiſe, (which he would not willingly do) that this at leaſt remained, to which he fled for Refuge: namely, to allow him once to have offended without Puniſhment. To his Grace's Mercy he betook himſelf. " I am alone, ſaid he, but you have been hitherto my only *Mecæ-*
" *nas* and Patron: And ſo for the Time to come, I hope, you wil be. I there-
" fore willingly commit my ſelf to you: Praying and beſeeching God Al-
" mighty long to preſerve you ſafe and ſound, moſt Reverend Father in Chriſt,
" to this Church, Kingdom, Univerſity, and to Us alſo. Dated from *Cambridge* the 4th of *February*, 1595. Subſcribed, *Tui Nominis & Dignitatis ſtudioſiſſimus*, P. Baro.

The Archbiſhop of *York*'s Counſil to our Archbiſhop about *Baro*.

I find little more of Dr. *Baro*'s Buſines at preſent, but that it pleaſed the Archbiſhop on the laſt Day of *February* to write his Letters to *Hutton*, Primate of the other Province: Wherin among other Things, he deſired his Opinion of *Baro*'s Aſſertions: When that Prelate in his Anſwer ſhewed how little he liked of him, and his Learning: " Wiſhing, that he were in his own
" Country, and not to diſturb the Peace of our Church. And would have one
" to be put in his Place, who was learned, godly, and mild of Nature. And
" that *Cambridge* afforded Store of ſuch.

The Archbiſhop preſerves him in Place.

But our gentle and good Archbiſhop thought not fit to uſe this extreme Dealing with him; declining the Counſel of his Brother of *York*, as wel as al the Solicitations of his Enemies in the Univerſity: but ſtayed their Hands from hurting him, either in his Place or Reputation; knowing wel the Learning and Worth of the Man. To whom therefore he had been a Patron. He only gave him a Charge to forbear thoſe Arguments that would provoke contentious Diſputations: that ſo Peace might be preſerved in the Univerſity, in order to the better flouriſhing of Religion and Learning there.

For which he returneth a Letter of Gratitude to him.

This occaſioned another very humble Letter of Thanks from this grave Man to his Grace, written towards the latter End of *March*: " Rendring the
" moſt Reverend Father immortal Thanks for this Reaſon, in that he hoped
" he was ſnatched now at length by his Favour from thoſe Diſturbances he
" was ſo purſued with before. For he obſerved that ſince the Return of the
" Vicechancellor, [who it ſeems had been with the Archbiſhop, and received
" his Inſtructions] neither he, nor any one elſe, had ſpoken to him of paſt
" Matters. Which he doubted not was don out of a Reverence towards him.
" For otherwiſe, as he concluded, thoſe who laboured this againſt him, had
" very hardly deſiſted, being thoſe very Perſons, who, if he miſtook not, ten
" or eleven Years ago, in a certain clandeſtin Synod at *London* [held pro-
" bably by *Cartwright* and his Followers] (the Acts whereof were with his
" Grace) decreed certain Things againſt him unheard. Concerning which
" when he had been certified by one *Fontanus*, he preſently took a Journey to
" *London*, and complained to D. *Goad*, who had been preſent at it in *Kings*
" College Houſe, ſituate neer the *Thames*; Praying him, that he would at
" leaſt ſhew him, what they had decreed concerning him, or againſt him.
" Which he ſaid, he could not obtain of him: nor knew, before Dr. *Bancroft*
" by his [the Archbiſhop's] Command ſhewed him in a certain Book three
" or four Years ago.

A clandeſtine Synod *at London* make certain Decrees againſt *Baro*.

" And that it was from that Time, as he continued his Diſcourſe to the
" Archbiſhop, that they hating him, and privily always obſerving him, took
" at laſt the Occaſion from that Sermon of his, to labour to caſt him out of
" the Univerſity with Shame. And which, he ſaid, they had eaſily per-
" formed, (they had ſo prepared al Things againſt him) unles they had been
" ſtayed by his Grace's Authority, and as with a Bridle reſtrained.

" Which Benefit, my Lord, (as he proceded) I acknowledg, as I ought, I
" received from you: Earneſtly praying, that if any Thing be brought by
" them, eſpecially concerning me, to your Lordſhip, you would alſo give me
" the

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" the Hearing. For I will endeavour, that you ſhall have no Cauſe, I hope, " to diſapprove the Courſe of my Life and Actions.

" He would not, he ſaid, rub old Sores, which he deſired might be thorowly " healed: but yet if his Gentlenes would give him Leave, he would ſay but " this; That thoſe Things which he ſpake in his Sermon ſeemed indeed to " him to be true; nevertheleſs if he ſpake not the Truth in its proper Place " and Time, he prayed that according to his Grace's Benevolence, he would " pardon it; and that he would perſwade himſelf, that he was not ſtirred up " to ſay thoſe Things which he did, from any other Ground, than from a juſt " Indignation, as it ſeemed to him, againſt *Piſcator*'s Book: which then he " had newly read. Wherin nevertheleſs, as he added, if he had offended any " Thing (which indeed he doubted not, he ſaid, by what his Son related to " him, from the Archbiſhop) he beſeeched him again and again to pardon him. " Which if he ſhould underſtand, that he had obtained from his Clemency " and Goodnes, he would thank God, and for the future be cautious: And " would take the Confidence to viſit and pay his Reſpects to his Lordſhip, as " he was wont to do before. In the mean time he prayed God long to pre- " ſerve and protect him ſafe and ſound to this Kingdom, Church, and them. Dated from *Cambridg* the 22d of *March*, 1595.

Archbiſhop of *York* ſends the Archbiſhop a Treatiſe of *Predeſtination*.

Theſe deep Doctrines of *Predeſtination* in the two Branches of it, *Election* and *Reprobation*, wanted ſome learned Pen at this Time, to confirm, and ſatisfy better the Minds of Men in. For this Cauſe *Hutton*, before mentioned, Archbiſhop of *York*, in the Month of *March*, ſent up to our Archbiſhop a ſmall Treatiſe of that Subject, prepared as it ſeems at his Requeſt, in order to the getting it publiſhed by the Archbiſhop's own Procurement. And the Author, fearing leſt the Copying of it might not be without many Errors, when it ſhould be by him committed to Print, prayed his Grace to let ſome be employed therin that was learned, and eſpecially well read in *Auguſtin*: Whom God had uſed, he ſaid, as a ſpecial Inſtrument to ſet forth that comfortable Doctrin: and further deſired, that certain Lines which he ſent in a Paper encloſed, where he had treated of the Definition of *Fides*, *Hebr.* xi. might be inſerted in the right Place. And added, that he hoped, when it was publiſhed, that few would greatly diſlike it, if they underſtood it. He reckoned nevertheleſs, that he was to hear, that the Court ſhould boil at the Doctrin of *Predeſtination*: [meaning the Diſguſt his Diſcourſe therof, as he had ſtated it, was like to give there.] But he added, that it might be, when they ſhould ſe, that he, his Grace of *Canterbury*, and he, [his Grace of *York*] agreed in al Points, (which would be, he ſaid, if his Grace publiſhed this Treatiſe) they would take better Liking of it. And added, that he did not think they two diſſented at al from S. *Auguſtin*. This was dated from *Biſhopſthorp*, the 14th of *March*, 1595.

The Archbiſhop enquires of the Archbiſhop of *York* about Preachers in the *North*.

The pious Archbiſhop's great Concern was ſtil for the good Eſtate of this Church, and for the Credit and Reputation of thoſe that ſerved in it. Not a few Reports came ſtil to the Court of the Increaſe of Popery, and of the Want of Preachers, to inſtruct and arm the common People with good Principles againſt their revolting from our holy Reformed Religion. Complaints of this Nature were brought out of the Northern Parts. And ſome Reflexions were made hereupon, upon the Archbiſhop of that Province: and that he had made ſome unworthy Men Miniſters: and that he was negligent in procuring a ſufficient Number of learned Clergymen, fit and able to preach the Goſpel: Whereby it came to paſs, that Recuſants rather encreaſed than diminiſhed. Our Archbiſhop excited by theſe Reports, which came plentifully to his Ears, in the aboveſaid Letter to that Archbiſhop, acquainted him with theſe Matters, which ſo neerly touched him and the Diſcharge of his Paſtoral Care. And deſired to know indeed what Number of Preachers they had with them, and what Recuſants: And withal ſhewing him certain Complaints made againſt him by the *Sandes*; the Children, I ſuppoſe, and Executors of his Predeceſſor of that Name: between whom in his Life-time and the ſaid

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Archbiſhop *Hutton*, when Dean of *York*, there had been, divers Years before, no good Underſtanding.

The Archbiſhop of *York*'s Anſwer.

To al this Brotherly and Friendly Information of our Archbiſhop, his ſaid Brother of *York* gave him particular Anſwers in a Letter dated in *March*, to this Purport; (firſt, thanking him heartily for his kind Letter) That as to his conferring Orders upon ſuch bad Men, as was ſuggeſted, he did not remember it. But that he had heard [which might give Occaſion to the Rumour] that two or three had counterfeited his Hand and Seal; and were fled out of that Country. That as for Preachers, there were many good ones in the Biſhopric of *Durham*. But that in *Northumberland* there were but few: Aſſigning a Reaſon thereof to be, becauſe the greateſt Livings which were in the Queen's Hands were let to Fermours; who would not contribute any Thing to a Preacher. That in his Dioces (which he thanked God for) were good Store. And that he had about him [as his Chaplains] ſome godly, learned Preachers. But yet the fewer, becauſe he had not given one Benefice or Prebend in five Years laſt paſt. That for Recuſants in thoſe Quarters, he had ſent up a Certificate of them lately to the L. Treaſurer; and writ to him [apprehending the great, Danger from them] that he was afraid, that the Ripeneſs of Sin in al Eſtates would ſhortly concur with the Fulnes of Time, which God had appointed to viſit the People *in Virga*; praying God it might not be *in Virga ferrea*. But wheras the Fault was commonly then layd upon the Clergy, he applyed that of *Tertullian*, that if any Miſhap fel, they were wont to cry, *Chriſtiani ad Beſtias*. And ſo now for every Offence don, the Quarel is with the Clergy. And laſtly, for his more private Matter with the *Sandes*, he ſaid, that he doubted not, but his Grace would be ſatisfied, and they alſo, in Time. And that he knew wel, that neither he nor others did eſcape evil Tongues. But let us, ſaid he piouſly, ſtudy to have a good Conſcience toward God, and then his Wil be don. Ending with this Sentence, *Arbitrii noſtri non eſt, quid quiſque loquatur.*

Giving Account of his Province.

The Archbiſhop deſires the Archbiſhop of *York*'s Judgment of the *Propoſitions*.

One Thing more our Archbiſhop imparted the ſame Time to the Archbiſhop of *York*: which was concerning the *Lambeth* Propoſitions. Which ſtil occaſioned much Talk and Reſentment to many. And the Archbiſhop himſelf ſeemed to have been cenſured by ſome great Perſons, for the countenancing of them. This he ſignified to that Archbiſhop. And as he had ſome Months before, now again deſired his ſecond and mature Thoughts of them: upon whoſe Learning, having been formerly long the public Reader of Divinity in *Cambridge*, he much depended. Wherupon he retyred from *York* to his Seat of *Biſhopſthorp*, according to our Archbiſhop's Motion; and after ſome Time, having conſidered the Points again, with his Anſwer, he ſent them back, and wrot, " That he took them to be true, as they were penned at firſt. [For " the Archbiſhop now ſent them to him, not only to review, but to make " ſome Alterations in them, to render them the leſs offenſive, if he thought " neceſſary.] Only in his Opinion it were wel, if *Neceſſariò* and *Si voluerint* " were put out; for then *minus offenderet*. And if theſe Words *Vocatus ſecundum* " *Propoſitum*, were put into another. Then, *Ipſe Momus non haberet quod contra* " *diceret*. And ſo praying God to bleſs him with his manifold Graces. This was dated from *Biſhopſthorp*, *March* the 14th, 1595. Subſcribing,

Your Grace's moſt aſſured,

MATTH. EBOR.

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CHAP. XIX.

Dr. Whitaker *dyes. The Archbiſhop's Eſteem of him. Deſires his Notes. The Vicechancellor's Letter to him about* Whitaker's *Death. His Places vacant; filled.* Overal *choſen public Profeſſor. The Archbiſhop's Doubt of him, as factious, His Opinion of the* Propoſitions. *The Archbiſhop ſends for* Covel, *for an offenſive Sermon at* S. Maries. *The Archbiſhop agrees with* Broughton *about the* Deſcent into Hell. *His Relation to the Archbiſhop about what paſſed him at* Geneva, *with* Beza *and others. The Reaſons they were diſpleaſed with him. The Archbiſhop's Foundation of his Hoſpital at* Croydon. *The Poor of the Hoſpital of* Herbaldown *petition him. His Care of the Poor of* Kent *upon a Dearth.* Confirmations *and* Conſecrations *of Biſhops.*

SOON after Dr. *Whitaker*'s Return home from *Lambeth*, he ſickned and dyed, as was mentioned before. Whoſe Death ſomewhat weakened the Endeavours that were to be uſed for the promoting the *Propoſitions* in the Univerſity, being chiefly of his framing, and to be maintained by his Learning. By his Deceaſe the Queen's Profeſſorſhip of Divinity, and the Maſterſhip of St. *John*'s College became void. In the filling of both which Places the Archbiſhop concerned himſelf, as we ſhal ſee preſently. Dr. *Whitaker* dyes.

The Archbiſhop had a great Eſteem for him, and was much concerned at the Loſs of him, knowing how uſeful a Man he was for his Learning, and what Good he had don, and might have don, both in his Readings and in his Writings, againſt the Church of *Rome*, and in Vindication of our Reformed Church. Concerning which the Archbiſhop ſeemed to have ſome further Work for him to do. And whereas he had ſome Things under his Hand againſt Dr. *Stapleton*, the *Jeſuite*, that had writ againſt this Church, the Archbiſhop had ſuch a Value for them, tho' unfiniſhed, that he was, after his Death, very deſirous to have his rough Notes and Papers at any rate. And the Queen alſo had ſuch an Eſteem for the Man, that ſhe intended to have his Library herſelf. Concerning which thus did the Archbiſhop write his Mind unto Dr. *Nevile*, Maſter of *Trinity* College, *December* 8. The Archbiſhop concerned for his Death.

" That Mr. *Whitaker*'s Death did affect him exceedingly in many Reſpects: he " being a Man whom he loved, he ſaid, very wel, and that he had purpoſed to " have employed him in Matters of great Importance. That at his laſt being " with him, he ſignified unto him [the Archbiſhop] what Things he had in " Hand touching *Stapleton*. And therefore that he was very deſirous to have " his Notes and Writings, as wel concerning that Matter, as other Things. And " prayed the Doctor, to whom he writ, to procure them, if he could. And that " he would conſider thoſe that had the Doing in thoſe Cauſes to their Contentation. And that altho' he might in ſome ſort require them, yet he would " forbear ſo to do; and hoped that they would of Courteſy not deny unto him " this Requeſt. That he was informed, and he thought it to be true, that " her Majeſty intended to ſtay his Library for herſelf. But that his written " Books and Papers were no Part thereof.

The Vicechancellor, among other Matters, in a Letter dated *January* 13, informed the Archbiſhop of the good Succeſs of the *Propoſitions* brought down to them by the ſaid *Whitaker*, and of his Death immediately thereupon; comparing it with old *Simeon*'s ſatisfactory Departure. He mentioned to his Grace the The Vicechancellor informs the Archbiſhop thereof.

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Thanks, that by a former Letter he and the Heads of Colleges had returned him (as there was, he ſaid, great Cauſe) for the great Care and Travail his Grace with others had beſtowed, for the ending the new and troubleſome Controverſies there riſen about ſome Points of Religion. And that hereunto it pleaſed God, the rather by the Means of his dear Brother now with God, Dr. *Whitaker*; (who, as he added, ſeemed after that weighty Buſines ſo wel finiſhed, ſo ſoon as he returned Home, to ſing with *Simeon*, *Nunc dimittis ſervum tuum, Domine*, &c.) to give ſo good and peaceable an Iſſue; for the comfortable Preſervation and Confirmation of the long received Truths, in the fundamental Points of the Goſpel, with ſo good and honorable Conſent. Which happy Succeſs, as he ſubjoyned, declared unto them partly by the *Propoſitions* themſelves they had received, partly by his Grace's Letters, whereby was ſignify'd how greatly he tendred the Peace of the Church, and namely of the Univerſity; while he had earneſtly required that they ſhould have eſpecial Care not to ſuffer any thing to be publicly taught to the contrary. And that in teaching the Truth in thoſe Points, there ſhould be diſcrete and peaceable Moderation uſed, without any perſonal Invectives. Which grave Inſtructions were accordingly communicated to the Heads, as hath been ſhewn before.

Dr. *Clayton* recommended by the Archbiſhop for Maſter of St. *John's*.

Another Matter therefore now in Agitation at *Cambridge* was, for filling up with fit Men the Places of Dr. *Whitaker* deceaſed. Wherein the Archbiſhop, out of his Concern for the good Eſtate of the Univerſity, did interpoſe himſelf. The Maſterſhip of the College fel to the Lot of Dr. *Clayton*, Maſter of *Magdalen* College: in whoſe Behalf he had ſent a Letter to the Vicechancellor: as alſo, both him and Mr. *Stanton* the High Chancellor had recommended, by the Vicechancellor and Heads, to the Election of the Houſe. The former whereof, with the general Conſent of the Society, was choſen *December* 21. And thereupon preſently he was brought that Evening to the Vicechancellor, to take his Oath before the Society alſo preſent: As the ſaid Vicechancellor ſignified to the Archbiſhop, and expreſſed how right glad he was of this End, and of his Preferment.

Overal is made Public Profeſſor.

The Public Profeſſor's Place fel to Mr. *Overal* of *Trinity* College; whom Dr. *Nevile*, the Maſter of that College, and Dean of *Peterborough*, had propounded as a Man wel qualified for that Place: yet whoſe Opinion in thoſe beforeſaid controverted Points differed (as was better known afterwards) from that of the former Profeſſor. The ſaid Dr. *Nevile*, ſoon after the Death of Dr. *Whitaker*, ſignified the Fitneſs of that Learned Man to ſuccede him. What Opinion others had of him, appears by the Anſwer the Archbiſhop gave him, in a Letter dated *December* 8; *Viz.* "

The Archbiſhop's Letter concerning him.

That concerning Mr. *Overal*, he very much relyed upon the "ſaid *Nevyle*'s Judgment in that Caſe. Nevertheles that he was enformed by "ſome others, that Mr. *Overal* was ſomething Factious, and enclined to that "Sect that loved to pick Quarels to the preſent State and Government of the "Church: tho he hoped, he ſaid, it was not true, becauſe of *Nevyle*'s Com-"mendation. The Archbiſhop added, That he thought they ſhould receive "Letters, in her Majeſty's Name, for due Care to be had in electing a Perſon "meet for that Place. And that therefore he did aſſure himſelf, that they "would be careful to provide ſuch an one, as ſhould be in al Points conforma-"ble.

What Dr. *Overal*'s Judgment was of ſuch as were juſtified.

However clear *Overal* was of that Charge mentioned before of the Archbiſhop, it appeared that his Judgment did not fully ſquare with thoſe *Lambeth* Propoſitions. For to take the Matter from his own Mouth, when at the Conference at *Hampton* Court before K. *James*, *Anno* 1603, Dr. *Reynolds* had moved, that thoſe nine *Aſſertions* might be added to the Book of the 39 Articles, the ſaid *Overal*, (then Dean of S. *Paul*'s, and one of the Divines preſent) taking himſelf herein concerned, declared to the King, that in his Readings in that Univerſity, he had aſſerted, "That whoſoever (tho being juſtified) committed "any grievous Sin, as Adultery, Murther, Treaſon, or the like, became, *ipſo* "*facto*, ſubject to God's Wrath, or guilty of Damnation, *quoad præſentem ſta-*"*tum*, until they repented: Adding therunto, that thoſe which were called "and juſtified according to the Purpoſe of Gods Election (howſoever they "might and did ſometimes fal into grievous Sins, and thereby into a State of

"Wrath

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" Wrath and Damnation, yet) did never fal either totally from al the Grace " of God, ſo to be utterly deſtitute of al the Parts and Seed therof; nor fi- " nally from Juſtification. But in Time renewed by God's Spirit unto a live- " ly Faith and Repentance: And ſo juſtified from thoſe Sins, and the Wrath, " Curſe and Guilt annexed therto; wherin they were fallen, and wherin they " lay. Which Doctrin, he added, ſome in the Univerſity diſliked and had " oppoſed; Teaching that al ſuch Perſons as were once truly juſtified, tho " after they fell into never ſo grievous Sins, yet remained ſtil juſt, or in the " State of Juſtification; and that before they actually repented of thoſe Sins; " yea, and tho' they never repented of them through Forgetfulnes, or ſudden " Death; Yet they ſhould be juſtified and ſaved without Repentance.

The *Lambeth* Aſſertions mentioned at the Conference before K. *James.*

Wherupon the King not wel knowing what this Matter was, was informed, that theſe nine *Aſſertions* were framed upon Occaſion of ſome Controverſies ariſing ſome Years before about certain Points of Divinity. And that then his Grace the Archbiſhop aſſembled ſome Divines of ſpecial Note to ſet down their Opinions; which they drew out into theſe Heads: And ſo he ſent them to the Univerſity for the appeaſing of thoſe Quarels. Upon the hearing wherof, and upon what Dr. *Overal* had ſaid, the King would not admit thoſe *Propoſitions* to be entred among the Articles of Religion; his Opinion being, (as he urged himſelf) " That the joyning of Repentance and Holines of Life " with true Faith was of Neceſſity; And that it was Hypocriſy, and not true " juſtifying Faith, which was ſevered from them. And that this and Predeſti- " nation and Election did wel conſiſt together.

The Archbiſhop ſends for *Covel*, to appear before the Eccleſiaſtical Commiſſion.

There was another Univerſity Matter now came to the Knowledg of the Archbiſhop. It was in the Month *December*, that one *Covel*, Fellow of *Queens* College, preached a Sermon at S. *Maries*, that created him ſome Trouble before the Vicechancellor, or the Eccleſiaſtical Commiſſion. His Text was, *My Houſe is the Houſe of Prayer, but yee have made it a Den of Thieves.* Whereupon he took Occaſion to rave and inveigh againſt thoſe that did *Facere ſpeluncam Latronum* of the Church; offenſively and extraordinarily: charging the Noblemen of this Realm eſpecially, and in Sort alſo the Biſhops: In ſpoiling, he meant, the Church in the Revenues therof, and alienating its Patrimony. This the Vicechancellor thought fit to take Notice of; and did acquaint both the Chancellor of the Univerſity with it, and alſo the Archbiſhop. Who was minded therefore to bring *Covel* before the Commiſſioners Eccleſiaſtical for what he had ſaid: and accordingly required the Vicechancellor to ſend him up. But to this the Vicechancellor could not readily conſent: Yet giving this modeſt Anſwer, That his Grace might do therin what ſeemed beſt unto him. But, if it might pleaſe his Grace, herein to ſpare and pardon him, for that the Precedent might be hardly thought of, as a Breach of their Privileges, and as Things fel out, he feared would occaſion ſome Diſcontents. And that he would cal him before himſelf, and ſuch Heads as were at home; and prove rather, how they could bring him to a voluntary Satisfaction herein: To which the mild Archbiſhop, in condeſcending Termes, gave this Anſwer, That he was no otherwiſe deſirous to have him ſent up to *Lambeth*, than he, the Vicechancellor, ſhould think it convenient. And that he had rather they ſhould make an End of it there, with ſome Admonition to forbear ſuch kind of Declamations, and ſlanderous Imputations hereafter. But it ſeems *Covel* was ſomewhat obſtinate to make any Submiſſion, or acknowledg a Fault. For I find the Vicechancellor acquainting the Chancellor, That he could do but littl with him at the firſt, the Heads being abroad from *Cambridge* in *Chriſtmas* Time. And that he had endeavoured to bring him by Counſel and Perſwaſion to make voluntary, convenient, public Satisfaction: which he could not yet induce him to do.

Which the Vicechancellor refuſes.

The Archbiſhop agrees with *Broughton* in the Senſe of the Article of the *Deſcent.*

There happened now a better Underſtanding between the Archbiſhop and the great *Rabbin*, *Hugh Broughton.* Who before, both by Letters to his Grace, and in other of his Letters and Diſcourſes, had very roughly, according to his rugged Temper, treated him. One great Cauſe whereof was, becauſe the Archbiſhop came not up to his Senſe of that Article of the Creed, of the *Deſcent* of Chriſt into Hel, (whereof ſomething was ſpoken before) but had kept to the

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old received Senſe thereof. But upon ſcanning and weighing that learned Man's Proofs and Arguments, fetched from his *Greek* and *Hebrew* Studies, the Archbiſhop was convinced, and came into his Interpretation of the ſaid *Deſcent*. For *Broughton* had compoſed an Oration in *Greek* upon the true Meaning of this Article. Which he drew up for the Uſe of the King of *Scotland*: who admired his Studies, and had ſent for him into *Scotland*, to be his Profeſſor there. This Oration he ſent firſt to the Archbiſhop; upon this Occaſion, that he might communicate it to Dr. *Bilſon* Dean of *Wincheſter*: Who had interpreted the Word ᾅδης, *i. e. Hades*, (uſed by the *Greek* Fathers for the Condition into which Chriſt, after he was crucified, went) to be *ad Inferos*, which he thought to be the *Hell* of the Damned: And had cited *Athanaſius* for it, as the Word was there wrongly tranſlated into *Latin*: Tho *Athanaſius*, he ſaid, in twenty Places of equal Force telleth, that Chriſt went to holy *Adam* and the Martyrs: Who al went down to ᾅδης. And in none of theſe Places *Hades* was *Hell*. That ſo the Archbiſhop might adviſe Dr. *Bilſon* to cal in his Libell; as he called a Book written, as it ſeems, againſt him.

Sends an Oration in *Greek* to the Archbiſhop on that Argument.

Broughton had alſo, in another Letter to the Archbiſhop, ſhewed, That *Hell*, in our Divinity and Tranſlations of the old Teſtament, interpreted but [illegible], *Sheol*, which requires al to come, [as that Word in the *Hebrew* ſignifieth] and ᾅδην, *i. e.* the *World unſeen*. And that generally *Hell* is that World that *Haleth* al hence; whether Joy of Paradiſe, or Torment of *Gehenna*, be their Lot there. And again, that *Hell* muſt be taken as in old *Saxon*, (when they knew no *Gehenna*) for the *State* after this Life. And that *Sheol* ſixty four times coming into the Holy Tongue, *Hell* is as often uſed in our Tranſlation, and never directly for *Gehenna*. Neither ſhould *Hell* in the Creed mean any thing elſe, but the *World to come*, the *World of Souls*. As likewiſe, added he, *Hell* came nine times upon ᾅδης in the New Teſtament, but neither in al thoſe Places ſignifying *Gehenna*: As twelve Times *Gehenna* is met with; and there, ſaid he, *Hell* is in your Grace's Meaning.

In another Letter to the Archbiſhop gives the Senſe of the Word *Hell*.

The Archbiſhop being ſatisfied in this Point, told as much to Dr. *Geffry King*, (who brought over from *Broughton*, then beyond Sea, the *Greek* Oration aboveſaid to the Archbiſhop) and he reported ſoon after unto him, that the Archbiſhop had yielded unto him. And that he ſhould write Letters to him from a Mind no further diſpleaſed; and that he offered him a Preferment, if he liked it. And that notwithſtanding the evil Meſſages, which were brought, he never ſpake againſt him, nor hindred his Preferment. Whereupon *Broughton* uſed theſe Words, "That al Opinions examined, this ſtandeth by al, that "our Lord went hence to Paradiſe. That being granted al Superfluity wil va-"niſh; and we cheriſh Unity in the Band of Peace; ſince the moſt Reverend "Father, Dr. *Whitgift* yielded. I turn from his Honour, as he added, al Blame "printed by me or written, upon ſuch as miſuſed his Authority: Who, as Oc-"caſion ſerveth, may be conſidered. He himſelf [meaning the Archbiſhop] "and Mr. *King* ſatisfy me, that he reſiſteth me not. And I provoke no Man; "and hope that I have quieted this Controverſy, that the *Engliſh* Creed may "ſpeak as the *Greek* meaneth.

The Archbiſhop's kind Meſſage to *Broughton* by Dr. *King*.

Broughton, in his Rambles beyond Sea, came to *Geneva*, where he went for his Health, as he wrot; falling ſick in *Helvetia*. Of his being there, and concerning what happened to him from *Beza*, the chief Miniſter there, and the Senate, he wrot a large Relation to our Archbiſhop, which I eſteem very wel worthy ſetting down; having a reſpect to many of the Controverſies here at home. That after ſome time recovering his Health, he went out to buy an *Hebrew* Comment-Bible for one of the Students that travailed with him. But *Beza* told him, he ſhould not abide there above four Days, becauſe, ſaid he to him, Our Schools *nihil habent egregium*, meaning it by Way of Reflexion upon *Broughton*, who had expreſſed himſelf to ſome ſuch diſparaging Purpoſe concerning their Schools and Divinity. For before he came thither, being at *Bazil*, he had taken the Liberty to ſpeak publicly againſt *Calvin* and *Beza*; and ſome of their Principles in Divinity, and their faulty Interpretations of Scripture. While he was at *Geneva*, ſoon after he had been with *Beza*, the *Hebrew* Profeſſor

His Letter to the Archbiſhop concerning *Geneva* Matters.

ſor there, moved for a Diſpute; becauſe *Broughton* had differed from *Calvin* about the Senſe of the Word *Hell* in the Article. To which Motion he anſwered, that he came not thither to teach them; but that he approved of the *Tigurine* Aſſertion: which was, that Chriſt went to Paradiſe: So it ſeems the Divines of *Tigur* or *Zuric* held. But replyed the other, *Deſcendere ſic erit Aſcendere, & Inferi Paradiſus, tua Phantaſia.* To which our Countriman only anſwered, *Indocta ſunt hæc*; that is, That theſe Speeches ſhewed his and their Ignorance: And that he would not further reaſon with him, but left him unanſwered. ANNO 1595.

He added in his Relation to the Archbiſhop of theſe Occurrences at *Geneva*, that one Dr. *Lexius* came to him that Day, with great Deſire to welcome him; who was Town-Recorder, or Councellor; and likewiſe another, Monſieur *Faius*, a grave Man; who offered him al the *Greek* Authors he had, to uſe; and one that had never joyned with *Broughton*'s Adverſaries. That he was alſo by ſome ſolicited to teach *Hebrew* privately in the ſame Town. But *Grineus*, by *Beza*'s Conſent, ſeeing that, and one *Pinot* a Preacher, that could not, ſaith *Broughton*, ſpeak *Latin*, run to the *Syndic* with this Complaint, That one would ſtay in their Town, that was driven to flee from *England*. And that he had writ to one gladly, that the Queen was paſt Recovery. And therefore that he ſhould come quickly to him. And that he alſo taught, that God made Souls of his own Subſtance: And that he was hated al over *England*. And on the next Morning the Syndic's Son (who was his Scholar) told him, that the Senate was minded to ſend him into *England*: Willing, as it ſeems, to take up any flying Reports againſt that very learned Man; being deſirous to be rid of one who thwarted their Opinions, and their Church's Diſciplin. *Broughton*, upon this, bad him tel his Father thus, " If you deſpiſe *Deum Xenium*, *God* " *the Defence of Strangers*, and cannot uſe them wel, you ſhal feel whether " others can ſtir in *England* and *Scotland*, and me alſo, to your Harm. This the young Man told his Father, and his Father the Senate. The Senate upon this ſaid, they had heard rare Reports of him: and that this Anſwer of his ſhewed cumſpection. Some chief Perſons of *Geneva* viſit him.

He further, in his Letter to the Archbiſhop, acquainted him, " How they " were in Atheiſm, that ſaid, he ſhould aſſert, that *God made Souls of his own* " *Subſtance.* He ſaid, No, he held not God diviſible, nor a Tormentor of him- " ſelf. That ſuch Badneſs [bad Principles] was fitteſt for Checkers of the " Scripture's Texts, That he had ſhewed them a Book of *Barlow*'s of *Turco-* " *Calviniſm*, [*William Barlow* I ſuppoſe] grating thereby upon *Calvin* and *Beza*'s " Doctrines of *Fatality*, and *abſolute* Reprobation. In this Diſcourſe with them, they, knowing that a learned *Jew* of *Conſtantinople*, called *Abraham Ruben*, having heard the Fame of him in *Rabbinical* Learning, had ſent him an *Hebrew* Epiſtle, to inſtruct him in the Religion of Jeſus Chriſt; deſired him to inform them what that *Jew*'s Epiſtle contained; and how he would anſwer him: and by what Studies, and in what Difference from *Calvin* and *Beza*'s Doctrines, whom they ſaw wel he differed from. " Here (as he proceded in his " Relation of theſe Matters to the Archbiſhop) he ſhewed them two Differences " of *Theſes*: That eternal Election the Scripture teacheth, and the *Jews* ac- " knowledge. And that God ruleth the World, to invite al to Life: but " giveth not his Spirit to more than by Affliction he bringeth to himſelf. That " a *Jew* would ſay, Rejection and Predeſtination to Deſtruction, differ much. " For Predeſtination ruleth the Means to Furtherance; and that the Scripture " hath not the Phraſe. That of open Wicked it is ſaid, *God ſetteth them to* " *Wrath*, and *ſheweth his Glory in them.* But as *Paul*, (he told them) *Rom.* " IX. had not one Phraſe, but from *Exod.* IX. and *Deutr.* XXIX. from *Job*, in " God's Speech there, and from *Eſay* XXVIII and XL, and from *Malachi*; ſo " we might not herein make new Phraſes. And that if he ſhould go beyond " *Jews* and *Greeks* Phraſes, he ſhould marr al: Girding at *Calvin* and *Beza* " their Phraſes and Termes to explain their Notions. And that the Apoſtles " never uſed a ſtrange Phraſe, nor a ſtrange Word, but in Compoſition eaſy. " And *Job* XI. was cited by him to check *Maimony*, for meddling with this " Queſtion, Why did God give Laws to the Wicked, when he knew what they " would do? His Commentator ſaith, *He hath broken the antient Cuſtom.* And Diſcourſe with them about *Calvin* and *Beza*'s Doctrines, particularly that of *Reprobation.*

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" that the Heighth of Heaven, and Depth of *Sheol*, the Sea's Breadth and the " Earth's Length may ſooner be comprehended, than God's Counſil for Rejecti- " on. And here he ſaid no more, but only that Scriptures Words muſt be " ſpoken: and that theſe Words, 1 *Pet.* II. Ἀπειθοῦντες εἰς ὃ καὶ ἐτέθησαν, i. e. *Diſobey- " ing that to which they were ſet:* And thoſe in *Jude*, πάλαι προγεγραμμένοι εἰς τοῦτο τὸ " κρῖμα, i. e. *Formerly written of for this Judgment*; were not ſpoken of working " in the Wicked, but of the Godly.

The *Genevans* aſk him the Archbiſhop's Opinion of the *Deſcent into Hell.*

Here the *Syndic* ſaid to him, *Quid exiſtimat Archiepiſcopus*, &c. What the Archbiſhop of *Canterbury* thought concerning *Calvin*'s Opinion about the *Deſcent ad Inferos*, *i. e.* to Hel. To which *Broughton* readily replyed, That he [the Archbiſhop] thought nothing could be imagined more groſs: and that wel he might. Then he told the Archbiſhop of the Treatiſe he had given to *Beza* againſt it. For which he ſent, and highly commended it to the Senate. He further ſhewed theſe *Genevans*, with whom he had all this Converſation, (as he continued his foreſaid Letter) that he muſt refuſe *Beza*, [in Reſpect of his Notes upon the *New Teſtament*] and muſt tel him of 20000 Words in the *New Teſtament* from the LXXII unmarked of him; and the moſt not fitly expounded: Adding, that *Rabbins* muſt be cited to prove al the *New Teſtament.* (And them *Beza* was charged to contemn) And that moſt Part of the *New Teſtament* tranſlateth old, godly *Rabbins* Phraſes and Rules. He added, and told them, that he muſt defend the *New Teſtament* to be pure in Writ: becauſe *Beza* had corrupted the ſame to great Harm; [in altering Words ſometimes according to his Imagination.] Upon theſe and ſuch Speeches they conſulted long: and in the End, they told him, that they left him to print, [if he minded to make Uſe of their Printing Preſs.] And withal deſired him to have no Doing with their Scholars. But, he reſolved, he would print nothing upon others Brawles, as he ſaid.

The Reaſons of their Diſpleſure at him.

To underſtand yet better the Diſpleſure of the *Genevans* againſt our ſaid learned Countriman, he ſignified to the Archbiſhop, that he had anſwered ſome Books of *Beza*'s, and had ſent Letters therof to him. And how upon this, the Senate had blamed their Profeſſors, and termed them arrogant, unlearned, envious and Slanderers: becauſe they were not able to maintain the Diſputation, which, it ſeems, *Broughton* had held in the Schools of *Helvetia.* He had alſo ſpoken againſt *Calvin* for his Miſinterpretation of *Daniel*'s Image, *Dan.* II. And of the fourth Beaſt, *Dan.* VII. And eſpecially in Regard, that he had ſpoken Words againſt their *Diſciplin*, ſaying, that no new Diſciplin was invented by the Apoſtles; nor that any Thing was by them newly brought in, contrary to the Cuſtom of the Synagogue, except Baptiſm and the Supper; concerning which there was no Controverſy. He had alſo blamed their other eminent Miniſter, *Beza*, for mending of the Text, [as he took the Liberty ſometimes to do upon his own Conjectures.] And that he held him the worſt [Interpreter] in the World for his Unlearnedneſs. He meant ſurely in Reſpect of his Deficiency in *Hebrew* and *Jewiſh* Learning to enable him to make Annotations upon the Scripture. And he further and further ſhewed the *Genevans*, that he had cauſed [thoſe Students in] *Baſil* in open Diſputation and Print to condemn him. And that he himſelf had blamed him in ſeven Tongues: Writing, it ſeems, againſt him in ſo many learned and other modern Languages, to expoſe his Errors. He added further, that *Beza* himſelf knew thirty Students of *Germany*, then at *Geneva*, that were reſolved, if he [*Broughton*] could be permitted to come thither, to requeſt him to profeſs, [*i. e.* Divinity, or the Tongues.] And that *Boreel*, a Scholar of his, had talked with *Beza* of the *Rabbins.* Wherein *Beza* ſaid he had no Skil; and dryly ſmiled at his ſaid Scholar's Commendation of them; [as deſpiſing that Sort of Learning which *Broughton* could not digeſt.]

Al this Relation he made to the Archbiſhop, of what happened before his going to *Geneva*, as wel as what fel out te him while he was there. And in the End, he prayed his Grace that he would let this Letter of his be printed, that in the Archbiſhop's Denyal of his ſpeaking againſt him, [*Broughton*] and herein [by this Letter to him] he might be known, *His Graces, Uſque ad Aras.* Subſcribing *H. Broughton.*

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Yet notwithſtanding this good Mood and preſent friendly Correſpondence, I am afraid we ſhal find hereafter ſome Miſunderſtanding again in him towards the Archbiſhop; and ſome Diſpleſure taken ſtil at ſomething of his Grace's Behaviour towards him: As hindring him of the Biſhopric of *London*, upon the next Vacancy, by the Death of Biſhop *Ælmer*, and alſo in oppoſing his new intended Tranſlation of the Bible into *Engliſh*: as we ſhal ſe in its proper Time and Place.

Begins the Foundarion of his Hoſpital. MSS *Lambeth*, Fol. N. p. 275.

This Year the Archbiſhop began to found his Hoſpital, to be named by the Name of the *Holy Trinity of* Croydon: and had the Queen's Letters Patents for Licenſe to erect the ſame: Beginning, *ELIZABETHA, Dei gratiâ, &c. Salutem. Cum Reverendiſſimus in Chriſto Pater, perdilectus Conſiliarius noſter, JOHANNES WHITGIFT*, Cantuarienſis *Archiepiſcopus, &c. Perpendens mortales omnes in hoc mundo poſitos, ut Dei Omnipotentis Gloriam illuſtrent, ac humano generi, quàm maximè proſint, illamque maximam Beneficentiam meritò cenſendam eſſe, non quæ fluxæ iſtius ac làbilis humanæ vitæ angustis terminis continetur; ſed quæ in miſeros & egenos Chriſtianos, ipſius* Jeſu Chriſti *Salvatoris noſtri myſtica membra, ad diuturnitatem per omnes ſuccedentium ſæculorum ætates (modò Deo ita videatur) propagatura utiliter poterit: Ptochodochium quoddam, ſive Hoſpitale pauperum intra Villam de* Croydon *in Comitat. noſtro* Surreiæ, *de mundanis ſuis facultatibus, quas Deus ei, tanquam Diſpenſatori, concredidit, fundare, erigere, dotare, & in perpetuum ſtabilire ſtatuerit; noſtro prius Regio aſſenſu ad id exhibito; quam humiliter ac dimiſſè à nobis petierit: Sciatis igitur, &c.*

Hanc Copiam ex proprio Originali ſuo extractam collationavi: & cum eodem concordare inveni. M. M. Thus ſubſcribed by *Murgatrode* the Archbiſhop's Secretary. The Preamble drawn up, no doubt, by the Archbiſhop's own Pen. But this Hoſpital was not finiſhed til the Year 1599, when it was Conſecrated by *Bancroft* Biſhop of *London*, as we ſhal ſe when we come ſo far.

The Hoſpital of *Herbaldown* wronged, apply to the Archbiſhop.

There was another Hoſpital, of an antient Foundation in *Kent*, the Inſpection wherof belonged to the Archbiſhop, called the Hoſpital of *S. Nicolas*, at *Herbaldown*, for Brethren and Siſters; now greatly wronged. Inſomuch that the poor People therof made an humble Petition to our Archbiſhop this Year, that they might be relieved from the Wrong don them by one Mr. *Norton*, a rich Man. Their Caſe was this: They had certain Wood, as they ſet forth in their Petition, growing by the Highway ſide of their Woods; which they had cauſed to be felled this Year, as at many times heretofore: and had ſold the ſame, as they thought they had a Right to do, and lawfully might do. And yet, notwithſtanding, the ſaid *Norton* had cauſed ſome of the ſame to be carryed away by his Fermours or Tenants; to the poor Hoſpital's Hindrance, or the Hindrance of thoſe to whom they ſold the ſame. And whereas Mr. *Hale*, and others of Might, had in like Maner felled their Woods thereabouts growing, without their maine Woods, by the Wayſide, as theirs of the Hoſpital were, yet by Reaſon of their Might, the ſaid *Norton*, meddled not with theirs. Altho' if he had any Right to meddle with the Hoſpital Woods, he had as much Right to theirs; as they ſet forth in their Petition. But for that they were poor and of no Ability, he was bold to offer them Injury. " Where- *Epiſtol. Penes Rev.* Tho. Bret, *LL. D.*
" fore their humble Petition to his Grace, (under whoſe Wings of Protection
" and Defence in al their rightful Cauſes they were ſhrowded, and hoped to
" be defended) was to crave his lawful Favour herein; that the ſaid Mr. *Nor-*
" *ton* might ſhew unto his Grace by what Right he took from them the ſaid
" Woods; and would not permit them, as they thought they ought, to enjoy
" their ſaid Benefit without Moleſtation: And that he might reſtore them a-
" gain the ſame: which without Right or Conſcience he had taken from them,
" as they were certainly perſwaded. And that in the doing thereof they
" ſhould receive the more Comfort and Quiet: and ſhould, as they were ever
" bound, with one Heart and Voice praiſe God for his Grace, and daily pray
" for his Honorable and Gracious Proſperity, *&c.* Subſcribing themſelves,

Your Grace's moſt humble ſuppliant Orators, the Brothers and Siſters of your Hoſpital of S. Nicolas *at* Herbaldown.

The

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The Archbiſhop eſpouſeth their Cauſe.

The Archbiſhop tenderly affected towards theſe poor Peoples Complaint; undertook their Cauſe; and diſpatched a Letter in *April* to Mr. *John Bois*, a Counſellor at Law, his Steward, in thoſe Parts of his Dioces, encloſing their Petition therein; Praying him to conſider what Courſe were beſt to be taken for Relief in this Cauſe, and to inform him therof accordingly. If before next Term any Thing might be don for their Relief in this Caſe; "I would have "no Time, writeth the good Archbiſhop, foreſlowed, but preſently have Mr. "*Norton* dealt withal. I neither may, nor mean to ſuffer theſe poor Souls to "be wronged by him. Adding, that rather than he ſhould abuſe them in a-"ny ſuch maner, as this, he would himſelf be at the Charge in Law, to "make Trial of their Right. And ſo not doubting of his Care herein, he "committed him to God. Dated from *Lambeth*, the 9th of *April*. And by a Poſtſcript al of his own Hand, he prayed Mr. *Bois* to cal for Mr. *Norton*, or his Fermour; and to know of them upon what Ground they offered this Wrong. And that he had promiſed to have come unto him, or this, about ſome former Wrongs, but that he heard not of him: Which, he ſaid, he took not in good Part. Thus did our right Chriſtian Biſhop readily interpoſe himſelf a Patron in Behalf of the poor Houſehold of Faith againſt thoſe that were too ſtrong for them.

The Archbiſhop with the Privy Council deviſe againſt a Dearth in *Kent*.

This Year was a great Dearth, and Corn bore ſo high a Price at the Markets, that the Poor ſuffered much, and particularly in *Kent*, the Archbiſhop's Dioces. For the Redreſs whereof a Means was deviſed, by raiſing a good Sum of Money by a charitable Contribution of the richer Sort: and therewith to buy a good Stock of Corn at the dear Price current; and that to be brought to the Market, and there ſold at a cheaper Rate. Whereby the Poor might be able to ſupply themſelves, and the Price of Corn ſink in the Markets. For this Purpoſe a Letter was drawn up, dated at the Court at *Greenwich May* 25, and ſent from the Privy Council there to Sir *Edward Wotton*, High Sheriff of the County, and Sir *Edward Hoby*, *Cuſtos Rotulorum*, to cal together the Juſtices of the Peace, for their ſetting this Matter ſpeedily and effectually on Foot; with the Help and Furtherance of the Miniſters and Preachers, to excite and ſtir up the People of the better Sort to this religious good Work. To this Letter I find the Archbiſhop's Hand ſigned with the reſt of the Privy Counſellors. Whom therefore I am apt to conclude to have been the main Mover of it. The ſaid Letter ran to this Tenor.

Their Letter to the High Sheriff and *Cuſtos Rotulorum*. MSS *penes Rev.* T. Bret, *L. L. D.*

"For that it was generally underſtood, in that Time of Dearth of Grain, "either that the Markets were not ſerved with ſufficient Quantity of Grain for "the Neceſſity of the People; or elſe that ſuch as was brought to the Market "was held at ſo high Prizes, as the poor People could not be relieved of their "Neceſſity; Whereby great Inconvenience might fall: Which they [of the "Privy Council] required to be foreſeen; And therefore required them, the "Sheriff and *Cuſtos Rotulorum*, or their Deputy of that County, to procure "preſently ſome Meeting of a convenient Number of the Juſtices of Peace, in "their ordinary Places of Aſſembly, and to impart to them theſe their Let-"ters. By which, they [the Privy Council] required them, to deviſe by cha-"ritable Perſwaſions to every Man, as wel others, as the Juſtices, being of "Wealth and Habilitie, to contribute ſome reaſonable Portion of Mony ac-"cording to their Devotion, and as Charity required under this Time of "Dearth. Which Portions and Contributions, being reduced to ſome good "Quantity of Money, they wiſhed, might be preſently employed to the "buying of a reaſonable Quantity of Grain, (tho' it were at great Prizes) "ſuch as the People had moſt Need of: And the ſame to cauſe to be, by ſome "ſpecial Perſons, that might be truſted therewith, caried to the Markets: "And there to be ſold at reaſonable Prizes, under the high Prizes of the "Markets, to ſuch as ſhould have moſt Need thereof.

"And by this Order, if the ſame ſhould be faithfully and charitably exe-"cuted (whereto they wiſhed, that ſuch as were Eccleſiaſtical Perſons and "Preachers of the Country might be moved, to entreat the wealthy Per-"ſons to contribute) they hoped that both Poverty ſhould be provided for, "and likewiſe the high Prizes ſhould fal.

"That

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" That for ſome farther Remedie therof, beſides this, they thought, that if " in every Market ſome wel affected Juſtice of Peace might be preſent, the " ſame might charitably move and exhort the Bringers and Sellers of Corn, " to abate their Prizes; or at leaſt to charge them earneſtly, not to encreaſe " the Prizes from henceforth above the Prizes for the which they themſelves " had, in the Beginning of the Year, ſold the ſame: Conſidering there could " be no good Reaſon alledged, why they themſelves ſhould ſo encreaſe the " Prizes. And thus expecting their extraordinary Care in the good Accom- " pliſhment hereof, and their preſent Anſwer, they bade them very hartily " wel to fare. From the Court at *Greenwich* the XXV Day of *May*, 1595. Subſcribing,

Your very loving Friends,

Jo. Cant, Jo. Puckering, C. S. W. Burghley, Eſſex, C. Howard, T. Buckhurſt, Ro. Cecyl, T. Heneage, J. Forteſcue.

According to which Letter, when the Sheriff and the *Cuſtos Rotulorum* had imparted the Contents of it to the Juſtices of the Lathe of S. *Auguſtines*, the Archbiſhop's Suffragan Biſhop of *Dover*, and Dean alſo of his Church of *Canterbury*, forthwith piouſly moved Mr. *Bois*, the Archbiſhop's Steward there, to put this Matter in ſpeedy Execution, by his Letter in theſe Words;

SIR,

The Suffragan of *Dover*'s Letter hereupon. *Ubi ſupra.*

" THE Matter required of us in theſe encloſed Letters is ſo charitable and " needful on our Parts to be performed, that I wiſh there might be a " preſent Meeting of us, the Juſtices of this Lathe, for the ſpeedy Perfor- " mance of it: *Leſt while the Graſs grow, the Horſe ſtarve.* I pray you there- " fore to take Order for the Meeting accordingly. And ſo I heartily recom- " mend you to the Grace of the Almighty, this 5 of *June*, 1595.

Your, &c.

RI. DOVER.

Which Letter I the rather add, as ſome Character of this Rt. Rev. Suffragan.

Chaderton tranſlated to *Lincoln.* *Regiſt.* Whitg.

Biſhops Tranſlated or Conſecrated to ſeveral Sees this Year, were as follow. *William Chaderton* Biſhop of *Cheſter*, to be Biſhop and Paſtor of the Cathedral Church of S. *Mary Lincoln*, was Confirmed *May* the 24th.

Morgan Biſhop of *Landaff.*

The Confirmation of the Election of *William Morgan* S. T. P. to be Biſhop and Paſtor of the Cathedral Church of *Landaff*, was on *July* the 18th. And his Conſecration *July* the 20th following, by the Archbiſhop, *Richard* Biſhop of *London*, *John* Biſhop of *Rocheſter*, and *William* Biſhop of *Norwich* aſſiſting.

Day made Biſhop of *Winton.*

The Confirmation of *William Day* for Biſhop and Paſtor of the Cathedral Church of the *Holy Trinity Winton*, was performed the 22d of *January*. And he was Conſecrated on *Sunday* following, being *January* the 25th, by the Archbiſhop, *Richard* Biſhop of *London*, and *John* Biſhop of *Rocheſter* aſſiſting. The Inſtrument for the Induction or Inſtallation of the ſame Biſhop was directed *April* 14, 1596, to *John Ebden* S. T. P. *William Barlow* S. T. B. and *William Say* L L. B. Canons Reſidentiary of the ſaid Church of *Winton.*

Vaughan made Biſhop of *Bangor.*

Richard Vaughan S. T. P. Archdeacon of *Middleſex*, was Elected Biſhop and Paſtor of the Cathedral Church of *Bangor*. Whoſe Election was Confirmed the 22d of *January* this Year, 38 *Eliz.* in the Church of S. *Mary le Bow*, before *Richard Coſin* L L. D. the Archbiſhop's Vicar General. Preſent at this Confirmation *Julius Cæſar* L L. D. one of the Maſters of Requeſts to the Queen, *John Lloyd*, *Tho. Rydley*, and *Richard Trevor* L L. D D. *William Wilſon*, ... *Withers* S. T. P P. *Edward Wickham*, *Morice Roberts*, Clerks M M. A. *Robert Parker*, *William Cox*, *Paul Wentworth*, and *Edmund Duffield*, Gentlemen, *Will. Portbury*, *Roger Cole*, &c. Publick Notaries, *William Grindal*, Gentleman Apparitor, with many others in great Number aſſembled. The ſaid *Vaughan* was Conſecrated *January* 25, in the Chapel of *Lambeth*, by the Archbiſhop, *Richard* Biſhop of *London* and *John* Biſhop of *Rocheſter* aſſiſting. The

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Tob. Matthew Biſhop of *Durham.*

The Archbiſhop granted a Licence *April* 5, 1595, to *Matthew Hutton* Archbiſhop of *York*, to Confirm and Conſecrate *Toby Matthew* S. T. P. Dean of *Durham*, for Biſhop of the ſaid Cathedral Church, in an Oratory within his Province of *Canterbury*.

The Earl of *Hertford* from the Tower committed to the Archbiſhop's Cuſtody.

MSS *Puckring. Cuſt. Sig.*

The Earl of *Hertford* was this Year committed to the Tower for ſome Fault, which the Queen was much diſpleaſed with him for. It ſeems to have been for marying *Frances*, Widow of *Henry Prarer*, Eſq; without her Majeſties Knowledg or Leave. After his humble Submiſſion and Supplication to her for Pardon and Recovery of her Favour, her Pleſure was, that he ſhould be commanded to the L. Keeper, and not to his own Houſe; as Sir *Rob. Cecyl* her Secretary ſignified to the ſaid Lord by his Letter dated the 2d of *June*, 1595. In *January* following it was her Pleſure, that the Earl ſhould be removed from the Tower (whether it ſeems he was returned again) to the Archbiſhop's Cuſtody. For ſo the Secretary informed the L. Keeper and the L. *Buckhurſt* in the Beginning of *January*; *viz.* " That her Majeſty had ſigned her Warrant " for the Earl of *Hartford*'s Delivery. And becauſe my Lord of *Canterbury* " might have ſome Time to prepare, ſhe ſaid, it might wel be don by eight " of the Clock: And then their Lordſhips might order their Speech to him; " not as a Diſcharge, but as a Mitigation. The Secretary further ſignified to thoſe Lords, " That the Queen had commanded him to let them know, that " ſhe was pleaſed, that they ſhould cal before them the Earl, and ſhould " by vertue of her Warrant (which ſhould be ſent them) deliver him out of " the Tower, and commit him to my Lord of *Canterburies* Houſe: there to re- " main, until he ſhould hear further. That they might tel him, that this " Favour was derived from his Submiſſion: tho' neither in it, nor with it her " Majeſty was ſatisfied, as their Lordſhips ſhould further underſtand. But at " preſent, he [the Secretary] writ this by her Majeſties Command; leſt he " [L. *Buckhurſt*] ſhould be returned before he had the Warrant. That her Ma- " jeſties Will alſo was, that my Lord's Grace might know it; to the Intent he " might prepare to receive him. And that further their Lordſhips muſt let " him know, that he ſhould ſuffer the Earl to be at his own Charge and Diet " in his private Chamber. Dated from the Court the 3d of *January*, 1595. He added, that he would ſend the Warrant forthwith, when it was ſigned.

A ſevere Puniſhment for this Mariage fel alſo upon Dr. *Montford*, (who maried the ſaid Earl) inflicted by the Archbiſhop himſelf; being performed without Banns, and without Licence, in the Earl's Houſe: as we ſhal relate under the Year 1601.

CHAP.

ANNO 1596.

CHAP. XX.

The Archbiſhop ſends two Circular Letters to the Biſhops; One, for Redemption of Captives; the other for Faſting and Prayer by reaſon of a Dearth. Philips, *Preacher at S.* Mary Overies, *Suſpended. Orders made by the Archbiſhop,* &c. *for the Commons of the Students of* Chriſts Church Oxon. *Some* Puritan *Miniſters pretend to caſt out Devils.* Darrel, *one of them, brought before the Archbiſhop, and Commiſſioners. His Story: Impriſoned and Depoſed.* Confirmations *and* Conſecrations *of Biſhops. Biſhop* Bilſon; *His Writings. One* Gerard *recommended for* Cheſter. *A Letter of foreign News ſent to the Archbiſhop by* Caſtoll, *a* French *Miniſter.*

SAD was the Condition of many of the *Engliſh* Nation now in Slavery under the *Turk*. Inſomuch that ſome of them for very Anguiſh renounced their Chriſtian Faith. For this Cauſe the Archbiſhop was excited by Letters from the Privy Council, dated in *Auguſt* 1596, to forward a Collection for the Reſcue of them, in the Dioceſes of his Province; by ſending Letters to the reſpective Biſhops, to promote this Chriſtian Work of Charity. Which the good Archbiſhop accordingly did very earneſtly. The Tenor of whoſe Letter was as followeth:

The Archbiſhop appoints a Collection for *Turkiſh* Slaves.

" That he had received Letters from the Lords and others of the Council, " wherin they ſignifyed, that there were eight *Engliſh* Men that were left by " Captain *Gleman* in *Barbarie*, and were Priſoners in *Argiers*; being there at " preſent in very miſerable Sort, until their Ranſomes were paid. Others there " were, that for Want of Grace, through the great Miſeries they endured, be- " came *Turks*. That the Caſes of theſe Men being very pitiful, their Lord- " ſhips had recommended the ſame to the Lord Maior of *London*, and his Bre- " thren. And that they had cauſed a Collection to be made in *London*, that " amounted to a very ſmal Matter, in regard of the great Sum that was de- " maunded: Such Sums being demaunded chiefly for ſome Piracie committed " by Captain *Gleman*: Who was ſince deceaſed in ſo poor Eſtate, that nothing " could be gotten that way for the Relief of theſe Men. That our Countrymen, " not enduring extreme Miſery in their Perſons in Priſon, but in Danger, by " the Example of the others that were revolted from their Faith, to become " *Turks* too; Their Lordſhips deſired, that he [the Archbiſhop] would ear- " neſtly, and in their Names, recommend the pitiful State of theſe Captives " unto al the Biſhops in the ſeveral Dioceſes throughout his Province: that " there might be a Collection made in every Dioces of the better Sort of Peo- " ple for the Delivery of theſe poor Captives. And that if the Preachers or " Miniſters, in their Sermons and Exhortations, ſhould ſet forth the Miſeries " they endured; and how charitable a Deed it was, to contribute towards their " Relief; their Lordſhips doubted not, but that a ſufficient Sum would be ga- " thered to relieve them out of the Thraldom, where they had theſe four " Years already remained.

His Letter to the Biſhops for that Purpoſe. *Regiſt.* Whitg.

" The Money collected to be, from the Miniſters, Preachers and Church- " wardens, payd over unto the Biſhops. And ſo to be ſent unto him [the Arch- " biſhop] From whom their Lordſhips deſired to be certified, when a good " Sum ſhould be in his Hands. And ſo he prayed the ſaid Biſhops to take " Order herein accordingly. Dated *Aug.* 28, 1596.

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About four Months after, upon another Occaſion, *viz.* that of a great Dearth, wherby the Poor ſuffered extremely, the Archbiſhop, upon ſpecial Command of the Queen, iſſued out other Letters to the Biſhops of his Province: for di-

His Letters to them in a Dearth for Supply of the Poor.

vers Orders to be taken: by the obſerving of which, the poorer Sort might be better provided for, namely, that the Faſting Days, *Wedneſdays* and *Fridays*, ſtould be kept: that the People reſort to Prayers: that no Fleſh be dreſſed: and that Suppers ſhould be forborn: eſpecially *Friday* Evens. And that the Food, that ſhould then have been eaten might be diſtributed unto the Poor. And that Hoſpitality ſhould be kept among the wealthier Clergy. And that for that Purpoſe, they ſhould be reſident upon their Benefices. And that ſuch as were not, ſhould enjoyn their Tenants and Fermours to do it. And that every Miniſter ſhould diligently recommend the Obſervation of theſe Things unto the People in their ſeveral Charges: And in their Sermons and Exhortations to ſtir them up to fervent Prayer, public and private; to Abſtinence, Faſting and true Humiliation: And to relieve the Poor and Needy by good Houſekeeping, and ſetting them at Work. And the People to be taught to endure Scarcity with Patience; and eſpecially, to beware, how they gave Ear to any Perſuaſions or Practices of diſcontented and idle Brains, to move them to repine or ſwarve from the humble Duty of good Subjects And the Biſhops to procure a Certificate to be made unto them monthly by every Miniſter and Churchwarden, containing the Names of any diſobedient Delinquents in any the Premiſſes, as of wel diſpoſed Perſons that had a Regard of her Majeſties Commandment, and a compaſſionate Diſpoſition for the Poor. Which Certificates being ſent by them every Quarter unto him [the Archbiſhop] he might accordingly acquaint the Queen of her gracious Expectations touching the Succeſs. And in the End, he cautioned the Biſhops, that under Colour of general Faſting, (as formerly had ſometime been don) Perſons out of other Pariſhes ſhould not be ſuffered to meet together; but al to reſort to their own Pariſh Churches. Theſe are but the ſhort Contents of the Archbiſhop's Circular Letter to the Biſhops for Faſting and Prayer on this Occaſion. But the whole may be read in the *Appendix*.

N. XXX.

This Dearth had held now two Years. It was ſo ſevere the laſt Year, that Dr. *George Abbot* in one of his Lectures at *Oxford* took Notice of it in theſe Words; "The Dearth which doth now reign in many Parts of this Land: "which doth little Good to the Rich, but maketh the Poor to pinch for Hun-"ger, and the Children to cry in the Streets; not knowing where to have "Bread. And if the Lord doth not ſtay his Hand, the Dearth may be much "more. And ſo it ſeems by this Time it was.

The Rigor of it.

Lectures upon *Jonah*, *p.* 104.

How religiouſly the Clergy in their ſeveral Places and Pariſhes acquitted themſelves in Obedience to the aboveſaid Rules and Orders of the Archbiſhop, I make no Doubt. But one *Ed. Philips* (who ſeemed to be of the *Puritan* Faction) one of the Preachers of S. *Mary Overies* in *Southwark*, did offend againſt them. Inſomuch that he was complained of to the Archbiſhop, and the Eccleſiaſtical Commiſſion: ſuſpended, and impriſoned in the *Gatehouſe*. The Crimes objected againſt him were contained in theſe Articles, (upon Occaſion of a Sermon there by him preached on *Thurſday*, being Twelfth Day) I. That he brake the Day appointed, doing that on *Thurſday*, which ſhould have been don on *Wedneſday*. And that in very Contempt of Authority and public Order. II. That he did it on *Thurſday*, which made the Matter the worſe, by turning a Day of Rejoycing and Feaſting into a Day of Mourning and Abſtinence: To the Hindrance of Hoſpitality: which at ſuch Times hath, and ought to be more liberally maintained. III. That he ſtood beyond al Proportion of Time, *viz.* From Nine of the Clock till One. IV. That as ſoon as ever his Sermon was don, he did very ſchiſmatically lead a very great Multitude through the City after his Heels, to Mr. *Downham*'s Sermon. V. That he agreed with Mr. *Downham* to keep his Exerciſe [with Faſting] in the Afternoon. But it is but fair to add Mr. *Philips* his Plea, which he made; Which was, That he did obſerve the *Wedneſday*, having Prayers: but he put off his Sermon til *Thurſday*, being his ordinary Day of Preaching, and his ſtanding Lecture: Becauſe then he was like to have a greater Congregation. That he went not to Mr.

Philips a Preacher ſuſpended for not obſerving the Archbiſhop's Orders for Faſting.

Downham's

Downham's Church 'til an Hour and an half after he had ended. And when he went, he had only in his Company Mr. *Ratcliff*, his Fellow Miniſter of the ſaid Church of S. *Mary Overies*, and both their Wives. And finally that he did not induce Mr. *Downham* to keep ſuch an Exerciſe in the Afternoon, but that he purpoſed to keep it before he ſpake to him therof; as himſelf confeſſed before the High Commiſſioners. ANNO 1596.

Order made by the Archbiſhop, &c. for the Students of *Chriſt Church*, their Commons.

By Occaſion of this Dearth, let me add ſomething relating to the College of *Chriſt*'s *Church*, *Oxon*, wherin our Archbiſhop was concerned. The Dean and Canons were purpoſed now to ſtint again a ſecond Time the Bread and Commons of the Students to a leſs Proportion; as had been don but a Year before, at the Suit of the ſaid Dean and Chapter, by the Determination of the Archbiſhop, the Lord-Keeper, and their High Chancellor. And that Allowance appointed by thoſe Lords to continue, til by a Viſitation, or Statutes made, it ſhould be otherwiſe ſettled. But now a Year after, upon Pretence of the great Dearth, and the Debts of the College, they had made an Alteration of this Order for the Students, and in lieu therof had appointed them a Weekly Penſion in Mony, and that inſufficient for their Maintenance. Of this the ſaid Students not knowing how otherwiſe to be relieved, made their humble Application to the Queen's great Counſillour, the Lord Treaſurer, as a known Favourer of Scholars, both by an elegant *Latine* Epiſtle and Petition. In the former ſhewing him, "That their College, altho endowed with ſuch Revenues, "as alſo for the Amplitude of it, the Magnificence of the Buildings, the Num- "ber of the Students, and the Dignity of the Founder, might equal the moſt "famous Schools erected throughout al *Europe*; yet in the Space of a few "Years, by little and little declining, and ſtil decaying, it was lately fallen "into no ſmal Debt. And that the Cauſe therof, as it was partly to be laid "upon the late difficult Times, and the Dearth of al Things, ſo it ought to be "imputed eſpecially (as they ſaid) to the Careleſneſs and Neglect of thoſe that "Preſided over them. Who being Perſons that regarded more their own pri- "vate Gains, were leſs (than it was fit) careful of the Common Profit, and "public Welfare of their College. And that now, the ſooner to diſcharge that "Debt which the College had contracted by their Default, they endeavoured, "as much as they could, to withdraw the Students yearly Stipends, and alſo "their daily Food: which as it was now very little, would ſtil by this Means "be more diminiſhed: Adding, how very unjuſtly they dealt with them, "while they were contriving the utter Undoing of the State of the Students;

Ut cum delirent Reges, plectantur Achivi;

"as any equal Weigher of Things muſt account it to be.

"And conſidering the Premiſſes, they humbly begged that great Lord's Aid, "that theſe Injuries might be prevented, and that for the Time to come ſome "Eſtabliſhment might be made of this preſent, uncertain, fluctuating Condi- "tion of theirs; and that they might be freed from the continual Changes, to "which they were then expoſed. And for that Purpoſe they earneſtly be- "ſeeched him, together with others of the Queen's Privy Council, to procure "them a Viſitation, (and that as ſoon as might be) to examine the State of "their Houſe, and to frame wholeſome Laws for it." This Letter had 43 Students Hands ſubſcribed to it. This was the Tenor of their Letter.

Their Petition for the Continuance of that Order.

The Sum of their ſaid *Petition* to the ſaid Lord was, That their Allowance from the Foundation, was Bread and Drink without Stint, and a Portion of Meat every Meal. That the laſt Year they were brought to a Rate of Bread, *viz.* nine Ounces at a Meal. But that this Rate, together with the reſt of their Diet, they of the Chapter now took away, and turned every Student's Allowance unto a Penſion of Mony, no ways competent for their Food. Againſt this Impoſition of theirs they did humbly crave his Lordſhip's Favour: that the Order made by the Archbiſhop of *Canterbury*, and the other Lords, might ſtil remain in Force, til ſome Viſitation of them might be ſet on Foot. If any be minded to read this Petition, they may find the Original exemplified in the *Appendix*. N. XXXI.

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The formidable Strength of the diſaffected Party to *Epiſcopacy* by this time was much abated, and the Writers on that Side became much more ſilent than before. Notwithſtanding ſome Footſteps we find of them about this Time. For when the open Practices for ſettling the New Diſcipline would not prevail, there was a more ſecret Method made Uſe of by ſome of their Miniſters, of Doing ſomething that looked little leſs than miraculous, namely, The caſting out Devils from Perſons pretendedly poſſeſſed by them. That ſo the amazed Multitude, having a great Veneration for theſe Exorcizers of Devils by the Power of their Prayers and Faſtings, might the more readily and awfully ſubmit to their Opinions and Ways. Which likewiſe was a Practice borrowed from the *Papiſts*, to make their Prieſts revered, and to confirm the Laity in their Superſtitions. One of theſe was *Darrel*, B. A. a Miniſter of *Nottingham*. Who at laſt, after many Years Exerciſe of his Frauds in and about that County, *viz.* in *Lancaſhire* and *Darbyſhire*, was brought before the Archbiſhop of *Canterbury*, the Biſhop of *London*, and others of the Eccleſiaſtical Commiſſion, (as we ſhal hear by and by) being about the Age of three and twenty or four and twenty, and then no Miniſter, he took upon him to caſt out firſt one Devil, and afterwards, upon Repoſſeſſion, eight Devils more, out of a Maid in *Darbyſhire*, about ſeventeen Years old, whoſe Name was *Katharine Wright*. Of which himſelf writ the Hiſtory, and gave a Copy of it to the Lady *Bowes*. This was about the Year 1586. From which Year til the 28th of *March*, 1596, Mr. *Darrel*, one now generally known, was out of Work; But in Reſpect of what he had don grew very pert and proud, and in no ſmal Credit with the ſimpler Sort. And now in this Year he pretended to caſt out a Devil out of a Boy in *Burton*, called *Tho. Darling*, then about the Age of 14 Years. Of which alſo a Book was written by one *Rice* a Sadler in the ſame Town: and contracted by one Mr. *Deniſon* a Miniſter. Which was ſeen and allowed by *Darrel*, and Mr. *Hilderſham*, another Miniſter.

The *Puritans* pretend to caſt out Devils.

Darrel, a Miniſter, pretends to this Power.

March the 17th following *Darrel* is ſent for into *Lancaſhire* by one Mr. *Starky*. And there in *Starky*'s Houſe diſpoſſeſſed ſeven Perſons at one Clap: whereof ſix were Women, and one of them was named *Jane Aſhton*. Who ſince was fallen into the Hands of certain Seminary Prieſts. And carryed by them up and down the Country, to certain Recuſants Houſes. And by her cunning Counterfeiting of certain Fits, and ſtaying of herſelf by ſecret Directions of the ſaid Prieſts, ſhe got conſiderable Gain to her ſelf; and they by ſuch Leudnes won alſo great Credit among their Proſelytes. Of the diſpoſſeſſing of thoſe ſeven Spirits, one Mr. *Deacon*, Preacher at *Leigh*, wrot a Book: which was juſtified from Point to Point by one *More*, another Preacher, of his own Allowance; but very childiſhly don. Which *More* had joyned himſelf with *Darrel* in that pretended Diſpoſſeſſion.

Seven Perſons diſpoſſeſſed in one Houſe by him.

Certain Prieſts ſerve their Turn by one of them.

William Somers, a Boy of *Nottingham*, was another pretended to be diſpoſſeſſed by *Darrel*. By whom he got his greateſt Glory. For he ſtuck in his Fingers for almoſt five Months: Whereas in the other Nine, he had diſpatched his Buſineſs in two or three Days. He took *Somers* in Hand *Nov.* 5, 1597. Of his Dealings with him divers Treatiſes came abroad. But how ſtrangely he was poſſeſſed, a Book of his writing wil ſhew, if you wil believe him: aſſerting, that the Things which that Boy did or rather ſuffered, were ſupernatural, and ſuch as the Arm of Man was too ſhort to reach unto. I. That there had been ſeen and felt to run up and down along his Body, a Lump or Swelling between his Fleſh and Skin, of the Bigneſs of an Egg in ſome Part of his Body, in ſome other greater or leſs: and removing immediately from one Leg to another: and ſo into the Belly, making it as big again as it naturally was. And thence into the Throat, Cheek, Forehead, Tongue, Eyes, thruſting them out extraordinarily, and cauſing a great Blackneſs in or upon the ſame. II. When this Lump or Swelling was in the Leg, the ſame Member was heavy and unflexible like Iron. III. That he was ſo ſtrong, that ſometimes three, four, five, ſix Men were ſcarcely able to rule him: he not panting, blowing, nor changing Colour; but the Parties that held him ſweating and labouring with all their Might. IV. He was heavy like Iron, ſo that divers by Reaſon of his Weight could

Somers, a Boy, diſpoſſeſſed by *Darrel*.

could ſcarcely lift him. V. He lay as dead once by the Space of an Hour, cold as Iron, his Hands and Face black, and no Breath perceived to come from him. VI. He ſpake diſtinctly in a continued Speech for the ſpace of a quarter of an Hour, his Mouth being cloſe ſhut. VII. He ſpake, his Mouth being quite open, his Tongue drawn into his Throat, neither his Lipps nor Chapps moving. VIII. Being oftentimes caſt into the Fire; and ſometime ſo as his Hand lay in the Fire; ſometime ſo as his Face and Head lay bare in the Fire, yet had he not ſo much as one Hair of his Head ſinged thereby: or at any time hurt at al. ANNO 1596.

The Occaſion of *Darrel*'s firſt coming to *Sommers* (as he ſhewed in his Book) was, that he was importuned by two Letters, one from Mr. *Aldridg*, his Paſtor, and the other in the Name of the Town, or ſundry Inhabitants of the ſame: Who ſignified to him, after what a ſtrange and wonderful Maner the young Man was handled: Which made them (as they wrot) ſuſpect him to be poſſeſſed of the Devil. To which he ſaid, after other Enquiries, that he concluded him indeed poſſeſſed: and adviſed them without Delay to uſe the Means, which God in Mercy had left to his Church, for the Recovery of ſuch, that is, Prayer and Faſting. And for that End to deſire the Help and Aſſiſtance of ſome godly learned in the Miniſtry, next adjoyning unto them. And in any wiſe to ſpare him; leſt if he ſhould be a Leader in that Action, and the Party be diſpoſſeſſed, the common People might be ready to attribute unto him ſome ſpecial and rare Gift of caſting out of Devils. Whereunto alſo they enclined in their Letters to him: Mr. *Aldridg*, either before or after this, had written for two of the moſt learned Miniſters adjoyning, namely, *Preton* and *Broune*. But one being abſent from Home, *Darrel* was ſent unto, by the Advice of one Mr. *Ireton*, becauſe of his Experience herein that he had above others. And ſo upon a ſecond Requeſt by the Maior of *Nottingham*, to come and viſit that ſad diſtreſſed Perſon, whoſe grievous Pains encreaſed upon him, he came, not running, as he ſaid, of himſelf, nor ſeeking after it. And then ſeeing the maner of his Handling, he gave forth that he was poſſeſſed with an unclean Spirit. This was upon the 5th of *November*, 1597, aforeſaid. And upon the 7th Day next following, Mr *Aldridg* and two other Miniſters, and himſelf (as he related it) accompanyed with divers other Neighbour Chriſtians, to the Number of an hundred and fifty, or thereabouts, aſſembled in Prayers and Faſting; entreating the Lord in his Behalf, that he would be pleaſed in Mercy to caſt out *Satan*, and deliver this poor Man from the Torments he was in, if it ſo ſeemed good in his Eyes. The Lord was entreated of them. And they rejoyced and bleſſed God for the ſame. But the unclean Spirit being gon out of him, according as was foretold in the Scriptures, returned, and ſought to enter into him again. But at length he recovered him, as appeared by the Signes of Poſſeſſion ſeen in him. And this was about two Weeks after his firſt Poſſeſſion.

The Courſe uſed for caſting out *Sommers*'s Devil. *Apolog. or Def. of* Som. *poſſeſſ.*

Some few Days after, the Maior of the Town, with ſome of the Aldermen, ſuſpected *Sommers* to be a Counterfeit. And for the finding out of his ſaid Diſſimulation, took him from his Parents, and committed him to the Cuſtody of two Men. Theſe ſeeing him in his Fits, threatened him, the one to whip him, and the other to pinch him with a Pair of Pincers, if leaving off his Tricks, he would not confeſs his Diſſimulation. Hereupon (as *Darrel* continued his Relation) the Devil appeared viſibly unto *Sommers*. And both by Promiſes and Threats (as himſelf after confeſſed) perſuaded him to confeſs that he had diſſembled in all that he had don. And then withal withdrew himſelf from tormenting him in his Body. By which the Youth came to give out, both in Word and Writing, that he had diſſembled, and counterfeited all that he did, and that he was never poſſeſſed.

He is taken into Cuſtody for the better Tryal of him.

Upon this, *Darrel* and others procured a Commiſſion, for the Confirmation of the Matter of Fact. And about a Month after *Sommers* Confeſſion, (wherin he ſtil perſiſted) the Commiſſioners met. Before whom, when they had ſat almoſt two Days, hearing and examining Witneſſes, he, having firſt affirmed, that he diſſembled, and ſecondly, denyed that he had done any of theſe Things, (upon which ſeventeen Perſons had been depoſed) forthwith was caſt into a Fit, and from that into divers others, in their Preſence. And ſo they ſurceaſed

Sommers examined before a Commiſſion whether he diſſembled.

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ceaſed to procede any further, as tho' themſelves were now Ey Witneſſes of the Truth. And now the Youth was committed to the Cuſtody of another. To whom it was free for any to repair and viſit him: which before was denyed. Now the Spirit, which before in Subtilty had lurked and lay hid, ſhewed himſelf in his Kind. And during this Time for the Space of ten Days, he freely acknowledged that he never counterfeited any Thing; but that it was the Devil moved him to ſay ſo, threatning, being in the Form of a black Dog, to kil him, if he would not: and promiſed to help him to do what Tricks he would, and when, if he would affirm and ſtand to the ſame. Which Promiſe he had ever ſince moſt ſurely kept. But that being maligned by ſome, Means were uſed by them for committing him again to his former Keepers. With whom no ſooner was he, but he was at quiet, and as free from Torment in his Body by *Satan*, as other Men. And returned to his former confeſſing of Counterfeiting. Wherein ſince that Time he perſiſted. And of late added this, that *Darrel* was confederate with him therin: and for theſe four laſt Years inſtructed and trained him up thereunto.

After al this Relation of this Buſineſs made by *Darrel*, he in Concluſion affirmed the contrary to what the Boy had ſaid: Not only, that he himſelf had not been Confederate with him: but alſo that *Sommers* was not, nor could poſſibly be any ſuch Counterfeit: but was for Certainty poſſeſſed with the Devil. And this evident by Witneſſes that ſaw him in his Fits, and by other Arguments ſhewed in his Book.

Darrel comes before the Eccleſiaſtical Commiſſion about this Buſineſs.

At length, (that I may bring this Story to a Concluſion, tho' it reached one or two Years further) the Queen's Eccleſiaſtical Commiſſioners took this Matter in Hand, and intermeddled in this ſuppoſed Impoſture. The Occaſion this, as another Writer ſets down the Matter of Fact. This Boy being gotten out of *Darrel*'s Hand, confeſſed and avowed that al he had don, for about the Space of three Months, was but diſſembling; and ſhewed to the Maior and Aldermen of *Nottingham*, how he had acted al the former Fits. The Archdeacon of *Darby* wrot to the Archbiſhop of *Canterbury* touching this Matter. It was thought good to provide ſome Prevention; and for that End, to procure a Commiſſion from the Archbiſhop of *York*, for the Examination of ſuch Witneſſes, as ſhould be produc'd in the Behalf of *Darrel*, to prove that *Sommers* had not diſſembled. The ſaid Commiſſion obtained, Exceptions were taken againſt it; becauſe al the Commiſſioners were addicted to *Darrel*. Thereupon it was renewed, and ſome made Commiſſioners, that were known to diſlike of *Darrel*'s Proceedings. When this ſecond Commiſſion was executed, *Sommers* was brought before the Commiſſioners: Who ſhortly after his coming, fel to acting ſome of his Fits in their Preſence, upon a former Compact and Agreement.

Commiſſion from the Archbiſhop of *York*, to examine *Darrel*'s Witneſſes.

The Diſturbance at *Nottingham* by Occaſion of this poſſeſſed Perſon.

Sommers afterwards was brought before the L. Chief Juſtice: and then he confeſſed again the whole Courſe of his Diſſimulation. By this Time it came to paſs, that the People of *Nottingham* were violent one againſt another, and the whole Town divided according as they ſtood affected. The Pulpits rang of nothing but Devils and Witches. And Men, Women and Children were ſo affrighted, that they durſt not ſtir in the Night; nor ſo much as a Servant almoſt go into his Maſter's Cellar about his Buſineſs, without Company. Few happened to be ſick or ill at Eaſe, but ſtrait they were damned to be poſſeſſed.

Darrel appears before the Archbiſhop. Found a Counterfeit.

Hereupon our Archbiſhop, adviſed by the L. Chief Juſtice and others, thought it very neceſſary to cal for *Darrel*, by vertue of her Majeſties Commiſſion for Eccleſiaſtical Cauſes. Who accordingly appeared before him and others at *Lambeth*. And from thence was committed to Priſon, by Reaſon of his abſurd, and untrue, but yet confident Aſſertions. And therby giving juſt Occaſion to ſuſpect, he was a Counterfeit: And at laſt after a ful Hearing before the Archbiſhop, Biſhop of *London*, the L. Chief Juſtice of the Queen's Bench, and the L. Chief Juſtice of the Common Pleas, Dr. *Cæſar* Maſter of Requeſts, Dr. *Byng* Dean of the Arches, and others, the ſaid *Darrel* was, by ful Agreement of the Court, condemned for a Counterfeit: And, together with *More* his Companion, both depoſed from the Miniſtry, and committed cloſe Priſoners. The Juſtice of which Proceding, *S. Harſnet*, Chaplain to Biſhop *Bancroft*, wrot a Book, to vindicate, printed 1599, intitled, *The Diſcovery of the fraudulent Practices of* J. Darrel.

The

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The great Matter drove at in al this great pretended Power of diſpoſſeſſing Devils from the Bodies of Men, and commanding thoſe unclean Spirits, was to ſerve the Intereſt of the *new Diſciplin*. As appears by what thoſe concerned herein wrot in their Books publiſhed to the World. Thus *More*, one that was as cunning as *Darrel* in dealing with *Satan*, ſaith, " That the Faith of the " Church, eſtabliſhed under Paſtors and Teachers, *&c.* ſhal bring forth this " Fruit, namely, to caſt out Devils. And ſo *Darrel* in his Book, called *An Apology*, intimated, writing, " That the Work of God proſpered, to the great " Good of that Town [of *Nottingham* ;] for therby the Word of God grew " mightily and prevailed. And ſhewing himſelf zelous for the Platform, Condemned himſelf for taking Orders before he had a Call to a Flock; " In be- " coming a ſtipendiary Preacher in that Town, and having ſought for the out- " ward Calling of our Church, before he had a Flock to depend upon him. " But this, he ſaid, was don by him out of a Zele without Knowledge.

The great Deſign to extol the *Diſcipline*.

But yet this weak but honeſt Man (ſhal I cal him?) did not think himſelf to be a Counterfeit; but writ a Book while Priſoner in the *Gatehouſe*, intitled, *An Apology or Defence of the Poſſeſſion of* William Sommers, *&c. Wherin this Work of God is cleared from the evil Name of Counterfeiting. And therupon alſo it is ſhewn, that in theſe Days men may be poſſeſſed with Devils; and that being ſo, by Prayer and Faſting the unclean Spirit may be caſt out.* In the End of which he made this Proteſtation, " Surely, if theſe Things prove true, [namely, where- " of he was accuſed] let me be regiſtered to my perpetual Infamy, not only " for a moſt notorious Deceiver, but ſuch an Hypocrite as never trod upon " the Earth before. Yea, Lord, (for to thee I convert my Speech, who beſt " knoweſt al Things) if I be guilty of theſe Things laid to my Charge; if I " have confederated more or leſs with *Sommers*, *Darling*, or any of the reſt " [whom he had diſpoſſeſſed:] If ever I ſet Ey on them, before they were " poſſeſſed, *&c.* then let me not only be made a laughing Stock and By-word " unto al Men, but raze my Name alſo out of the Book of Life, and give me " my Portion with Hypocrites.

Confirmations and Conſecrations of Biſhops.

This Year were theſe Vacations of Biſhoprics, and Confirmations and Conſecrations of meet Perſons, for filling up of the ſame. The See of *Worceſter* being void, the Preferment lay between *Tho. Bilſon*, S. T. P. Warden of *Wincheſter* College, and Dr. *James*, the learned Library Keeper of *Oxford*. The former layd out for this Promotion: Who with a ſhort wel penned Letter, dated the latter End of *December*, 1595, to the L. Treaſurer, ſent him his New Years Gift, as his Patron, as was uſual, with Acknowledgment of his manifold Favours without his Deſerts. And the Deanry of *Windſor* being likewiſe voyd *Anno* 1595, the ſaid Treaſurer mentioned him for that Place, without his Seeking or Knowledge, to hold it, as it ſeems, with his Wardenſhip. *Bilſon* ſtuck but a while upon this. In the mean time Dr. *Robert Benet*, Maſter of S. *Croſſes* by *Wincheſter*, and ſometime the L. Treaſurer's Chaplain, made his Intereſt to that Lord in the ſecond Place for the ſame, namely, in Caſe Dr. *Bilſon* refuſed it. And the rather, becauſe when the Archbiſhop had told him, [*Bilſon*] that he was nominated for that Deanry, (as Dr. *Benet* received it from the Archbiſhop's own Mouth) he ſaid, It was no Place for him; and that he could not accept thereof, nor of any Diſpenſation to hold it, or attend it above ſix Weeks in the Year, by the Statutes of his College; whereunto he had given his Oath. And that ſithence he had ſeriouſly laboured, and employed his Friends, and ſo ſtil did, for greater Dignities: According as Dr. *Benet* in his Letter informed the Treaſurer. Upon which Ground the ſaid Doctor interpoſed his Suit, and by good Means had brought the ſame to ſome Perfection. Al which notwithſtanding he could not tel upon what Deſpair of Succeſs for higher Places, he [Dr. *Bilſon*] meant as he told Dr. *Benet*, to retyre to *Windſor*, if he miſſed of *Worceſter:* and that he hoped to have Diſpenſation of her Majeſty to enjoy the ſame, and never to come thither but ſix Weeks in the Year: becauſe more he could not be by his Oath. Which how unanſwerable it would be to her Highneſſes Expectation in her principal Houſe, unpleaſing to the Nobility reſorting thither, unfitting for the Dignity of the Place, dangerous to his own Credit, unkind and injurious to him [Dr. *Benet*;]

See of *Worceſter* void:

And Deanry of *Windſor*.

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net;] How little Good he could do there in ſo ſhort a Time, either in Preaching, Government, Hoſpitality, or any other Service; al this he humbly beſeeched his Lordſhip to conſider. And therewithal to prevent, or interrupt this Courſe, by certifying her Majeſty, or diſſwading the Man. He added, That if it ſhould like her to cal him unto it, he would by God's Grace attend it uſually the half Year, and at every Occaſion extraordinary: And therin, both in Preaching, Government and Hoſpitality, do that Service to God's Glory, and the Honour of her Majeſty, by the Grace of God beſtowed upon him, that he could poſſibly perform. And Dr. *Benet* according to his Suit obtained the Deanry, and was afterwards preferred to the See of *Hereford*. And *Bilſon* at laſt got *Worceſter*. Which he had his Ey rather upon, and ſued to the ſaid Lord to ſtand his Friend to the Queen for it. He had alſo applyed himſelf to the Archbiſhop for his Favour and good Word. Whoſe Anſwer to him was, that he was ſo beſieged with ſome about him, that he was not ſuffered to follow his own Inclination: But that he had paſſed his Word for Dr. *James*, and had ſued for him. Upon which he more earneſtly reported his Merits to the Treaſurer in theſe Words: "One would deſire no better Judge than the "Archbiſhop, if he were not overcaried with others, whether of the twain "[either he or Dr. *James*] had taken more Pains in the Church, and ſerved "her Majeſty with greater Charge. But, he added, that Lords Facility, [meaning the Archbiſhop] was ſurprized by others. And ſo he was forced, he "ſaid, to appeal to his honorable and indifferent Wiſdome and Favour, ſince "her Majeſty uſed the Advice of more than one in theſe Matters. And here it ſeems the Treaſurer caried it from the Archbiſhop.

Dr. *Benet* made Dean of *Windſor*: And

Dr. *Bilſon* ſolicits for *Worceſter* to the L. Treaſurer; And obtains it.

The Pains and good Deſerts of Dr. *Bilſon*, which he thought convenient now to put the L. Treaſurer in Mind of, was, his Anſwer to a Popiſh Book ſet forth by Dr. *Allen*, called, *An Apology and true Declaration of the Inſtitution and Endeavours of the two Engliſh Colleges*, viz. at *Rome* and *Rheimes*. Which received a learned Anſwer by Dr. *Bilſon* in the Year 1585, intitled, *The true Difference between Chriſtian Subjection and Antichriſtian Rebellion. Wherin the Princes lawful Power to command, and true and indepriveable Right to bear the Sword, are defended againſt the Popes Cenſures, and the Jeſuits Sophiſms*, &c. *With a Demonſtration, that the Things reformed in the Church of* England *by the Laws of this Realm, are truly Catholic, notwithſtanding the vain Shew made to the contrary*. In this *Apology* they charged the Queen's Chriſtian, mild and adviſed Regiment with no leſs Crimes, than Hereſy, Tyranny, and Blaſphemy, as the only Cauſes why they departed and abſented themſelves ſo long from their natural Country: Calling the Queen's Eccleſiaſtical Laws *ſtrange and unnatural Dealings, violent Diſorders, which to al Poſterity muſt needs breed Shame and Rebuke, repugnant to the Laws of God, the Church and Nature*. And moſt of all ſpurning at the Act and Oath which aboliſhed the Pope's uſurped Power out of *England*, and declared the Queen to be the ſupreme Bearer of the Sword, *&c.* And to make their Matter the more ſaleable in the Ears of the Simple, they uſed al their *Romiſh* Art and Eloquence to deface and traduce the Queen's Right of Authority, *&c.* as if the Sovereignty of the Queen were a Thing *improbable, unreaſonable, unnatural, impoſſible*. [Theſe were their Words.] And the Oath, [*viz.* of Allegiance] *intolerable, repugnant to God, the Church, the Queens Honour, and al Mens Conſciences*, &c. "The "whole Book, (ſaith *Bilſon*, who giveth this Account of it) is rather a rhetorical Declamation of an ungracious Wit, than a ſubſtantial Confirmation of "their Acts and Attempts againſt God and the Magiſtrates.

Anſwers Dr. *Allen*'s Book, call'd, *An Apology*.

Dr. *Bilſon*'s Confirmation for Biſhop and Paſtor of the Cathedral Church of *Chriſt*, and the *Bleſſed Virgin* at *Wigorn*, was performed *June* 11, 1596, in S. *Mary de Arcubus*, *London*. And the Act of his Conſecration was *June* 13 following, in the Archbiſhop's Chapel at *Lambeth*, *Richard* Biſhop of *London*, *William* Biſhop of *Winton*, and *Richard* Biſhop of *Bangor* aſſiſting the ſaid Archbiſhop in the ſaid Act: *Bancroft*, *Munford*, *Bilgar*, *Ravis*, S. Th. P P. preſent. The Inſtrument to induct or inſtal him was written by *Charles Fotherby*, S. T. B. Archdeacon of *Canterbury*, *June* 25, and directed to *Godfrey Goldeſborough* and *Tho. Thorneton*, S. T. P P. *Gilbert Backhouſe* and *Will. Tovye*, S. T. B B. *&c.* Prebendaries of *Wigorn*.

Confirmed and Conſecrated. Regiſt. *Whitg.*

Dr.

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Dr. *Bilſon* ſprang from *German* Parentage. His Grandfather was *Arnold Bilſon*: who maried a Daughter of the Duke of *Bavaria*; and had Arms given him by the ſaid Duke, as they were depicted in the Heralds Office, *London*. This *Arnold*'s Father removed into *England*, and ſettled in *Berkſhire*. *Arnold* (who lived in the County of *Southampton*) had Iſſue *Harmond* and *Leonard*. *Harmond* had Iſſue three Sons, *viz.* our *Thomas* the eldeſt, and *Oſmund* and *Leonard*. The Arms by him born, as did appear by the Evidences of the ſaid *Arnold*, in the Records of *Garter* then Principal King of Armes, (who allowed and confirmed the ſame to him and his Poſterity) was, *Azure, a demy deuble Roſe, Silver and Gules.* And *a demy Pomegranate impaled Gold, the Seeds, proper, barbared, ſtalked, and leaved, Vert.* And to their Creſt, *A Bugle, Gold: The Bouldric, Silver; Taſſeled, Or, Mantle, Gules.* Dated *Oct.* 10, 1582.

Bilſon's Parentage from *Bavaria. Offic. Herald.*

The Vacation of the Dioces of *Chicheſter* was dated from the 1ſt Day of *May*, 1596, by the Death of *Tho. Bickley*, the laſt Biſhop. The Confirmation of *Anthony Watſon*, S. T. B for Biſhop and Paſtor of the ſaid Cathedral Church of the *Holy Trinity*, *Chicheſter*, was performed on *Saturday* the 14th of *Auguſt*, 38 *Eliz.* In the Inſtrument, called *Summaria Petitio*, conſiſting of ſeveral Petitions, one was the Character of the Perſon Confirmed: Which is the ſame, and in the ſame Words, with thoſe uſed for al ſuch as were elected Biſhops. Which I wil here ſet down once for al; *viz.*

Watſon Confirmed and Conſecrated Biſhop of *Chicheſter.*

Quod dictus Anthonius Watſon *fuit & eſt Vir providus & diſcretus, eminenti ſcientiâ, vitâ & moribus meritò commendatus, liber & de legitimo matrimonio procreatus; atq; ætate legitimâ, & ordine Sacerdotali conſtitutus: Necnon Deo devotus, & Eccleſiæ prædictæ apprimè neceſſarius. Hocq; fuit, & eſt verum, publicum, notorium, manifeſtum pariter & famoſum.*

His Teſtimonials. *Regiſt.* Whitg.

Another Inſtrument at his Confirmation, (uſual at al others) was *Scedula Conſenſus*; *In Dei nomine, Amen, Ego* Anthonius Watſon, *S. T. B. Decanus Eccleſiæ Cathedralis* Briſtol, *&c.*

He was Conſecrated *Aug.* 15, *Sunday*, in the Chapel at *Lambeth*, by the Archbiſhop; *John* Biſhop of *Rocheſter*, *Richard* Biſhop of *Bangor*, *Tho.* Biſhop of *Wigorn* aſſiſting.

Hugh Billot Biſhop of *Cheſter*, (of the other Province of *York*) deceaſed this Year. Soon after, one *William Stubbes*, a Gentleman of that County, interceded for one Mr. *Gerard*, a Divine of good Merit in thoſe Parts, to ſuccede in an Addreſs to the L. Treaſurer's Secretary, to this Tenor:

Gerard recommended to ſuccede in the See of *Cheſter* vacant.

" Sir, our good Biſhop of this Dioces of *Cheſter* being gon to God, I wiſh, as " I know you do in the like Caſes, a like good Man may ſuccede him. And " for that it hath pleaſed God to furniſh this Country with a Man already ſet- " tled and trained here, wiſe, grave and learned rarely, I hope we ſhal not " need to fetch any from among you at the Court. His Name is *Gerard*, Ne- " phew to Sir *Gilbert Gerard*, late Maſter of the Rolls, Batchelour in Divini- " ty [Brother to the Clerk of the Dutchy: Set in the Margin.] A Man ſo ſin- " gular in his Cariage and Gifts, as you ſhal hardly find. And becauſe I do " know moſt humble Petition wil be made by this whole Country for him, I " do therfore pray you for the Cauſe of God, to yield your beſt Furtherance. " And ſo bold to ſolicite you, in a good Cauſe, for old Acquaintance with your " good Diſpoſition, I leave you to the Lord. *Congleton* in *Cheſhire* this 24 of " *June*, 1596.

Yours to command,

W. STUBBES.

Notwithſtanding theſe Endeavours ſucceeded not: for *Vaughan* Biſhop of *Bangor*, obtained this See of *Cheſter* the next Year.

The Archbiſhop is informed of Lands conceled, belonging to *Eaſtbridge* Hoſpital.

By a Letter which I meet with, writ this Year 1596 by Mr. *G. Hayes* to the Archbiſhop, he ſeems to have further advanced the good Eſtate of S. *Thomas*'s Hoſpital in *Canterbury*, by having diſcovered certain Lands and Rents, antiently belonging to the ſaid Houſe; which had been conceled, and enjoyed by others: and ſome Part therof lately poſſeſt by the ſaid *Hayes*. For the Queen had made a Grant to the Archbiſhop of al the Revenues whatſoever, that had

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appertained to it. And Mr. *Hayes* expecting Favour from the Archbiſhop, gave him not only a Particular of this, but a Demonſtration of the Conſtitution and State of the Hoſpital, from the Viſitation of it in the latter End of K. *Henry* VIII. unto the preſent Time. The Letter (which wil give ſome Light into this Matter) was to this Tenor:

Hayes to the Archbiſhop.

" It may pleaſe your Grace, according to my Promiſe I have ſent you theſe " Notes of Lands and Rents I take to be belonging to th'oſpital of *Eaſtbridge*; " and now withholden and conceled from the ſame. Beſeeching your Grace " to accept of them, according to my Goodwil and true Meaning; and withal " to conſider my Charge in the purchaſing of her Majeſties Gift of the ſame, " partly drawn therunto. Wherein your Honor ſhal do as grete a good Torne, " as otherwiſe to beſtow the ſame. Your Grace was favourable to Mr. *Lawſe*, * " who wrongfully enjoyed it during his Life; and further encreſed his Benefit " by making of low-rented Leaſes xxi Years at his Death, being nothing worth " in Law, but by your Graces Sufferance. The which might better have been " employed towards the Purchaſe of her Majeſties Gift. Whoſe Title being of " Inheritance, and juſt by Law, your Grace having the ſame, may the more " juſtly diſpoſe thereof, as of your awne proper Gift by Purchaſe from her Ma- " jeſty. The Performance wherof I do redily attend, where it ſhal be your " Graces Pleſure to appoint me thereunto. So with Reverend Dewty I hum- " bly take my Leave this of *June* 1596.

* Dr. *Lawſe* was the Archbiſhop's Commiſſary General and Maſter of this Hoſpital, and deceaſed *An.* 1594: and ſucceeded by *Roger* Suffragan of *Dover*.

Tour Graces to command,

A true Copy by me N. Battely. G. HAYES.

The Concelements mentioned in the Letter he thus ſpecified:

A Demonſtration of certain Lands and Rents concealed from Eaſtbridge *Hoſpital in* Canterbury.

The Lands conceled.

" *Adam Le Eiré dedit* 100 *acr. terr. paſtur.* & xxs. *reddit*, &c. The ſaid *Adam* " made an Ordination for the Foundation of a Chauntry in the ſaid Hoſpital " of S. *Thomas* the Martyr; as may appear in Mr. *Incents* Office, *&c.*

" x Acres of Land *in campo voc.* Wopping, *Richard de Beche* gave to the Maſter " and Brethren of the Hoſpital; With x Acres Mr. *Gryvil* and Mr. *Gyll* gave in " the Purchaſe of certain Lands, that they purchaſed out of the Chauntry of *our* " *Lady*, founded in the ſaid Hoſpital; which was no Parcel of the ſaid Chaun- " try Lands.

The ſeveral Papers that *Hayes* ſent in to the Archbiſhop, containing the Revenues and Condition of this Hoſpital, were extant among the original Writings and Chartularies belonging to the Tranſcripts wherof were taken by the exact Hand of the Reverend Mr. *Nic. Battely* deceaſed; and by himſelf ſent to me divers Years ago. For which I refer the Reader to the *Appendix*. And alſo for the modern good State therof in the Year 1690 (drawn up by the ſame) under *John Battely*, late Archdeacon of *Canterbury*, then the careful Maſter.

N. XXXI. A. XXXI. B. XXXI. C.

A Letter concerning foreign Affairs ſent by *Caſtol* to the Archbiſhop.

The Archbiſhop as a Privy Counſellor had the civil good Eſtate of the Kingdom, as wel as the Eccleſiaſtical, committed to his Care and Conſultation. In order to which he would not be without a Knowledge of foreign Affairs, which might have Influence upon *England*. There is a Letter of ſuch Matters among the L. *Burghley*'s MSS. that was written to the Archbiſhop by *Caſtol*, the Miniſter of the *French* Church, *London:* who ſeems to have been a knowing Perſon, and that had conſiderable Intelligence from abroad, and eſpecially from *France*. In this Letter he informed the Archbiſhop of the preſent State of the *Poles* and the *Germans*, and of a notable League the former were making with the latter, with the ſeveral Articles, containing the Termes required: wherin moſt of the Northern Nations as wel as others were concerned. Where *Caſtol* makes an Obſervation of the Prudence of that State in their Deliberations, however they were commonly reckoned to be a Sort

Sort of *Barbarians*. And then he proceeded to give ſome Notices from *France*, and a Warning what little true Friendſhip the Queen was to expect from thence, howſoever that Nation and *Spain* were at odds; their Hoſtilities being then caried on very remiſſely, in a free and idle Ceſſation of Armes. Wherby the *Spanyard* did with the greater Force fal upon the *Hollander*. And that ſuch Allies, as *France* was, would weigh the Queen's Friendſhip only according to her Succeſſes, and were not further to be depended upon. That there were two Ambaſſadors coming thence, one after another, only to be Spies into the *Engliſh* Counſels, and to take their Advantages, as tho' one were not enough *ad nectandas artes*. This Letter being of ſome Import the Archbiſhop communicated to the L. Treaſurer, to make his Uſe of it. I have put it into the *Appendix*. N. XXXII.

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CHAP. XXI.

Mr. Broughton *takes Offence at the Archbiſhop; for hindring his Preferment; and a new Tranſlation of the Bible. Chalenges a Diſpute with Dr.* Andrews, *about the* Deſcent. *Biſhop* Bilſon, *by the Archbiſhop's Advice, preaches againſt Chriſt's ſuffering of Hell-Torments. The Occaſion of printing his Diſcourſe. The various Opinions concerning the* Deſcent, *drawn up for the Uſe of the Lord Treaſurer.* Broughton *repreſents the Church of* England's *Senſe thereof againſt a* Jew: *which was, that Chriſt's* Deſcent *was his going to Paradiſe.*

Broughton offended goes beyond Sea.

HUGH *BROUGHTON* being upon Diſcontent gon beyond Sea, the Blame thereof he layed upon the Archbiſhop. The main Reaſons were, becauſe he did not forward his Preferment, notwithſtanding his great Deſerts, as he expreſt it, in point of deep Learning, ſo ſerviceable for explaining of the Bible: And that he hindred a new Tranſlation of it, to rectify the former: Which he had been for ſome Years intent upon. Thus I find him complaining to the Lord Treaſurer againſt the Archbiſhop from abroad, in a Letter dated *June* 11, 1597; "That my Lord's Grace put him hard Choiſe, either to take "groſſer Injuries than any the vileſt would, or to cal his Grace into Trial, and "to ſee whether an Archbiſhop, and an high Counſillor, muſt take a Foil, or "the Truth and Right; which the Queen's Oath, al the Realm and World "wil defend. That he had encloſed in his Letter to his Lordſhip an Apology "for his Grace's Speeches to his Lordſhip; ſo much as Reverently might be "handled. That he could have charged him of far deeper Matters: And even "in this Point, *viz.* how two Years ago he anſwered the Archbiſhop fully, "both by his Tongue and by Writing, That he was heartily ſory that their "L. L. Words could be croſſed by one Prelat: and that the Queen's Highneſs, "for recompencing his Studies, muſt lean upon the Reed of his Grace's Liking. "Whom when I check (that I may uſe his own conceited Words) with the "greateſt Bitterneſs moſt juſtly, then he promiſeth to do any Good. If I write "gently, he eateth his Words. I have written to al the Realm for the true "Bible, wherin ſo oft as that Wiſdom faileth, [by reaſon, he meant, of faulty "tranſlating] his Grace is culpable. He added, That he had told him of one "Error, [meaning in the old Tranſlation] the higheſt, flat Atheiſm: wherby, "I trow, ſaid he, his Grace will no more hinder a Tranſlation. He prayed "his Lordſhip, (to whom he writ) to adviſe the Archbiſhop to take Heed, leſt

Complains of the Archbiſhop as the Cauſe.

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" he bring the Realm to eternal Shame That D. *Stallard* and D. *Saravia* told " him what would become of his Grace's graceleſs Ungracefulneſs towards his " Studies. And that Biſhop *Fletcher*, two Years ago, had told Mr. *Roberte*, " Chaplain to my Lord of *Eſſex*, what his Ungratefulneſs towards his [*Brough-* " *ton's*] Pains would breed, *viz.* That he would go beyond Sea, to cal the Bi- " ſhops to ſuch Accounts, as never by al the Scholars in the World could be " rendred. And now, ſaid he, the Archbiſhop is within a Hair bredth to " ſhame his Nation for ever, in a Matter the higheſt for Religion. [Meaning " if he would not give Order preſently for a new Tranſlation.]

He added, " That the *Scots* offered him more upon the Sight of one Epiſtle " printed to the Queen, hindred by his Grace, than ever he had, or looked for " to have in *England*. And he feared he muſt go to them. Yet, tho' his Grace " forgot Learning, Humanity, and common Wit, raging for being commended, " he would delay *Scotland* til after *Frankford* Mart, and leave the Cure of his " Grace to the Gentry of *England:* Which [Gentry] he ſaid, would not for an " hundred thouſand Pounds that not we, but *Scotland* ſhould have firſt a Bi- " ble, by a Linguiſt, [*i. e.* himſelf] and at whole Nations Conſent. He then " prayed his Lordſhip to conſider wel an Epiſtle he had wrot to al our Gentry; " tho he touched Matters lightly, yet our Neighbours, that kenn *Engliſh*, de- " ſpiſed him unſpeakably. He wiſhed his Grace had ſome good Advice. Hee " might not give him leave to deſtroy al our Religion. He would have been " glad to have countenanced him, til he ſaw that he [the Archbiſhop] thought " it done of Baſeneſs, not of Φιλησυχίας. And ſo he humbly commended his Lordſhip to God, *June* 11, 1597. Without any Name ſubſcribed.

His Apology.

It is Pity, that ſuch great Learning and more Modeſty and leſs Ambition met not together here in one Breaſt. His *Apology*, encloſed in the abovementioned Letter to the Treaſurer, was intitled, *Touching a Speech uttered unto his Lordſhip by my Lord of* C. It began, " My Duty remembred to your Lordſhip, I recei- ved your Lordſhip's Anſwer, why your Lordſhip performed not your Promiſe " ſent unto me by M. D. *Cæſar*. For that the Archbiſhop ſaid, that I had N.XXXIII. " written a Book ſlanderous and erroneous. I refer the Reader to the *Appendix*, to peruſe the ſaid *Apology*. Which was printed fair by him in a Sheet of Paper in *Quarto*. This Book (which he had the Confidence to write to the Queen) was an Account of a Controverſy of a Scripture Chronology, between Dr. *Reynolds* of *Oxford* and him. Concerning which the Archbiſhop had told his Agent Mr. *Mulcaſter*, that he had written to the Queen *untruly*. In this Apology he had this Expreſſion; " That he might be holden dul, if demanding Recom- " pence of twenty Years Travail, with the principal Approbation of the beſt, " *&c.* he ſhould take my Lords Grace's Speeches for a gracious Recompence and " ful Reward, *&c.* or my Lord to be ſuch a Scholar, that one of my Leiſure " in Study (ſaid he) ſhould yield unto. Wherefore I muſt crave Leave to cal " his Grace into Judgment." And further, when *Mulcaſter* aforeſaid had caried *Broughton's* Declaration of D. *Reynolds's* Cauſe and his to the Archbiſhop, *Brough- ton*, in his ſaid Apology, related what paſſed from the Archbiſhop to the ſaid Meſſenger concerning him, *viz.* " That the Archbiſhop uſed honorable Speeches " of him; that he knew his Studies earneſt, then for twenty Years, in a Path " untrodden ſince the Apoſtles Time; to clear the Narrations of Scripture, by " Time, Place, and Perſons. Wherin he that croſſed him once, would be " caught in a thouſand Abſurdities." Which ſhewed the Archbiſhop's mild and ſedate Spirit, expreſſing his Value for the ſaid *Broughton's* Learning, how- ever rudely he had been treated by him.

Offence again taken at the Archbiſhop by *Broughton.*

Not long before this learned Linguiſt's Departure beyond the Seas, he took another Offence at the Archbiſhop, occaſioned by a Sermon by him preached upon *Acts* xiii. 18.—22. *And about the Time of fourty Years ſuffered he their Manners in the Wilderneſs. And when he had deſtroyed ſeven Nations in the Land of* Canaan, *he divided their Land to them by Lot. And after that he gave unto them Judges about the Space of* 450 *Years, until* Samuel *the Prophet. And afterwards they deſired a King. And God gave unto them* Saul *the Son of* Cis, *by the Space of fourty Years,* &c. By which Text he choſe to confirm his great Principle of the reckoning of Times,

Times, and ſettling a true Chronology by the Scripture. This Controverſy, handled by him, cauſed various Speeches. Some ſaid, that the Archbiſhop of *Canterbury* had daſhed all the Frame of his Studies and Skil in the preſent Matter, and in the reſt of the Bible: Others, that there had been a Letter written to the Vicechancellor of *Oxford*, that his Grace was not of *Broughton*'s Mind, for his Book of the *Concent*. It was reported alſo, That when ſome Diſcourſe was had at Court of conferring ſome Preferment upon him, that had Rule annexed to it, the Archbiſhop ſhould ſay, That *if Mr.* Broughton *were preferred, as he* [*i. e.* the Archbiſhop] *was, he would not be ruled by any King in the World.* ANNO 1597.

Wherefore, a little before his Departure, being at *London*, he made a long relation of paſt Paſſages between the Archbiſhop and him, in another Letter to the L. Treaſurer: and deſired that the Archbiſhop might have a Copy of it. It began, "Whereas I am ſtrangely injured (Rt. Honorable) by the Arch- "biſhop of *Canterbury* his Grace, I thought good to leave our Soyle, and al "promiſed Preferment, rather than put up ſuch Injuries don to God's Word at "his Hand. For which being upon Departure, I thought good to ſhew unto "your Lordſhip, *&c.* the Tenor of the Matter. This Letter being long, and an Original, I leave it to the Reader in the *Appendix*. His Letter to the L. Treaſurer of Matters between the Archbiſhop and him. N. XXXIV.

The aforeſaid Letter of Complaint to the L. Treaſurer, of Injuries don to him by the Archbiſhop, came to the ſaid Archbiſhop's Hands, according as Mr. *Broughton* had deſired. Who alſo about this Time ſent another Letter to the Archbiſhop himſelf, to the ſame Purport. The Archbiſhop took theſe Heats of this learned Man againſt him calmely, and ſhewed ſtil his Chriſtian Meeknes and Prudence. Which I take from another Letter, dated from *Leyden* in the Month of *April*, to the L. Treaſurer, importing, "That his Grace was very deſirous of Agree- "ment and Reconciliation: as I gladly (ſaid he) would have with him and al "Men. That the Sermon upon 1 *Pet.* III, wherin he thought that his affirm- "ing that *Sheol* and ἅδης never ſignifyed *Gehenna*, or *Tartarus*, in any *Hebrew* "or *Greek* Author among Heathens, as croſſing D. *Andrews*, [the Archbiſhop's "Chaplain, who was of another Opinion] had been the ſtrange Cauſe of his "ſending for him. [As the Archbiſhop had done by ſome Meſſenger.] Which "made him ſuſpect Trouble and Impriſonment; and thereupon had thought it his beſt Courſe to eſcape out of Harmes Way. Wheras the Archbiſhop intended only by his ſending for him, to hear him and the ſaid Doctor diſcourſe the Point. But this *Broughton* underſtanding afterwards, ſaid, "He might have "been told ſo, or at leaſt Civility uſed, [which it ſeems the Meſſenger did not "ſufficiently, according to his Expectation.] And that he looked for ſo much "for his long Pains. And touching Dr. *Andrews*, he thought good to ſatisfy "his Lordſhip, [the L. Treaſurer] that he told Dr. *Stallard* thus of his Studies, "That if he were to begin anew, he would follow the ſame Courſe. But now "muſt make the beſt of his own. [Such Deference did Dr. *Andrews* alſo give "to *Broughton*'s Learning.] And that where he differed from him, he would "rather yield, if Strife ſhould be, than Hope for Victory." Thus obligingly, void of all Moroſenes, did that great Scholar and Divine ſend his Meſſage. Whereupon *Broughton* ſaid, "That he would be loth to provoke any of his good "Wil. But that ſeeing that by others, Strife was ſtirred, he thought good to "cal the Matter into Pleading. And this, he ſaid, he dared tel his Lord- "ſhip, [to whom he was now writing] that if Dr. *Andrews* would, in a Com- "mencement at *Cambridge*, defend his Opinion, in his ſaid Reply upon him in "Anſwer, if he were not foyled for al Places, wherin *Sheol* and ἅδης were found, "and by Conſequent for al Ground of Bible-Studies, he would require to be "meanly thought of. Account of a Controverſy between Dr. *Andrews* and him about the Senſe of *Hel.*

He added, "That he never yet departed from the Grounds of Religion al- "lowed of the beſt that ever had been in *England*. And that he might think "the Country ſavagely ungrateful, that ſuffered him to be evil ſpoken of, "for his defending and clearing their Principles. That touching his Prefer- "ment ſeven Years ago in *Scotland*, a Place of their beſt had been appointed "for him: But that with continual gay Promiſes he was kept at home. That he "muſt needs confeſs that he was loth to write an *Apology* [as he had don the laſt "Year] accuſing his own Country, and had Abode there [abroad] to his own Loſs. *Broughton*'s Expoſtulation in Reſpect of the Neglect of him.

"That

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" That now he had a King's Word [the King of *Scotland*] for ſomewhat more " than ever he hoped: And that he deferred his Reſolution, til he had her Ma- " jeſties Anſwer. Adding, that his Lordſhip's Promiſe muſt have ſome End of " Tryal touching Truth or Falſehood. And that he expected in *England* ſix " Months. That he muſt account it a Dalliance, if he never had Anſwer. " And ſo prayed his Lordſhip to procure by Dr. *Caſar* a reſolute Anſwer. Da- " ted from *Leyden* in *Holland* their 14 of *April*. So by *Engliſh April* it might " ſooner be in his Lordſhip's Hands. And ſo ſubſcribed himſelf,

Your Honours to command,

H. BROUGHTON.

Biſhop *Bilſon* preacheth againſt the Suffering of Chriſt in his Soul. Offence taken therat.

It appeareth by the Chalenge made, as aboveſaid, to Dr. *Andrews*, that the Controverted Article of the *Deſcent* of Chriſt into Hel was ſtil on foot; as to the true Senſe and Underſtanding of it. For how much learned Pains ſoever Mr. *Broughton* had taken for divers Years paſt, and notwithſtanding the Tracts by him written therof; ſhewing and proving, that it was meant of the going of Chriſt to Paradiſe, according to the proper Senſe of the Word (which we tranſlate *Hell)* both in the *Greek* and *Hebrew*; Yet (that Learned Man obſerved) the Opinion of *Geneva* took Place with a great many here, (as did the other Doctrines of that City) namely, that Chriſt ſuffered in his Soul the Pains of Hell. Which was a Doctrin alſo that our Archbiſhop and the learnedſt Divines of the Church would by no Means admit. For the Opinion of the Church of *England* now was, that Chriſt's *Deſcent* into Hel was, that after his Death he triumphed over the Devils. Biſhop *Bilſon* preaching at S. *Paul*'s this *Lent*, thought fit to diſcourſe on this Subject. But firſt communicated his Purpoſe to our Archbiſhop; who allowed and encouraged him therunto: for the better quieting and ſettling the Minds of the People; who were now run into Differences and Diſcords about it. But ſo diſpleaſed were ſome with the Biſhop, for his ſtating this Point after this Maner, and declining the Senſe given therof by ſome of the foreign Divines of great Name, as *Calvin* and *Beza*, and thoſe of the Church of *Geneva*; that a young Man took the Confidence ſoon after in the ſame Pulpit, to confute what the Biſhop had ſaid. This was ſo much noiſed Abroad, that it was thought adviſcable to acquaint the L. Treaſurer with the whole Buſineſs. Which the ſaid Biſhop wrot him at large in his Letter dated in *May* to this Tenor:

His Account of his Sermon to the L. Treaſurer. *Epiſt. Epiſcop.*

" That being ſtayed [from going home] by my Lord of *Canterbury* to preach " before her Majeſty at the laſt Lent; he thought it requiſite likewiſe to ap- " pear at *Pauls* Croſs: And according to that Time made Choiſe to ſpeak of " the Croſs of Chriſt, which it pleaſed the Son of God to endure for the Re- " demption of Mankind. That his Purpoſe and Meaning was in that great " Myſtery of our Salvation, to deliver ſoberly and ſoundly the Sum and Sub- " ſtance of that Doctrin, which the Holy Ghoſt laid down in the holy Scrip- " tures. Whereto all the antient Fathers bear ful Witneſs. And becauſe " ſome new Writers varied touching the Suffering and Merits of Chriſt on " the Croſs, he acquainted my Lord of *Canterbury*, that he could hardly wade " through that Doctrin effectually, but he muſt refute in Words, if not by " Proofs, the late Device of ſome Writers, that Chriſt's ſuffering in Soul the " Pains of the Damned, was the chiefer and principaller Part of our Redem- " ption. And that without that, the Death of his Croſs and Bloud-ſhed for " us, as they ſaid, had otherwiſe done us little Good. And becauſe, he ſaid, " he was unknown to the Preachers and People, being out of his Charge, he " would not profeſſedly refel that Conceit of late Writers, if he had thought " it would ſeem new and ſtrange to them. But the Doctrin of our Redem- " ption, he added, he could not clear according to the Scriptures, but he " muſt relinquiſh that Device to the firſt Authors, as no way mentioned, or " proved in the Word of God. That the Archbiſhop then willed him in God's " Name, not to halt in ſo high a Point of Religion, but to ſpeak the Truth " without

The Archbiſhop's Council to him in preaching on the Subject.

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" without Reſpect of Mens Additions, and yet, without diſgracing the Wri-
" ters, to neglect their particular Fancies.

" Whereupon (as he went on in his Relation of his Sermon to the ſaid
" Lord) he took this Courſe, to ſet down the Cauſe and Price of our Redem-
" ption by the Merits and Bloud of Chriſt, as ſincerely and ſubſtantially, as
" he could. And withal ſhewed, that ſuch as had fancied the ſuffering of
" Hel-pains to be the Ground-work of our Redemption, had no Warrant ſo
" to write, nor to teach in the Word of God. And this truly did I, as he ſaid,
" with as much Modeſty and Reverence to the Perſons, otherwiſe minded, as
" I could poſſibly; giving them as great Teſtimony of Learning and Pains,
" as to any Writers: but not equal to the Apoſtles; whoſe only Labours are
" without Errors.

" That upon the preaching thereof, it pleaſed a Batchelour of Art, as he
" heard, even at *Pauls* Croſs, cunningly, as he thought, to undermine the
" Doctrin which he [the Biſhop] taught, under the Name of the *Jeſuits*,
" and to direct his Words againſt them: but indeed to reach at the Concluſi-
" ons which the Preacher ſuppoſed the Biſhop had publiſhed. Wherupon, the
" Biſhop, not ſeeking the Place at the *Spittal*, [next *Eaſter*] but refuſing it
" once or twice, til my Lord of *Canterbury* had prayed him, and that as from
" the Lord Maior, to ſupply that Place, and to make an End of his former
" Doctrine; did there again ſhortly capitulate what he had taught [before at
" S. *Pauls*] and made ful Proof of it; ſomewhat more ſeriouſly, but ſoberly,
" impugning the former Aſſertions of late Writers, about Chriſt's ſuffering the
" Pains of Hel in his Soul.

This Argument, it ſeems, was not ſo ended. For as the Biſhop proceded, This contro-
" The laſt Term one openly reading in good Audience publicly undertook to verted much
" handle the Paſſion of Chriſt; and very concluſively, as he thought, reſelled in Pulpits.
" certain Reaſons and Reſolutions of his [the Biſhops] in ſuch Sort that eve-
" ry Man muſt needs know whom he meant. And beſides, that there was a
" Number of Men came every Day to him, to be privately reſolved, what
" was the Meaning of the Creed, that *Chriſt deſcended into Hell*, if he ſuffered
" not the Pains of Hell on the Croſs. For they ſaw not, as they ſaid, what
" Senſe that Article could bear, but the former. Wherupon he thus applied
himſelf to the Treaſurer, " Truly, my Lord, the Multitude of Reſorters to
" me did ſo importune me, that I was forced to promiſe them, that I would
" in the Cloſe of my Doctrin (tho' it were at firſt no Part of my Purpoſe)
" ſpeak of that Article, what I thought the Scriptures would juſtify. And in
" that Sermon of his, he ſhewed, that the Replies of that Reader were very un-
" ſound, and very unſavory, if he meant them in earneſt, or ſpake them, as
" he was informed. Otherwiſe he had no Meaning to refel any Man.

" Theſe, in Concluſion he ſaid, were the Occaſions that he had, and the
" Courſes that he held in this Matter; wherewith he took it his Duty to ad-
" vertiſe his Lordſhip, leſt he ſhould be thought to affect Novelties, and to
" breed Giddineſs in the Peoples Heads. That for the Doctrin it ſelf, he re-
" fuſed no Judge that could diſtinguiſh Truth from Falſhood, how needful it
" was to be retained and taught in the Church of Chriſt. And that hereof
" he would have ſent to his Lordſhip a Copy, but that he haſtened, after my
" Lord of *Canterbury* had peruſed it, to commit it to Print: And from thence
" to ſend his Lordſhip a Copy of it preſently, as ſoon as it ſhould be finiſhed.
" Not diſtruſting but that when his grave and learned Wiſdom had weighed it,
" his Lordſhip would alſo judge it fit to be preached and publiſhed, at leaſt as
" much as he firſt intended. And ſo praying his Lordſhip's Patience for his
" long and tedious Letter, and reſting in al Duty and Thanks his Lordſhip's,
" during Life, he committed the ſame to the merciful Protection of Almighty
" God. *London* the xix of *May*. Subſcribing,

Your Honours in al Duty,

THO. WINTON.

And

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And this I ſuppoſe was the Ground of his Book intitled, *The Survey of Chriſts Sufferings.*

The Senſe of learned Men concerning the Article of the *Deſcent.* Drawn out for the L. Treaſurer's Uſe. MSS *Burghlian*

That truly religious and wiſe Lord was deſirous to be informed more particularly of the Opinions of the Learned in this ſo mightily controverted Article. And therupon obtained, either from one of his Chaplains, or ſome other learned Man, an abſtracted Account therof. Which I find among that Lord's Papers, with this Title, *De Deſcenſu Chriſti ad Inferos:* And the Time of the Writing is there ſhewn, by the Endorſement of his own Hand, *viz.* 12 of *March*, 1597. It is a pretty large Diſcourſe, with many Quotations out of the Fathers. Firſt, the Writer begins with the different Opinions of learned Men, and endeth with Biſhop *Bilſon*'s, now Biſhop of *Winton*. Firſt, *Eorum qui prorſus tollunt hunc Articulum:* i. e. Of thoſe that wholly take away this Article. As *Tertullian*, *Ireny*, *Auguſtin*, *Origen*, and other of the Fathers: where they, ſpeaking of the Creed, are wholly ſilent of this Article. But thoſe that acknowledged the Article, and were of ſounder Judgment therein, varied in their Senſe of it. As the firſt Sentence, but Heretical, was of Chriſt's Deſcent into Hell in Body and Soul. 2. The Sentence of the Deſcent neither in Body nor Soul, *ſed virtute tantùm mortis ſuæ.* 3. The Popiſh Senſe, that he deſcended to a certain *Limbus*; Which they called *Limbus Patrum.* Which the Proteſtants univerſally diſowned and condemned. 4. The Proteſtants differed in their Opinions, *viz.* Some referred it to his *Burial*; from the Uſe of the *Hebrew* Word *Sheol*, and the *Greek* Word ἅδης. Some to the Humiliation of Chriſt. And others to the Sufferings of his Soul. As *Calvin* and others.

And that al theſe Opinions were taken from the threefold Senſe of the Word *Hel* in Scripture, *viz.* for *Burial*, for the *Place of the Damned*, and for the *Torments of the Soul.* This Writer goes *Calvin*'s Way; which he calleth *Poſitio tuta.* But laſtly, he mentioned a fifth Opinion of the *Deſcent*, which was that of the Biſhop of *Winton*'s, referring it to the Glory of Chriſt: to wit, "That after the great Work of our Redemption was finiſh'd on the Croſs by "his Corporal Death only, by the Dignity of him that ſuffered this Death, "and his huge Price for our Diſobedience payd in his Bloud, his Body reſting "in the Grave, his Soul deſcended to the loweſt Hel: that he might make "an honorable Triumph and Victory over his chief Enemies, Death, Sin, "and the Devil. And ſo in the Proceſs the Writer ſheweth briefly the Reaſons urged for each Opinion. And then in the Concluſion he hath theſe Words, *Hæc ego Dominationis tuæ juſſu, tantùm de multiplici expoſitione hujus Articuli,* Deſcendit ad Inferos, *propono. Tuæ erit ſapientiæ, pro ſummo tuo judicio, de eiſdem, prout videbitur æquiſſimum, ſtatuere.*

The Archbiſhop and Biſhop *Bilſon* of the ſame Opinion with *Broughton* about the *Deſcent*: as he ſhews to *Ben Arama*, a *Jew.*

But here I cannot but obſerve, no Notice is taken by this Writer of Mr. *Broughton*'s Opinion, among the reſt: Eſpecially, conſidering what I find this learned Man writing about this Time, or not much after; reckoning that Biſhop abovementioned and the Archbiſhop to have been now of his Opinion in that Article. The Occaſion of his writing this, was the Reproch that a *Jew*, named *Ben Arama*, threw in the Teeth of the Chriſtians, *viz.* That their Saviour Jeſus Chriſt went into Hel. With whom therefore our foreſaid *Engliſh Rabbin* had a mighty Conteſt. For, ſaid the *Jew*, if he went down to *Hades*, he had not the higheſt Joy. And to that preſent Day the *Jews* ſlandered the Creed. And that only, as *Broughton* ſaid, becauſe it was illy tranſlated, and badly expounded. "But to anſwer the *Jews*, ſaid he, we "ſhal ſhew, that by the New Teſtament our Lord, and al juſt Men went "to Paradiſe: And this was the Church of *England*'s Faith; (for which he "then alledged Archbiſhop *Whitgift*) that the *Hades* of the Creed was *Paradiſe:* as al the *Greeks* underſtood; and as Biſhop *Bilſon* alſo (he added) in "a Sermon ſhewed moſt learnedly in S. *Pauls* Church. Where handling Scriptures and Fathers, he proved by both, that our Lord went hence to the "higheſt Joy: and that we had no Warrant in the Word of God to faſten "Chriſt's Soul to Hel for the Time of his Death, and that he went not "hence to Paradiſe. And that ſo the Biſhop ſhewed, that al Authority "willed, that al Faithful went hence to Paradiſe. And that al both Biſhops "and

This the Church of *England*'s Faith.

" and Nobles in *England* confeſſed, that Chriſt's Paradiſe was the *Hades* of the Creed. And ſo it was a groſs Slander of *Ben Arama*, that taught, that " the Church ever believed that our Lord went to *Gehenna*. And that the " barbarous Tranſlation *He deſcended into Hell*, from *England*'s Speech, fitted " unto the moſt eloquent Speech of the Creed, was *a going up to Heaven*. And " then mentioning ſome great Scholar in *Leyden*, he added, that that rareſt " Perſon in *Holland*, the Flower of *Leyden*, followed herein our Eccleſiaſtical " Biſhops. ANNO 1597. *Broughton's Works, p.* 362.

CHAP. XXII.

The Condition of the Roman Catholicks. *Mr.* George More *his Letter concerning them: and his Motion for a Toleration of them. Some notable Sentences collected by the Archbiſhop, concerning War and Peace with* Spain. *The Archbiſhop recommends one for Knight of the Shire for* Kent. *Bills and Complaints brought into Parliament, againſt Abuſes in the Spiritual Courts: As, Licences for Mariage: Probat of Wills: Exceſſive Fees. The Queen's Meſſage to the Houſe hereupon. Orders of Convocation. Regulation of Matters Eccleſiaſtical. Viſitation of the Church of* Canterbury.

THE State of the *Engliſh Romaniſts* at this Time was the worſe, by Reaſon of the King of *Spain*'s implacable Malice againſt *England*, and his fierce Purpoſe of invading the Realm, and deſtroying the Queen, being ſet on by many *Engliſh* Prieſts and *Jeſuits* abroad; particularly *Holt* and *Parſons*. Who had a great Stroke with that King, and were continually exciting him to thoſe Courſes. And it fared the worſe with al the Queen's Subjects of that Religion, both at home as wel as abroad, for the malicious Minds of ſome. So that many of thoſe that lived abroad for their Conſciences, had little Countenance from that King, except they engaged in *Jeſuitical* Practices, and offered themſelves ready to do as they required them againſt their own Country and Sovereign. The State of the *Engliſh Romaniſts*.

One Mr. *George More*, of the *North*, (perhaps of the Family of Sir *Thomas More*) a conſiderable and learned Gentleman, (who was now come into *England* from *Flanders*) was one of this rejected Sort. Many of theſe came to Church to ſatisfy the Law, reſerving cloſely to themſelves, notwithſtanding, their own Religion. And many others there were both in *London* and abroad, that profeſſed great Loyalty to the Queen, as their lawful Sovereign, and refuſed to fight under any Power againſt her. Theſe laboured for a *Toleration*, as the beſt Expedient to keep the *Roman Catholicks* tight and ſure to the Welfare of their own Nation. The foreſaid Mr. *More*, having been cited before the Archbiſhop of *York*, by vertue, as it ſeems, of the Commiſſion for Eccleſiaſtical Cauſes in thoſe Parts, thought it his ſafeſt Way to fly again. But that he might give no Offence, removed himſelf out of the King of *Spain*'s Dominions, and lived at *Liege*. Whence he wrot a Letter to the L. Treaſurer, of certain Matters relating to himſelf, and to the State of the *Engliſh* Catholics abroad, and the Diſtinction made among them by the *Jeſuits*. Which giving ſo much Light in- Some *Romaniſts* pretend great Loyalty to the Queen, as their Sovereign.

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to the Affairs of that Religion at this Time, it wil not be unprofitable to give the Contents of.

His Letter to the L. Treaſurer for Toleration of Religion.

" That tho he had been a Catholic from his Infancy; yet never Enemy " to his Country. And albeit he had ſome Dealing with the Queen of *Scotland*, " (for which, as his Lordſhip knew, he was called in Queſtion) yet never in- " tended to offend or prejudice the Queen's moſt excellent Perſon. For he al- " ways had, he ſaid, in Remembrance, *Date Cæſari quæ ſunt Cæſaris, & quæ ſunt* " *Dei Deo.* But that ſeeing notwithſtanding his Return home from *Milain*, and " forſaking the King of *Spain*'s Service, he could neither be ſuffered to enjoy " the Liberty of his Conſcience, but was continually perſecuted; nor the Be- " nefit of the Law in Cauſes of Juſtice: but was mightily wronged; and by " theſe two Means utterly ruined. And that conſidering a Sentence againſt " him in the *Star-Chamber*, about Sir *Tho. Stanhope*'s Wears, and underſtanding " the Continuance of her Majeſty's Indignation againſt him, and the Troubles " that both he and his Wife were like to fal into by Reaſon of Recuſancy, be- " ing bound to appear before the Archbiſhop of *York* at a certain Day; he was " forced, he ſaid, now again to abandon the Realm; having, he thanked God, " never to that Day entred into any Conſpiracy or Practice againſt her Maje- " ſty, or his Countrey. And that arriving in *Flanders*, he ſought to the King " of *Spain*, and the Governours in the *Low Countries*, for Entertainment and " Maintenance: But in the End he found that one *Parſons*, an *Engliſh* Jeſuit, had " gotten that Intereſt with the King and his Council in *Spain*; and that one

Parſons and *Holt*, *Engliſh* Jeſuits.

" *Holt*, another *Engliſh Jeſuit*, had by *Parſons*'s Means ſuch Credit in the Court " of *Flanders*, as none of al our Nation could obtain any Thing in either Place " but by their Means. And that they would favour none but ſuch as would fol- " low their Faction, be ſubject to them, and run their Courſe: Whereunto he " could not yield; tho he deſired the Converſion of his Country to the Catho- " lic Faith.

" For that having had reaſonable good underſtanding of their Procedings, " and made ſufficient Trial of *Holt* divers Ways, he found him to be a moſt " wicked and monſtrous Man; and that the Courſe they ran into, tended, for " ought he could perceive, to the Ruine of our Country, Overthrow of the Mo- " narchy, Deſtruction of al the Nobility, and to bring *England* into perpetual " Bondage of the *Spanyards:* They neither, as it ſeemed, added he, reſpecting " Religion, (tho they made it their Cloak) their native Soil, nor any Thing " elſe, but their own ambitious Humour; Perſuaded by this means to attain to " ſpecial Authority and Government under the King of *Spain.*

" That therefore, rather than to be an Inſtrument therin, or to ſubject him- " ſelf to ſuch a Courſe, (tho he had Entertainment offered him when he came " from *Bruſſels)* he had retired himſelf to *Liege*, out of the King of *Spain*'s Do- " minions, with Reſolution to take ſome other Way with himſelf, if poſſibly " he could.

" And firſt he thought to ſeek for and moſt humbly to crave her Majeſty's " moſt gracious Favour, deſirous to return into his own Country; ſo that he " might enjoy the Liberty of his Conſcience for him and his Family. And that " for the reſt, he proteſted unto his Lordſhip, he would be moſt ready to ven- " ture himſelf in Defence of her Majeſty and his Country againſt any Stranger " whatſoever that ſhould invade the Realm. But that if Liberty of Conſcience " might not be granted, (without which [he roundly ſaid] he would never " return) yet if he might have her Majeſty's Favour, and ſome Maintenance " out of his Country, he would live in any Catholic Place, forth of the King " of *Spain*'s Dominions, where it ſhould pleas her Majeſty to command him, " and do her Majeſty from time to time any Service he could.

" And that if it might pleaſe her Majeſty to have a gracious Reſpect to the " Earl of *Weſtmerland*, wherby he might have ſome honorable Means from her " Majeſty to maintain himſelf, he was ſure he could perſuade him to retyre " himſelf in like maner from the King of *Spain.* Which in his Opinion, he " ſaid, would greatly import her Majeſties Service and Good of our Country. For " howſoever, ſaith he, you hold your State there ſecure in *England*, I know it ſtan-

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" deth in moſt dangerous Termes to be a Spoil to al the World, and to be brought " into perpetual Bondage: And that I fear your Lordſhip, and the reſt of her " Majeſties Councel wil ſe, when it is too late. Would to God therefore it " might pleaſe her Majeſty to grant Toleration of Religion: wherby Mens " Minds might be appeaſed, and joyned, al in one, for the Defence of our " Country. We ſee what Safty it hath been for *France*: How peaceable the " Kingdom of *Polonia* is, where no Man's Conſcience is forced: How the *Ger-* " *mans* live, being contrary in Religion, without giving Offence one to ano- " ther. And why ſhould not we do the like, ſeeing every Man muſt anſwer " for his own Soul in the latter Day? And that Religion is the Gift of God, " and cannot be beaten into a Man's Head with a Hammer. Wel may Mens " Bodies be forced, but not their Minds. And where Force is uſed, Love is " loſt. And there the Prince and State is in Danger. For as *Miſipſa* King of " *Numidia*, and alſo the Emperor *Marcus Antonius* was Witnes, it is not the A- " bundance of Treſure, nor the Multitude of Soldiers, that maintaineth a " Prince, but the Love of his Subjects. For they moſt ſafly reign, ſay they, " who do engrave in the Hearts of their Subjects not a Fear by Force, but a " Love by good Uſage of them. And the ſaying of *Geta* to his Father the Em- " peror *Severus* is worthy to be noted; who, when the Emperor had put a great " Number to Death, and told him he would leave him no Enemies, aſked him, " if thoſe whom he had put to Death had no Parents, Kinsfolks, nor Friends: " Yes, ſaid the Emperor, a great Number. Then you have left me [replyed " he] many more than you take from me.

" Who had died in *England* ſince her Majeſty had reigned, and in what Sort, " his Lordſhip, he ſaid, beſt knew: and who likewiſe had been baniſhed. But " that *Auguſtus Cæſar*, by voluntary pardoning his Enemies, and advancing " them to Dignities and Offices, did win their Love and Favour. As did alſo " *Scipio Africanus*. Why ſhould not then her Majeſty, as he proceded, pardon " thoſe that deſired Pardon, and favour thoſe that loved and honoured her, " tho they were of contrary Religion? That admit a Man did a lawful Act, " yet doing of it againſt his Conſcience, (as thouſands, he ſaid, did in *England* " againſt their Conſciences, for the avoiding of the Penalty of the Law) he " damned his own Soul, as appeared in the 14th to the *Romans*. Therefore " Men that had Care of their Souls, would rather ſuffer their Country to be a " Spoil to the Enemy, and themſelves and their Poſterity to be brought in " Bondage, than their Souls to be led daily to Damnation. For, as the Scrip- " ture ſaith, *What availeth it a Man, to gain al the World, and to loſe his Soul?* " The Torments for the Damned are ſo great and continued: whereas *Job* " ſaith, *ſempiternus horror inhabitat.*

Then he prayed, " That God would guide her Majeſty and her Councel to his " Glory, and the general Good of our Country. For which, he ſaid, as duely " as for himſelf, he daily prayed; being al he could do. And he hoped that " neither her Majeſty nor his Lordſhip would take this his good Meaning in " evil Part: diſcharging herein but his Duty, both towards God, and her Ma- " jeſty, and his Country.

In Concluſion, " That having always found his Lordſhip his honorable good " Lord, ſo he preſumed of the Continuance thereof: And now addreſt himſelf " unto him, moſt humbly beſeeching him to move her Majeſty in his Behalf, " and alſo for the Earl of *Weſtmerland*. And that his Lordſhip would vouchſafe " to let him have ſome Anſwer concerning them both, before the Midſt of *Octo-* " *ber* next: for that he had not wherby to ſtay longer in thoſe Parts: And that " he thought good to ſend that Bearer, his Man, with his Letter, for the more " Safty and better informing his Lordſhip of his Deſire: and to ſe, if he could " get any Relief from his Friends, if it pleaſed his Lordſhip to give him Leave " to deal with them herein, and them to relieve him. It was dated from *Liege*, 24 *Aug.* 1597. Signed *George More.*

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By this fore recited Letter appeared the Condition then of this Church and Nation from *Engliſh* Papiſts, of whom there were ſuch vaſt Numbers both at home and abroad: and how hypocritical the Profeſſions of the eſtabliſhed Religion and Obedience to the Queen, in many of them were: and what great Likelihood of diſmal Calamities even a Papiſt himſelf, and he a knowing Perſon, apprehended neer at Hand, as wel from the formidable Power and Malice of *Spain*, as from the Readines of the bigotted Subjects to undertake any Treaſon againſt their Queen and Country. And here I wil inſert certain wiſe Sentences, collected by our Archbiſhop, moſt what out of *Greek* and *Roman* Authors, which he propounded perhaps as a Privy Counſillor, when deep Conſultation was had concerning *Spain*, and concerning aſſiſting the *Netherlanders* againſt King *Philip*'s Tyrannies, and about War and Peace: al of his own Hand-writing. But whether this fel under this Year, or ſome time before, I cannot aſſert. Theſe Sentences were as follow:

The Archbiſhop's Judgment of War and Peace with *Spain*.

Vide Book III. Chap. 13.

MSS. G. Petyt, Armig.

Qui deſiderat Pacem præparat Bellum.

Sine Religione Arma non vincunt. Et Religio ſine Armis vincit.

Reſtituitur Arca Domini, Helia *mortuo, abſque armis.*

Qui ſapiunt bellum, abſolvunt celeritèr; Pace fruuntur quàm poſſunt diutiſſimè. Appian.

Solvunt pacem, non qui bellum primi movent, ſed qui per inſidias fœderum tempore arma capiunt. Procopius.

Fœdifragi ſunt, qui confœderatis ſuis auxilia denegant. Thucydid.

Bella pacis cauſa ſuſcipiuntur. Ariſt.

Fugienda quidem ſunt bella, ſed non ita tamen, ut peſſima quæque, ne ſuſcipiamus bella, perpeti velimus. Polyb.

Vel infelix bellum paci, quæ ſeditionem domi movet, eſt præferendum. Liv.

Vicini populi auxilio juvandi, priuſquam à potentioribus opprimantur. Nam his oppreſſis, poſtea facile hi ipſi in prædam cedunt, qui illos adjuvare neglexerint. Liv.

Semper juſtum bellum eſt, quibus omnino neceſſarium. Liv.

His Directions for a Knight of the Shire to be elected. *MSS. T. Bret, LL. D.*

A new Parliament being called this Year, began *October* 24. But the Archbiſhop took what Care he could to prevent unfit Men, eſpecially diſaffected to the preſent Conſtitution of the Church, from coming there. We have one Inſtance of this about this Time; that when Sir *William Brook*, Knight of the Shire for *Kent*, was dead, the Election for a new Knight coming on, *January* 16, he wrot to the Suffragan of *Dover*, that his earneſt Deſire was that Sir *Moyl Finch* might be choſen therunto. And prayed him therefore to uſe the utmoſt of his beſt Endeavours, both by himſelf and Friends, to gather what Voices he could againſt the ſame Day for the ſaid Sir *Moyl*, and to beſtow the ſame upon him. Adding, that it would be wel, that his Bailiffs would have Warning to give Notice therof to al his Tenants, Servants, and Friends, to whom it ſhould appertain. And ſo not doubting of their Readines herein, he committed them to God. Dated from *Lambeth*.

Bills brought into Parliament againſt Abuſes in Spiritual Courts. *D' Ew's Journ. p.* 555.

The Parliament now no more ſtruck at the Foundation of the Eccleſiaſtical Government of the Church, nor at the Form of the public Worſhip and Uſages of it. But ſome of the Practices of the Spiritual Courts were ſharply pecked at, and ſome Bills brought in againſt Abuſes that had formerly been complained of; Namely, of the Abuſes of Licenſes for Marriage, granted by Eccleſiaſtical Perſons. Againſt which one moved, *Nov.* 10, and prayed, that Reformation might be had thereof by the Houſe. And the next Day a Committee was appointed, to draw a Bil for that Purpoſe. The firſt Mover of it was Sir *Thomas Cecil*, the Lord Treaſurer's eldeſt Son. This was occaſioned from a late inceſtuous Marriage. *Nov.* 11. Another moved touching the Abuſes of *Probats* of Wills. And another Bil was brought in for the better anſwering of Tiths and Subſidies of the Clergy. When three Days after, theſe Abuſes by Licenſes for Mariage without Banns aſking, were moved again in the Houſe: and likewiſe *Probats* of Teſtaments, and Proceſſes *ex Officio* by Eccleſiaſtical Officers in Matters of the ſame.

Beſides,

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Beſides theſe, a great Heap of more Grievances in the Church were thrown into the Parliament by Bills put in by divers Perſons; but were not read, by Means no doubt of ſome higher Influence. They were theſe, (as I tranſcribe them from a MS. intitled, *A Note of general Grievances in the Church complained of*) "Firſt, Of exceſſive Fees in the Spiritual Courts; which in ſome "Places wil be proved to be encreaſed from 12 *d.* to 20 *Shil.* It was alledg- "ed, that the Temporal Lawyers take more. And therefore the Spiritual are "not ſo much to be blamed. To this it is anſwered, that to give exceſſive "Fees is either the Bounty of the Client, or his Cauſe required it. But to "demand double or treble Fees, ſet down in Certainty, by Canon and Sta- "tute Law, is Extortion in both Spiritual and Temporal Lawyers. *Item*, Of "Delays of Suits in the Spiritual Courts. Which make the former Fees more "intolerable. For they may be compared to grievous Sores, delayed from "being cured only for the Gain of the Surgeon. *Item*, Of Citations, *ex Officio*, "upon public Fame, for the Appearance of mean Perſons; and for final Cauſes. "And a Toleration of Offences in great Perſons. Which is coloured, becauſe none "doth preſent them. Theſe mighty Men, they make a Profeſſion of Sin: "and they never leave it til Soul and Body part. The Example is al for the "inferior Sort: and doth cauſe them to think Adultery and Fornication [too "commonly practiſed in thoſe Days by the Gentry] to be no Offences. *Item*, "Of the mighty Diſturbance in the Probat of Wills, where Men have Goods "in divers Dioceſes. *Item*, Of the irreligious Uſe of Excommunication, ſome "time for 2 *d.* or 3 *d.* being of it ſelf the higheſt Cenſure in the Church, if it "were uſed according to the Word of God. *Item*, Of the covetous Uſe of Vi- "ſitations: Wherby Mens Purſes, not their Maners, are ſearched into. *Item*, "Of the Hurt that comes by barring of Aſkings in the Church, and grant- "ing of Licences to mary. Theſe Mariages are made in Places peculiar. "Which are deſired to be annexed to the Biſhoprics: By vagrant, unlearned, "diſſolute, drunken and idle Stipendiaries, Vicars and Curates: Who are pla- "ced in the Rooms of the rich Men; who have divers Livings, and are not "Reſident. And they receive the Profits: and inſted of Thankfulneſs to God, "ſerve him by Deputies.

A Note of Grievances in the Church complained of in this Parlament, *Cott. Libr. Cleopatra*, F. 2.

"*Item*, Of the Abuſe of Governors of Hoſpitals: Who rob the Poor, and "convert Things given to Almes to their own private Uſes: A great Offence "to God, and to God's [good] Works. *Item*, Of the ill Uſage of Maſters of "Colleges: Who convert the College Profits, given and ordained to the Ad- "vancement of Learning, to the Preferment of themſelves, their Wives and "Children. And as if al Matters were *Venalia Romæ*, ſo there are Fellowſhips "and Scholarſhips bought and ſold in the Univerſities. And poor Scholars "that labour and are worthy of Preferment, are kept back, or quite diſcou- "raged. And for Mony rich Mens Children, (who for the moſt Part are the "worſt Scholars) be preferred. Which filleth the Church and Commonwealth "with unſkilful and unable Miniſters. *Item*, A Grievance no Way inferior "to the former is the ungodly Uſe of the Statute of the xiii° of her Majeſty, "concerning Faith and Sacraments. By which Men are forced to Subſcrip- "tion, and are forced to accuſe themſelves. And laſtly, the overſtrait and "curious Obſervance of the Statute of *primo* of her Majeſty, concerning Ce- "remonies. For the Redreſs of both theſe is deſired to be confirmed by a Law "in Parlament, an Explanation of the Statute of xiii°, and a Qualification "of *primo* of her Majeſty.

There was a Bil drawn up alſo againſt Commiſſaries Courts held every three Weeks, which I conjecture belongs alſo to this Parlament: Containing Complaints of Abuſes, greatly grievous to the Queen's Majeſties Subjects, offered daily to them by the inferior Eccleſiaſtical Officers, *viz.* by the Archdeacons, Officials, Commiſſaries, and their Regiſters, by Colour of their Eccleſiaſtical Juriſdictions, to the infinite Trouble and great Charge (as it is worded) of every particular Dioces within the Realm. This may be found among the Records in the *Appendix*, being too long to be inſerted in the Hiſtory. N. XXXV.

A Bil put in againſt Commiſſaries three Week Courts.

But

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The Queen takes these Matters into her own Hands.

But the Queen now again found out a Way to put ſome Check to theſe Procedings in Parlament, while they meddled with her Biſhops and Spiritual Matters belonging to them. For upon theſe Motions again in the Houſe, Sir *J. Forteſcue*, Chancellor of the Exchequer, ſhewed the Parliament that the Queen had Yeſterday called Mr. Secretary and himſelf unto her: and told them that ſhe had been informed of the horrible and inceſtuous Mariage diſcovered in the Houſe: and that ſhe minding due Puniſhment and Redreſs of the ſame, had commanded to take Information of the Grievances in particular from the Members of this Houſe. That her Highneſs having certain Notice hereof, might therupon give Order for the due Puniſhment and Redreſs accordingly. This was to take Eccleſiaſtical Matters, as it ſeems, out of their Hands. Wherupon ſundry Speeches were made, tending to ſundry Courſes; but moſt of them very wel liking the foreſaid Meſſage, delivered to the Houſe from her Majeſty; The Committee, who had been appointed before to draw a Bil touching theſe Abuſes, appointed now to meet, to receive Informations of the Grievances touching Eccleſiaſtical Cauſes that ſame Day moved in the Houſe.

Miſchiefs of Licences for Mariage. *Cleopatra* F. 2.

I meet with a Paper, containing divers Inſtances of the Miſchiefs that have been occaſioned by Licences for Mariage. Which ſeems to have been the Information brought to the aboveſaid Committee in Parlament, purſuant to the Queen's Order. It is intitled, *A Note of inceſtuous and unlawful Mariages made by Licences, by vagrant Miniſters, and lawleſs Peculiars.* Therein an Information is given of one that maried a Woman in *Suffolk* lawfully one Day; and ſhe caried away from him, and maried the next Day by a Licence: living ſtil with the latter, her firſt Huſband being yet alive. And of another Woman in the County of *Northampton*, that being 92 Years old, and lying on her Death-bed, was maried to a young Man of two and twenty, by a Licence, about ſix a Clock at Night, and was dead the next Morning before two. And of a young Man in *Oxford*, who was Mr. *Thinn*'s Son and Heir, maried without his Father's Conſent, by a Licence. And the Youth now fled beyond Sea; deſiring to be diſinherited, rather than to have his Match ſtand good. Informations were alſo brought of ſome of theſe Mariages by Licence, very inceſtuous and abhominable: As, of ſome marying two Siſters; another marying his Brother's Wife: another marying his own Mother's Siſter: and another that maryed his own Father's Wife. Some maryed by a pretended Miniſter without Holy Orders; and by a Pariſh-Clark. And al by Licences. And many more, which may be ſeen in that Paper, exemplified in the *Appendix*.

N.XXXVI.

The Archbiſhop appoints the Fees to be taken by his Officers.

A Bil alſo was brought in, *Nov.* 28, againſt exceſſive Fees of Eccleſiaſtical Judges and other Officers and Miniſters; And delivered unto Mr. Speaker. The Archbiſhop commonly uſed to take theſe Warnings of Petitions and Motions in Parlament touching the Churches Affairs: And Endeavours were uſed by his Means, in Convocation, to rectify and amend al Abuſes reaſonably complained of. I find theſe Things don by him this Year. He made a Table of Fees to be taken by his Officers in any Suit or Buſines that came into his Courts. That they might not give any Occaſion of Complaint of Oppreſſion to the Subject, as many that had Cauſes depending there were wont to do. Which was enjoyned again in the Firſt of King *James*, by the 135th Canon, to this Tenor, "That "no Biſhop, Suffragan, Chancellor, Commiſſary, Archdeacon, Official, nor "any other exerciſing Eccleſiaſtical Juriſdiction whatſoever; nor any Regiſter "of any Eccleſiaſtical Courts; nor any Miniſter belonging to any of the ſaid "Offices, ſhall hereafter for any Cauſe, incident to their ſeveral Offices, take "or receive any other or greater Fees, than ſuch as were certifyed to the moſt "Reverend Father *JOHN*, late Archbiſhop of *Canterbury*, in the Year of our "Lord 1597. And were by him ratifyed and approved, under Pain that every "ſuch Judge, Officer, or Miniſter offending herein, ſhal be ſuſpended from "the Exerciſe of their ſeveral Offices, for the Space of ſix Months, for every "ſuch Offence.

Articles brought into the Convocation for the keeping of Pariſh-Regiſters.

In this Convocation now ſitting, *Nov.* 18, a Note was brought in by the Biſhop of *Bath* and *Wells*, of certain Points to be conſidered of, for the better keeping of the Book of Chriſtnings, Burials, and Mariages hereafter. "*Im*-"*primis*, That the Injunctions in this Behalf already provided, be given here-

"after

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" after in Charge in al Viſitations, to be ſtraitly and orderly kept in every " Pariſh. 2. *Item*, That for the more Credit of the Record in this Behalf, the " Book hereafter ſhal be in Parchment, and written in a fair legible Hand: " And ſo certifyed in every Biſhop's Viſitation the Names of ſuch as have been " chriſtned, buried, or maried, between one Viſitation and another. 3. *Item*, " That every Sunday next after any ſuch Chriſtenings, Mariages, or Burials, " al the Names entered into the ſaid Book the Week before, with the Day of " the Month thereof, ſhal be read publickly in the Church, preſently after " Morning and Evening Prayer, out of the ſaid Parchment Book. Which " Book ſhal not be kept either by the Clark, or by the Miniſter alone, as have " been in too many Pariſhes heretofore; but in the common Cheſt in the " Church, under three Keys: the Church-wardens to keep theirs with the Mi- " niſter, according to the Injunctions in that behalf. 4. *Item*, That there be " yearly a true Copy hereof ſent out of every Pariſh to the Biſhop's Conſiſto- " ry. And there the ſame to be yearly recorded in one other Book for that " Purpoſe. 5. *Item*, That al old decayed Paper Books, made ſince the ſaid In- " junctions, ſhal be with al convenient Speed again fair written out into the " aforeſaid new Parchment Books in every Pariſh. And the ſame to be exami- " ned, *viz.* the old and the new Copy: that they may agree in al Points. 6. " *Item*, That for the avoiding of al corrupt Dealing, in the altering of the true " Age of any Party, or otherwiſe, that in the new Parchment Book, unto e- " very ſeveral Page, the Parſon or Vicar Reſident, or in their Abſence the " Curate there, together with both Churchwardens, ſhal ſubſcribe their Names, " for a more Confirmation of the Truth of every Particular therein.

Motions for Reformation in Matters Eccleſiaſtical. *Cleopatra* F. 2.

I meet alſo with another Paper for the Regulation of the Courts Civil, intitled, *Motions for Reformation in Matters Eccleſiaſtical.* Wherin Mention is made of the Regulation of Licences for Mariage, and of Fees. I place it here, as probably made under this Parliament, tho I do it but by Gueſs, the Year not appearing. Wherby may be ſeen ſeveral Abuſes, that now were crept into the Courts, fit to be redreſſed. Theſe Motions, whether they were offered from the Convocation to the Parliament, or in ſome other Bills, I cannot aſſign.

I. " That every Layman that taketh upon him to exerciſe the Office of a " Miniſter publicly in any Church, may have his Goods confiſcated, and en- " dure Eccleſiaſtical Cenſure for the ſame.

II. " That no Advouſon be ſold alone, but together with ſome Manour, or " ſome other Generality of Poſſeſſion.

III. " That al Money for Commutation of Penance for any Offence be " tendred in open Court, and given by the Judg preſently there, in Preſence of " the Party, to ſome diſcrete Perſon, to beſtow in ſome godly Uſes: As, to " relieve Soldiers now ſet on Shore, *&c.* [as returning home from the Wars in " *France* or the *Low Countries*] Ordinary Fees to the Ordinary and Regiſter re- " ſerved.

IV. " That no Perſon be licenſed to mary, the Banns not thrice aſked; un- " les he have in Goods and Lands to the Value of 10 *l.* in the Queen's Books. [It was an *Hundred Marks*, but blotted out, and 10 *l.* put in the Place.]

V. " That no Juriſdiction, nor Office of Juſtice to the Church belonging, be " let to farm, or ſold directly or indirectly, *ſub pœna* 100 *l.* and Loſs of his " Place ſo corrupted.

VI. " That Lord Biſhops may appoint Surveyors of Church Lands, and keep " a perfect *Terres* [*Terrier*] of them. And may uſe Eccleſiaſtical Cenſures a- " gainſt thoſe that unjuſtly detain them.

VII. " That none be made Miniſter, but a Graduate of one of the Univer- " ſities.

VIII. " That the Function of Doctors of the Law may be diſtinguiſhed from " the Office of Procurators; and ſet down what belongeth to them ſeverally.

IX. That none be hereafter admitted Procurator, Regiſter, or Notary, that " is not a Bachelor of Law.

X. " That

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X. " That Lawyers, Regiſters, Procurators, and Notaries, take not above " the Fees, ſet down in a Table of every Court, where they exerciſe, under " Pain of Suſpenſion from their Place for a Year.

XI. " That al Counſillors and Sergeants at Law, that take above the Fees " ſet down in a Table of the Court where they exerciſe, be ſuſpended *per An-* " *num.*

XII. " That the Plaintiff in the Chancery deliver a Copy of his Bill freely " to the Defendant. And that the Defendant, in Perſon appearing, be not " enforced to retain any Atturney, ſo long as he giveth perſonal Attendance " in Court.

XIII. " That Doctors in the Law may plead, and pen Pleadings, any Re- " plies, Rejoynders, in al Courts of Equity; As the Chancery, Court of Re- " queſt, *&c.* for the Subjects that ſhal think fit to employ them.

XIV. " That Doctors in Law, Advocates in the Law, retained for the De- " fendants, may inform, if they think there be an Inſufficiency in the Sugge- " ſtions made for the obtaining of Prohibitions, before they be awarded againſt " Procedings Eccleſiaſtical.

XV. " That a Doctor of Law take not above 10 *s.* for his Pleading and " Counſil, in any Cauſe for one Term; except for the Pains in making, con- " veying, and writing Things requiſite in the Cauſe, ſuch uſual Fees as have " been ordinarily taken for the ſame, *ſub pœna ſuſpenſionis per annum.*

XVI. " That no Doctor, Sergeant, Counſillor, Atturney, or Procurator, re- " tain above an hundred Cauſes at one Time in his Hand, *ſub pœna ſuſpenſionis* " *per annum.*

And becauſe ſome in the Parlament had ſet ſo hard againſt Licences to mary without Banns; ſhewing the many Miſchiefs that had followed upon them, or at leaſt upon the granting of them ſo haſtily, and to any Perſons; and that therefore it were better, that the Biſhops and their Courts were wholly deprived of the Power of granting them; (a Thing that ſeemed now to be aimed at:) Certain *Reaſons* were offered by this Convocation, (as it ſeems probable that the Archbiſhop himſelf might have a Hand therin) in Behalf of Licences: to prove that theſe were no Cauſe of diſordered Mariages, but rather the contrary. For they expreſſed al Cauſes, that might be any Lets of Mariage: and no Licences were yielded to mary in thoſe Caſes: but moreover to the Prohibition of the Law a Reſtraint by Bonds alſo was added. And that it was a Matter not only not hurtful, but alſo very profitable to be continued in the Commonwealth: This ſhewn in divers Reſpects of the Perſons to be maried. That the Parties to whom it pertained properly by the Laws and Cuſtoms of the Realm, to grant them, were the fitteſt, to whom ſtil the ſame might be permitted. Since they were the Perſons appointed to determine of Matrimony it ſelf. And that wheras it was thought convenient that the Hand of the Archbiſhop or Biſhop ſhould be ſubſcribed to al Licences; great Inconveniences might ariſe thence. For they muſt give Credit to their Under-Officers, *&c.* This Paper being ſomewhat long, I had rather the Reader would peruſe, where it is exemplified and faithfully tranſcribed.

Reaſons for Licences to mary, againſt a Bil in Parliament. *Cleopatra* F 2.

N. XXXVII.

Laws and Ordinances for the Church.

I find a Book written, conſiderably big, of Laws and Ordinances to be allowed by the Queen, in Relation to the Good of the Church and Churchmen; tending both to the better Eſtabliſhment and Favour of the Civil and Eccleſiaſtical Courts. Of which I cannot certainly fix the Time, but as neer as I can, I judge it to belong to this Convocation; And drawn up by the Care, Pains, and Order of the Archbiſhop. The Titles whereof are theſe that follow:

" The antient Writ *De Excommunicato cap.* not to be impeached by any De- " vice or Conſtruction.

" The treble Value of the Tiths to be ſued only in the Eccleſiaſtical Court.

" No Eccleſiaſtical Officer to be vexed for ſerving of Proceſs.

" Eccleſiaſtical

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" Eccleſiaſtical Judges to have Power to convent Laymen in al Cauſes that " are of Eccleſiaſtical Connuſance, as wel as in Matters concerning Teſtaments " or Matrimony.

" Temporal Matters pleaded in a Court Eccleſiaſtical incident or in Barr, " not to be a ſufficient Cauſe for a Prohibition.

" Theſe Words, *Quæ non de Teſtamento & Matrimonio*, not to be inſerted in a " Prohibition, but where there is juſt Cauſe.

" Tiths to be ſued in Courts Eccleſiaſtical.

" Aſſiſtance to be given by Juſtices of Peace to Eccleſiaſtical Judges.

" Laymen to have equal Favour with Clergymen, in Suits for Tiths before " Eccleſiaſtical Judges.

" No Prohibition to be granted, but in Court, and upon Sight of the Eccleſi- " aſtical Libel.

" When there is Queſtion, whether a Prohibition ly, the L. Chancellor to " be the Judge.

" No ſecond Prohibition to be granted upon one Libel.

" The carying away of Tiths from the Parſon, after they are ſet out, ſhal " not take the Connuſance of that Offence from our Eccleſiaſtical Courts.

" Such to be cenſured as do adviſe Men to procure undue Prohibitions.

" Such to be cenſured as do of themſelves procure undue Prohibitions.

" The Archbiſhop, and not the Temporal Judge, is to judge of the Conveni- " ence of Diſpenſations and *Commendams*.

" Clergymen not to be arreſted in their Churches or Churchyards.

" That the Writ *De Cautione admittenda* be circumſpectly granted.

" Eccleſiaſtical Judges to procede in Eccleſiaſtical Cauſes without a ſpecial " Licence for every particular Cauſe.

" One Court ſhal not prejudice another in the antient Formes of their Pro- " cedings.

" Eccleſiaſtical Cenſures and Prohibitions, the Means to ſtay the encroach- " ing of one Court upon another.

" Courts Eccleſiaſtical and Temporal, not to encroach one upon another.

" Eccleſiaſtical Courts and Judges not to be depraved.

" Temporal Courts and Judges not to be traduced by any.

" Miniſters not to be eaſily indicted for common Barretours.

" Miniſters not without great Cauſe to be convented before Temporal Magi- " ſtrates.

" The Liberties of the Church and Clergy not to be impeached by any " Act of Parlament, but in expreſs Termes. For the Diſcourſes upon each of theſe Articles, I refer the Reader to Mr. *Petyt*'s MSS. Vol. C.

Conſtitutions made in this Convocation.

In fine, there were debated in this Convocation, (over which our Archbiſhop preſided) and finally concluded upon and confirmed, divers very good and uſeful Conſtitutions, under theſe Chapters, *viz.* 1. That fit Men be admitted to Sacred Orders and to Eccleſiaſtical Benefices. Which was an Article in the Synod held at *London*, *Anno* 1584. 2. Of reſtraining the Plurality of Benefices. 3. That thoſe that were beneficed ſhould exerciſe Hoſpitality in their Benefices that had Cures. 4. That Deans and Canons ſhould preach Sermons in their Turnes in Cathedral Churches. 5. In moderating Indulgences for the Celebration of Matrimony, without the Banns aſking thrice. 6. Of not giving Sentences of Divorce raſhley. 7. Of reforming Exceſſes about Excommunication. 8. Of publicly denouncing Recuſants, and other excommunicate Perſons. 9. Of moderating the Commutation of ſolemn Penance. 10. Of Fees which are due to Eccleſiaſtical Officers and their Miniſters. 11. Of reforming the Exceſſes of Apparitors. 12. Of committing to ſafe keeping the Regiſter in Churches.

Theſe were afterwards allowed by the Queen's Majeſty, by her Letters Patents, bearing Date the 18th of *January*, in the 40th Year of her Reign: and propounded, promulgated, and commanded by the ſame her Letters Patents, to be obſerved by her Clergy of both Provinces of *Canterbury*, and *York*, *&c.*

ANNO 1597. They were printed *Anno* 1597 at *London*, with this Title, *Capitula, ſive Conſtitutiones Eccleſiaſtica per Archiepiſcopum, Epiſcopos, & reliquum Clerum* Cantuar. *Provinciæ, in Synodo inchoata* Londini M.DC.XCVII, *&c.* And may be found in Biſhop *Sparrow*'s Collection of Articles, Injunctions, *&c.* Al this was but the Subſtance of what was decreed in the Convocation, *Anno* 1584, as may be ſeen under that Year.

Orders for the Church of *Canterbury* offered the Archbiſhop. With his Approbation of them.

To which I add the Reſult of a Commiſſion from the Archbiſhop, for a Viſitation of his Cathedral Church of *Canterbury*. Which happened not long after this laſt Convocation. Here it was found that ſome petty Canons, that had Vicarages in the Town, and Houſes thereon, did not lodge there, but within the Church. That ſome Clerks had their Wives or Women-Servants in their Chambers in the Dormitory. Children, Girls as well as Boys, beſides the Choriſters, were taught in the Church. Some People, that were Strangers, rented Houſes within the Precincts of the Church, that came not to the Sacrament monthly celebrated there. The petty Canons, Singing-Men, and other inferior Miniſters and Servants, were often abſent from the firſt Service in the Morning. And ſome belonging to the Church kept Alehouſes, *&c.* Whereupon the Viſitors framed certain good Orders for the good Government of the Church, and the Regulation of ſuch as belonged unto it. And offered them, with their Informations, unto the Archbiſhop. Who by Marginal Notes added to each Article, gave his Judgment and Approbation of them. N. XXXVIII. And this Paper alſo I tranſmit among the other Original MSS. into the *Appendix*.

CHAP.

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CHAP. XXIII.

Conſecration of Dr. Bancroft *for Biſhop of* London. *The great Character given of him by the Archbiſhop, and his Services. Mr.* Broughton *diſappointed of this Biſhopric; angry with the Archbiſhop again. The great Dilapidations of St.* Paul's, *and the Biſhop's Houſes. Other Biſhops Confirmed. Mr.* Hooker's *fifth Book of* Eccleſiaſtical Polity *comes forth. Some Things noted in his Dedication thereof to the Archbiſhop.*

FRIDAY, *May* the 6th, 1597, 39 *Eliz.* was the Confirmation of the Election of *Richard Bancroft*, S. T. P. (who was Chaplain to the L. Chancellor *Hatton*, and the Archbiſhop ſucceſſively) for Biſhop and Paſtor of the Cathedral Church of St. *Paul's*, *London*, in the Church of S. *Mary le Bow*; before *Richard Coſin*, L L. D. the Archbiſhop's Vicar-General and Principal Official. His Election by the Dean and Chapter of *Paul's* was made unanimouſly *April* 21. His Conſecration was performed *May* the 8th at *Lambeth*, by the Archbiſhop; *John* Biſhop of *Rocheſter*, *Anthony* Biſhop of *St. David's*, *Richard* Biſhop of *Bangor*, and *Anthony* Biſhop of *Chicheſter*, aſſiſting. Dr. *Bancroft* conſecrated Biſhop of *London.*

The bringing of Dr. *Bancroft* into this See, which met with ſome Oppoſition, was owing in a great Meſure to the Hand and Activity of the Archbiſhop; and the finiſhing Work to the L. Treaſurer; Mr. *Broughton* having a conſiderable Intereſt with ſome at Court to obtain it from him, (as we ſhal hear.) And another Party repreſenting *Bancroft* as Popiſhly affected. But a great Character of the Worth and good Deſervings of Dr. *Bancroft*, was ſent by the Archbiſhop's Order and Directions to the Court concerning him: *Viz*, "That his Con- The Archbiſhop's Character of him. MSS. *G. Petyt*, Armig.
"verſation had been without Blame in the World, having never been com-
"plained of, detected, or, for ought he knew, ſuſpected of any extraordinary
"Enormity. That he had taken al the Degrees in School, as other Men had
"don, and with equal Credit. He had been a Preacher againſt Popery above
"24 Years, and was certainly no *Papiſt*. Indeed he was not of the *Preſbyterial*
"Faction. That ſince he had profeſſed Divinity, he had ever oppoſed him-
"ſelf againſt al Sects and Innovations. That by the Appointment of Arch-
"biſhop *Grindal* he once viſited the Dioces of *Peterborough*. That about twelve
"Years ſince he was likewiſe a Viſitor of the Dioces of *Ely*. That he was
"ſent from *Cambridge* to preach at *Bury*, when the pretended Reformation was
"begun there, *without ſtaying for the Magiſtrate*, as the Term then was; And
"when the Sheriff could hardly get any Preacher in that Country that ei-
"ther would or durſt oppoſe themſelves againſt it. At his being at *Bury* he
"detected to the Judges the Writing of a Poeſy written about her Majeſty's
"Armes, taken out of the *Apocalyps*, but applied to her Highneſs moſt falſly
"and ſeditiouſly. It had been ſet up a quarter of a Year in a moſt public
"Place without Controlement. I note [ſaith the Writer] theſe two laſt Points
"partly for the Effects that follow of them, and becauſe he was greatly ma-
"ligned by no mean Perſons for doing his Duty in both.

"He remained with the late L. Chancellor twelve Years at the leaſt in
"her Majeſties Court; and was in good Reputation with him, and often em-
"ployed in ſundry Matters of greater Importance for her Highneſs Service.
"That ſince his ſaid Lordſhip's Death, he had remained with the like Credit five
"Years almoſt with the L. Archbiſhop of *Canterbury*. That he had been of her
"Majeſties Commiſſion General for Cauſes Eccleſiaſtical throughout *England*
"almoſt twelve Years. In which Time there had been few Cauſes of any

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" Importance dealt in, either at *Lambeth* or *London*, wherin he had not been " an Aſſiſtant.

" That he was by his diligent Search the firſt Detecter of *Martin Marpre-* " *late's* Preſs and Books: where and by whom they were printed, *&c.* He " was a ſpecial Man that gave the Inſtructions to her Majeſty's learned Coun- " ſil, when *Martin's* Agents were brought into the *Star-Chamber*. By his Ad- " vice that Courſe was taken, which did principally ſtop *Martin's* and his Fel- " lows Mouths; *viz.* To have them anſwered after their own vain Writings. " That by his Diligence to find out certain Letters and Writings, Mr. *Cart-* " *wright* and his Complices, their ſetting up of their Diſciplin ſecretly in moſt " Shires of the Realm, their *Claſſes*, their Decrees, and Books of Diſciplin, " were firſt detected. The chief Inſtructions were had from him, wherby her " Majeſties learned Counſil framed their Bill and Anſwers againſt Mr. *Cart-* " *wright* and the reſt in the *Star-Chamber*. By his Letter written, at the Com- " mandment of the L. Chancellor, to himſelf, her Majeſty was thorowly en- " formed of the State of the Church; How it then ſtood, and how far the " ſaid factious Perſons had impeached her Highneſs's Authority, and the Go- " vernment eſtabliſhed.

" That by his only Diligence *Penries* ſeditious Writings were intercepted, as " they came out of *Scotland*, and delivered to the now L. Keeper. His earneſt " Deſire to have the ſlaunderous Libel againſt her Majeſty anſwered, and " ſome Pains of his taken therin, would not be omitted. Becauſe they ſhew- " ed his true Affection and dutiful Heart unto her Highneſs. That his Ser- " mon at *Paul's* Croſs the firſt *Sunday* in the Parlament 1587, (being after- " ward printed, by Direction from the L. Chancellor and L. Treaſurer) was to " ſpecial Purpoſe, and did very much abate the Edge of the Faction. That " the laſt Parlament he did ſet out two Books * in Defence of the State of the " Church, and againſt the pretended holy Diſciplin. Which were liked and " greatly commended by the learnedſt Men of the Realm.

* *Dangerous Poſitions:* And, *Survey of the pretended Diſcipline.*

" That he had been a ſpecial Man of his Calling, that the L. Archbiſhop " of *Canterbury* had uſed, for the Space of 9 or 10 Years, in al the Stirs which " had been made by the factious againſt the good Eſtate of the Church. Which " had procured him great Diſlike among thoſe who were that Way inclined. " And that tho he had been careful and earneſt to ſuppreſs ſome Sorts of Secta- " ries; yet had he therin ſhewed no tyrannous Diſpoſition: but with Mildnes " and kind Dealing, when it was expedient, had reclaimed divers. That " while he had been occupied for 15 or 16 Years, as had been expreſſed, ſe- " venteen or eighteen of his Juniors (few or none of them being of his Expe- " rience) had been preferred: Eleven to Deanries, and the reſt to Biſhoprics. " Of which Number, ſome had been formerly inclined to Faction, and the " moſt as Neuters, or expected the Iſſue; that ſo they might, as Things ſhould " fal out, run with the Time.

" That they that liſted might enter into the Conſideration hereof particu- " larly. That he had been long in Speech for the Biſhopric of *London*. That " his late good Lordſhip [*i. e.* L. Chancellor *Hatton*] told him the Summer " before he dyed, that her Majeſty was purpoſed to have removed Biſhop *El-* " *mer* to *Worceſter*, and have preferred him to *London*. That Biſhop *Elmer* of- " fered thrice in two Years to have reſigned his Biſhopric unto him, upon cer- " tain Conditions which he refuſed. That Biſhop *Elmer* ſignified the Day be- " fore his Death, how ſory he was, that he had not written unto her Maje- " ſty, and commended his late Suit unto her Highnes, *viz.* to have made him " his Succeſſor. And laſtly, that ſince the Death of the laſt Biſhop, no Man " had been ſo commonly named for that Place as he; nor ſo generally thought " to be more fit for it.

Broughton diſappointed of the Biſhopric of *London*. Angry therefore with the Archbiſhop again.

This Preferment of Dr. *Bancroft* created a new Diſpleſure againſt the Archbiſhop in the Mind of Mr. *Broughton*; As thinking himſelf much beyond that Divine in Regard of Learning: and with whom he had been bickering before about the Senſe of the Article of the *Deſcent* of Chriſt into Hel. He was ambitious of a Biſhopric, and had Promiſe of this of *London*. How he reſented this Diſ-

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Diſappointment appears in a Letter he had the Aſſurance to write to the Queen, and to print it afterwards. The Sum whereof was, " How ſome of " the Lords of the Council had ſent Dr. *Cæſar* unto him; to tel him that they " thought his Studies not inferior for Judgment in Divinity to any in *England*, " and that they intended to ſolicite the Queen for ſome Preferment for him; " and that he ſhould require of him, what it was that he eſpecially deſired. " And that what Dr. *Cæſar* ſhould move for him to the Queen, they would " ſecond. But that he left to their Lordſhips good Pleſure. And that the " Queen ſhould be his Chooſer, not himſelf, as he ſent back his Anſwer." But indeed he looked greedily for the Biſhopric of *London*: " According as " thoſe Lords Intention was (as he added) to move her Majeſty to beſtow " that Charge upon him. But that the Archbiſhop was againſt him, and that " he meant to move her for D. *Bancroft*. And that this Report being noiſed " about by the Clarks of the Council, they talked how the Archbiſhop " would work himſelf a Diſgrace by being an Hindrance to him at this Time, " when he was about to *open* the *Bible* to her Majeſty, as he expreſſed it; " meaning, by his new Tranſlation of it out of the *Hebrew*. And further, " that a certain Bachelor of Divinity of *Ripon* (who knew the Purpoſe " of the Lords for *Broughton*, and was concerned for him) had repaired to *Lam-* " *beth* out of good Wil, to adviſe the Archbiſhop better: but he could not " have fit Talk with him. And before he could go again, he, [the Archbi-" ſhop] brake out, as it was expected; [that is, in moving for *Bancroft*.]

" That Divine of *Ripon* was to have told the Archbiſhop, had he had fit Op- " portunity; how that *Broughton*, upon the next Injury, was reſolved to leave " the Queen's Government, and to go into *Scotland*, to the King: Who had in- " vited him, and offered him the beſt Preferment he had. Upon this he fel to " diſparaging the Archbiſhop's Learning, and extolling his own: Calling it " ſometimes in Reproch the Archbiſhop's *Latin Studies*, and ſometimes his *La-* " *tin* and *Greek Studies only*: and praying her Highneſs to try his Learning: " Aſſuring her, that al his *Latin* Studies would never expound S. *Stephen*'s Ora- " ration [in the VII Chap. of the *Acts*] as he himſelf had done by his Skil " in Sacred Chronology, by *Hebrew* Learning. And withal told her, that " Strangers thanked her Majeſty for clearing S. *Stephen* by his Pen. He deſi- " red the Queen, that ſhe would ſatisfy herſelf, whether her high preferred " Archbiſhop, or the Defender of her Faith [meaning himſelf, in Reſpect of " his ſhowing the right Senſe of the Scripture, which was her *Faith*] deſerved " better Acceptation, for Ground of Study. That altho' his Travail in this " Kind might have moved the Archbiſhop to favour his Pains, as the Tempo- " ral Lords did; And altho his Diligence might have ſtirred his Love; it ſtir- " red only his Envy. That he had writ to him, with a goodly Threed he " had ſpun, having received 50000*l.* of the Church, and was counted but a " Scholar [*i. e.* a Learner] in the greateſt Matters. That the Archbiſhop " knew, that he [*Broughton*] afforded him good Language, and that he la- " boured to countenance him [the Archbiſhop] but yet he was ready, if he " [the Archbiſhop] would never end his Injuries, to cal him to Account for " al at once." After this haughty, peeviſh Manner, did this otherwiſe learn- ed Man, puſt up with a Conceit of himſelf, expreſs his Offence againſt the Archbiſhop, for getting his own Chaplain, (and a Man that had don ſuch great Service for many Years paſt to the Church, and likely to do much more) preferred before him: Whom the prudent Archbiſhop ſaw well would never have made a good Governor in the Church; of whatever good Uſe he was and might have been to it, for his *Oriental* Learning.

Reproches the Archbiſhop for his *Latin* Studies.

This new Biſhop, within a Week after his Conſecration, intending to live in the Port that was required and expected from him, and for the re-embur- ſing himſelf the great Charges he had been at upon his Entrance to his See, applied to the L. Treaſurer for the Reſtitution of the Temporalties belonging therto: And that they might be reſtored to him from *Michaelmas* laſt: Wri- ting to him in this Maner: " That altho the Biſhopric of *London* were a Pre- " ferment much above his Deſerts, yet as the Eſtate of it was, he ſhould be " greatly diſtreſſed, except her Majeſty would be pleaſed to continue her " Princely

The new Biſhop writes to the L. Treaſurer for Reſtitution of his Temporalties.

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"Princely Favour towards him in his Reſtitution. That the Charge of the "Entrance of his Houſekeeping, (tho it were but at *Weſtminſter* [where he "then was] for a Time) of Proviſion for Houſhould Stuff, and of neceſſary "Reparation before he could enter into either of the Houſes, would be ſo "great, that without her Highnes ſaid Reſtitution from *Michaelmas*, he ſhould "be caſt ſo far behind Hand, as he muſt be driven to live in other Sort than "he would be glad to do, (the Place he held being of ſome better Expectati-"on) or run into very great Debt: which he would be very loth to endure. "His moſt humble Deſire therefore was, that as his Lordſhip wrought out "the Concluſion of this his Preferment, ſo his Lordſhip would be pleaſed to "continue his Goodnes ſtil unto him, for the moving again of her Majeſty "in his Behalf. Wherby his Lordſhip having made him a Biſhop, ſhould "make him able to live in ſome reaſonable Sort like a Biſhop; and ſo finiſh "moſt honorably his own handy Work. And ſo craving Pardon in preſuming "to trouble his Lordſhip in this bold Maner, he committed his Lordſhip, "by his hearty Prayers, unto the Tuition of Almighty God. At the Court, "the 16 of *May* 1597. Subſcribing,

'His Lordſhip's moſt humbly at Commandment,

RIC. LONDON.

The Decays of the Cathedral Church and the Houſes.

For indeed he found both the Cathedral Church and his Houſes in great Decay: His Houſe in *London* ready to fal down. The Reparation of which had coſt him ſince *Midſummer* a thouſand Marks. The Charges of repairing the Church were computed to amount to 4051 *l.* The Ruines and Dilapidations of which Church, together with thoſe of the Houſes belonging to the Biſhopric, were found upon Survey by Viewers of ſundry Occupations, to amount to 6513 *l.* 14 *ſh.* So that not long after *Bancroft* became Biſhop, he obtained a Sentence in the *Arches* againſt Biſhop *Aylmer*'s Son for 4210 *l.* 20 *d.* But by Reaſon of Purchaſes made by that Biſhop, having purchaſed ſo much Land as coſt him 16000 *l.* there was not found remaining ſufficient Goods and Mony left: namely, not above 1000 *l.* Out of which only theſe Dilapidations were to be made good. This cauſed the Biſhop to write to the L. Treaſurer (his Letter dated *Novemb.* the 20, 1597) for his grave Advice, Furtherance and good Liking: That ſince the ſaid Land was bought with Part of the Mony that ſhould have kept the Churches and Houſes in good Reparation, to prefer a Bil to the High Court of Parlament, for Sale of ſo much of the ſaid Lands as ſhould diſcharge the ſaid Dilapidations before mentioned. Eſpecially, ſince the Decay of the Church was ſuch as required ſo preſent an Amendment, as he ſhould, he ſaid, never be able to hold it up, there being no extraordinary Means left unto him, to make Mony of for that Purpoſe: And that he never looked to live to let three Leaſes, al being already out, ſome for an 100 Years and above, and ſome for fifty, by former Biſhops, and the leaſt for three Lives, or 18 or 19 Years yet being. And deſiring to know his Lordſhip's grave Advice and honorable Pleſure in them, he committed him by his hearty Prayers unto the Tuition of Almighty God. But there were two Biſhops between *Aylmer* and *Bancroft*: and therefore ſurely the whole Burden lay not upon his Poſterity.

Bilſon tranſlated to *Winchester*;

Bilſon Biſhop of *Worceſter* was tranſlated this Year to the See of *Winton*, and Confirmed Biſhop and Paſtor of the Cathedral Church of the *Holy Trinity* there, *May* the 13, in S. *Mary Bow* Church, *London*. This new Preferment of *Bilſon* gave Mr. *Broughton* a new Occaſion of Wrath. And in divers of his Letters and Tracts he ſpared not for foul Language towards him alſo; envying the Preferments of others, himſelf neglected.

And Biſhop *Babbington* to *Worceſter*.

And *Worceſter* being vacant by the Tranſlation of *Bilſon*, *Gervaſe Babbington*, Biſhop of *Exeter*, was tranſlated to that See. The Confirmation of whoſe Election for Biſhop and Paſtor of the ſaid Church of *Chriſt* and S. *Mary* the Virgin, *Wigorn*, was on the 4th of *October*, 1597.

Mr.

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Hooker's fifth Book of *Eccleſiaſtical Polity* comes forth.

Mr. *Hooker's* fifth Book of *Eccleſiaſtical Polity* came forth this Year. Which he dedicated to his great Patron, the Archbiſhop of *Canterbury*. It conſiſted of divers Heads: and was a moſt learned and rational Vindication of the excellent Conſtitution of our Church, and the Liturgy therof. It was larger than the four former Books of the *Polity* put together, according as his Anſwer to the Adverſaries fourth Aſſertion required; *viz.* That touching the ſeveral public *Duties* of Chriſtian Religion there was among us much Superſtition retained in them: And concerning *Perſons*, which for Performance of thoſe Duties, were endued with the Power of Eccleſiaſtical Order; Our *Laws* and Procedings according therunto, were many Ways herein alſo corrupted. Wherin the learned Writer conſidered the general Exceptions taken againſt the Laws of our Polity, as being Popiſh and baniſhed out of certain Reformed Churches.

His Judgment of the Controverſy, and the Movers of it.

In his excellent Dedication to the Archbiſhop there be many weighty Things expreſt by his judicious Pen, partly mentioned before, under the Year 1594; to which let me add here a few remarkable Paſſages more, relating to this Controverſy and the Movers of it. Upon Occaſion of theſe new Reformers earneſt Labours for an Alteration of the Laws of the Church of *England*, he ſaid thus, " That he could not find any great Cauſe of juſt Complaint, that good Laws " had been ſo much wanting unto us, as we to them, *&c.* That touching " Exchange of Laws in *Practice*, with Laws in *Device*, which they ſaid were " better for the State of the Church, if they might take Place, he ſaid the " farther he and others examined them, the greater Cauſe they found to " conclude with a Saying of *Gregory Nazianzen*, Μένωμεν ὅπερ ἐσμέν. *Let us remain* " *what we are.* Or, *Altho we continue the ſame we are, the Hurt is not great*, as " the Writer paraphrazed it to his preſent Purpoſe. That conſidering the Na- " ture and Kind of theſe Controverſies, the dangerous Sequels wherunto they " were likely to grow; and how many Ways we had therby been taught Wiſ- " dom, he might boldly aver, that as the weightieſt Conflicts the Church had, " were thoſe that touched the Head, the Perſon of our Saviour Chriſt; and " the next of Importance were the Queſtions between us and the Church of " *Rome* about the Actions of the Body of the Church of God: So thoſe which " had lately ſprung up for Complements, Rites and Ceremonies of Church " Actions, were in Truth for the greateſt Part ſuch *ſilly Things* [as he ſtiled " them] that very Faſines made them hard to be diſputed of in ſerious Ma- " ner. And that if any marvailed how a Thing in it ſelf ſo weak could im- " port any great Danger, they muſt conſider not ſo much, how ſmal the " Spark is that flyeth up, as how apt Things about it are to take Fire, *&c.* " That ſuch Diviſions as riſe from Variety in Matters of Religion, al Men " preſume themſelves intereſſed alike, and ſo are farther ſpred; but they are " al for the moſt Part hotlier perſecuted and purſued than other Strifes, *&c.* " And if the Paſſions of the Mind be ſtrong, they eaſily ſophiſticate the Un- " derſtanding, and make it apt to believe upon every ſlender Warrant; and " to imagine infallible Truth, where ſcarce any probable Shew appeareth.

And then as a Proof of this, the Writer brought in thoſe *poor ſeduced Creatures* (as he called them) *Hacket*, and his other two Adherents; whom, he ſaid, he " could neither ſpeak nor think of without much Commiſeration and Pity. " That they were trained thus by fair Ways firſt: Accounting their own ex- " traordinary Love to this Diſciplin, a Token of God's more than ordinary " Love towards them. And from hence they grew to a ſtrong Conceit, that " God, which had moved them to love the Diſciplin more than the common " Sort of Men did, might have a Purpoſe by their Means to bring a wonderful " Work to paſs, beyond al Mens Expectation, for the Advancement of the " *Throne* of *Diſciplin*, by ſome Tragical Execution. Which they thought not " ſafe for their Friends to be made acquainted with: But only covertly deman- " ded of them, what they thought of extraordinary Motions of the Spirit in " thoſe Days; and withal requeſted to be commended unto God by their " Prayers, whatſoever ſhould be undertaken of Men for God, in meer Zele to " his Glory, and the Good of his diſtreſſed Church. With this unuſual and " ſtrange Courſe they went forward; til God gave them over to their own In-

" ventions,

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" ventions, and left them, made in the End an Example for headſtrong and " inconſiderate Zele.

This ſad Event, then freſh in Mens Minds, the grave Author made Uſe of, to ſhew the great Danger that might accrue from theſe *Diſciplinarians*, even to the whole Church and State, unleſs ſome ſeaſonable Check were given unto " them. " And that the Peril of ſuch Errors might be greater in Men whoſe " Minds were of themſelves as dry Fewel, apt before hand unto Tumults, Se- " ditions and Broils. And by this we might ſe, in a Cauſe of Religion, to how " deſperate Adventures Men would ſtrain themſelves for Relief of their own " Part, having Law and Authority againſt them.

CHAP. XXIV.

Diſciplinarian Heats abate by the Archbiſhop's Labours. The Eccleſiaſtical Commiſſion checked by Prohibitions. *Reaſons drawn up againſt them. The Archbiſhop writes to the Biſhops about Abuſes in Mariages: And to ſend up the Names of all ſuch as took Holy Orders; And of ſuch as ſtood Excommunicate. Admonition ſent to the Archbiſhop's Courts about abſolving Recuſants excommunicate. Letters of the Archbiſhop for charitable Contributions.* Confirmations *and* Conſecrations *of Biſhops.*

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AND now we may look back upon our Archbiſhop's paſt Labours, penſive Cares, inceſſant Painfulnes and Watchfulnes, againſt the Inſults of the Enemies of the eſtabliſhed Church: and obſerve, how by this time he had gotten in good Meſure the Victory over them. For now we hear not much more of the *Platformers*. And what was offenſive in the Church, was regularly, by the Queen and the Governors thereof, and chiefly by our Metropolitan, redreſt. And how wel Matters at this preſent ſtood with Religion, and what Succeſs the Archbiſhop's Diligence took, I had rather give in the Words of a very worthy learned Man in thoſe very Times, I mean Mr. *George Cranmer*, in a notable Letter, which he wrot this Year to the Reverend Mr. *Richard Hooker*, the learned Writer.

The Succeſs of the Archbiſhop's long Cares.

Heat towards the *Diſcipline* abates.

Geo. Cranmer's Letter.

" Now of late Years the Heat of Men toward the *Diſciplin* is greatly decayed. " Their Judgments begin to ſway on the other Side. The Learned have " weighed it, and found it light. Wiſe Men conceive ſome Fear, leſt it prove " not the beſt Kind of Government, but the very Bane and Deſtruction of " al Government." And ſpeaking concerning the Archbiſhop, as a great Means thereof; " One Man alone there was to ſpeak of, (whom let no Suſpi- " cion of Flattery deprive of his deſerved Commendation) who [in Defence of " the eſtabliſhed Form of Government of the Church] ſtood in the Gap, at a " Time when the New Diſcipline ſounded every where in the Pulpits, and in " common Phraſe of Mens Speech; and the contrary Part [meaning the many " quiet Members of the Church] began to fear they had taken a wrong Courſe. " And ſo he gave others Reſpit to prepare themſelves for the Defence; which " by the ſudden Eagernes and Violence of their Adverſaries, had otherwiſe " been

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" been prevented. Wherin God made good unto him his own Impreſs, *Vincit* " *qui patitur.* For what contumelious Indignities he had at their Hands ſu- " ſtained, the World is Witnes; and what Reward of Honour, above his Ad- " verſaries, God hath beſtowed upon him, themſelves, tho nothing glad there- " of, muſt needs confeſs. And then, attributing partly to his Writings, and partly to his Vigilancy in Government, this Change of Mens Opinions from the Errors of the *Diſciplin*, that at firſt deceived them by its ſpecious Appearance, he added, " How the general Nature of Error, being diſguiſed and clothed with " the Name of Truth, is mightily and violently to poſſeſs Men at firſt; but " afterward the Weaknes therof being diſcovered, it loſeth the Reputation " which before it had gained, *&c.* So as now the *Diſciplin*, which at firſt triumphed over al, being unmaſked, began to droop and hang down her Head.

Eccleſiaſtical Commiſſion obſtructed by *Prohibitions.*

A prudent Uſe of the Commiſſion for Eccleſiaſtical Cauſes by the Archbiſhop and the reſt in that Commiſſion, had been a great Means to recover and keep up Uniformity and Peace in the Church, and to check and reſtrain ſuch Miniſters as varied in their Obſervance of the Laws and Rules preſcribed; or that in their Practice favoured the Platform. But about theſe Times a Way began to be practiſed, by *Prohibitions* to ſtop Procedings, not only in the Biſhops ordinary Courts, and in the Civil Courts of Juſtice, but in this High Commiſſion Eccleſiaſtical, however ratifyed and eſtabliſhed by Statute. And a Cenſure ready to be inflicted in this Court upon a Delinquent, was ſuddenly ſtopt, without any Conference with the Commiſſioners. Which occaſioned this Year the drawing up of certain Points by the Biſhops and others exerciſing Eccleſiaſtical Juriſdiction, partly by her Majeſty's immediate Commiſſion under the great Seal of *England*; and partly, by the ordinary Authority derived from the Crown. Who deſired the Lords and other the Reverend Judges of the Realm, to conſider of them touching the granting of *Prohibitions.* I wil ſet down the whole Paper, as I find it, that I may not curtail it, tho the latter Part of it only concerns our preſent Buſines.

Points propounded to the Judges by the Biſhops, *&c.* concerning *Prohibitions. Cleopatra*, F. 1. *Cott.* Libr.

I. " Whether the granting them ſo uſually of late Years upon the only " Suggeſtion of the Counſil on the one Side, and oftentimes when they ought " not, (as appeareth by Conſultations upon them) be not a great Delay of Ju- " ſtice, and Charge to the Subject; ſeeing the Eccleſiaſtical Judge cannot a- " ward him that is once prohibited, his due Charges expended in proſecuting " the Conſultation of the Common Law.

II. " Whether by Law a Prohibition may be granted, where neither by the " View of the Libel appeareth any Thing in Demand of Temporal Cogni- " zance, neither any Plea for Cuſtom of Tithing appeareth to be rejected; " Nor yet the Right of the Patronage, nor a fourth Part of the yearly Va- " lue of the Benefice, doth appear to come in Demand.

III. " Whether a Prohibition be meet to be awarded for the Plaintiff on " Suit.

IV. " Whether to be awarded upon Matter pleaded in Bar, or by Way of " Exception in the Eccleſiaſtical Courts. For if there ſhould, there is nei- " ther Matrimony, Inſtitution, Hereſy, nor any Matter ſo meerly Spiritual, " but by the Defendents Anſwer, it might ſo be ſtrait called away from Cog- " nizance Eccleſiaſtical.

V. " Whether convenient to be awarded, tho being none of the four for- " mer Cauſes, when al Proofs are made of both Sides; and they be ready for " Sentence in the Courts Eccleſiaſtical.

VI. " Whether by Law a Prohibition may be granted after Sentence given, " ſeeing *Bracton* teſtifieth the Law in his Time to be otherwiſe.

VII. Whether to be granted by the Statute of the 45 *Ed.* 3. whether Tith- " Wood is demanded of Topps cut off for Firing from al Timberal Trees " growing on the Freehold, to bear Topps again. Seeing that is truly *Sylva* " *cædua, quæ in hoc cæditur, ut renaſcatur.* And Lopps by ſuch Severance are " made principal. And very many Petitions in Parlament holden, were pre- " ferred to have this alſo prohibited: As appeareth by the Rolls in the Tower.

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" Which Petitions needed not, if the Statute had before freed ſuch Topps from " Tithing.

VIII. " Whether to be granted in a Matter of Mariage, if the Perſons be " not named in *Leviticus*, tho that Degree and Degrees further off be prohi- " bited.

IX. " Whether to be granted upon the Suggeſtion, that the Eccleſiaſtical " Court may hear no Cauſe, but Matters Teſtamentary and Matrimonial; " Seing Tiths, Hereſy, and many other Cauſes, undoubtedly Eccleſiaſtical, " cannot be referred to any of theſe.

X. " Whether to be granted upon this Suggeſtion, that the Law Civil re- " quireth two Witneſſes, where the Common Law by Juries accepteth ſome- " times but of one. Seing that if this Diverſity were conſtrued for a Contra- " riety, then no Matter at al ſhould be of Eccleſiaſtical Juriſdiction.

XI. " Since al the Eccleſiaſtical Juriſdiction is now united to the Crown, " and from thence derived, whether may not the old Prohibitions ſtil retain- " ed be accounted offenſive and dangerous; *Viz.* Wherby a Severance is made " of al Eccleſiaſtical Juriſdiction from the Crown, as not being the Right ther- " of, nor belonging to it: And whereby it is *Aliud forum Regio foro:* Yea, " tho it be under the great Seal of *England*, authorized by Parlament. If in " theſe, or ſome of theſe, not to be impeached, be indeed Liberties and Fran- " chiſes of the Church, to the Obſervation wherof by Statute al the Great Of- " ficers and Judges of the Land are to be ſworn: Whether by vertue of theſe " Statutes and *Magna Charta*, they ought not ſtil to be holden as inviolable as " ever they were, or ought to have been.

" *Particularly touching the Commiſſion Eccleſiaſtical.*

Queries touching Commiſſion Eccleſiaſtical.

" Seeing Eccleſiaſtical Authority is now as highly and truly veſted in the " Prince, as is her Temporal, whether her Temporal Authority ſhould any " more reſtrain her Eccleſiaſtical, than her Eccleſiaſtical ſhould her Temporal.

" And for avoiding of Confuſion, and Encroachment of Juriſdictions di- " ſtinct, why the Prince's ſupreme Eccleſiaſtical Authority may not be as jea- " lous over the Temporal, as the Temporal is over the Eccleſiaſtical: Seing " the common Oath of Obedience tyeth al indifferently to the Aſſiſtance and " the Defence of al Preeminences, united to the Crown.

" And ſeeing ſo many and ſo great Perſonages with ſome others are truſted " to do her Majeſty Service in her Highnes Eccleſiaſtical Commiſſion, whe- " ther it be convenient, that an Offender ready to be cenſured, upon his own " falſe Suggeſtion, before a Conference had with any Commiſſioners therupon, " who knew the Truth beſt, ſhould obtain, and publicly in Court throw in a " Prohibition to the Delay of Juſtice, and to the Diſgrace and Diſparagement " of thoſe who ſerved freely without al Fee therin.

The Archbiſhop to the Biſhops for the Regulation of Times and Places for Mariage.

Seeing it is not the meer making of good Laws only, that are of Force to rectify Things amiſs, and to prevent evil Practices for the future, but the diligent Execution of them, as Occaſion ſhal require: So did our Archbiſhop now preſs the Obſervation of the Eccleſiaſtical Conſtitutions, made in the laſt Convocation, and ratifyed by her Majeſty. Therefore in the Month of *November* he required his Suffragan Biſhops to take Care about Licences for Mariage, of which ſuch great Complaints and Clamours (and not unjuſtly) had been made, and Proviſion taken for preventing any Harm by Reaſon of them, in one of thoſe Conſtitutions; but ſtil this Evil not remedied: and Miniſters maried at unſeaſonable Times and undue Places: and Abuſe was in Banns aſking. The Archbiſhop's Letter therefore to them to diſcharge their Duty herein, in their ſeveral Dioceſes, ran to this Tenor; " That whereas

Regiſt. *Whitg.* " by the Conſtitution made in the laſt Convocation, and by her Majeſty un- " der the Great Seal Confirmed, among other Things the Ordinaries Power " was limited in granting of Licences for celebrating Mariage within a com- " petent Time fit for ſo holy an Action; Namely, betwixt the Hours of " eight and twelve in the Forenoon; And to a preſcript Place, that is, in

" the

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" the Pariſh Church, where the Parties to be maried, or their Parents or Go-
" vernors dwelt: And where, by the ſaid Conſtitutions, no Miniſter is war-
" ranted to mary any Parties, unles he have a Licence ſufficient from ſuch
" Ordinary as by the ſaid Conſtitutions was warranted to grant it; Or that
" the Banns were three ſeveral Feſtival Days publiſhed at the Time of the
" Morning Prayer; the Penalty wherof was by that Provincial Conſtituti-
" on, that the Miniſter who did offend ſhould be ſuſpended from his Functi-
" on for three Years:

" That al this notwithſtanding, there came daily Complaints to him [the
" Archbiſhop] out of ſeveral Parts of this [his] Province, that ſome Mini-
" ſters, neither regarding her Majeſties Pleſure, nor careful of their [*i. e.* the
" Biſhops] Credits, did mary ſome Couples in private Houſes: Others did
" mary thoſe who came to be maried at unſeaſonable Hours: Others never
" ſtayed aſking the Banns three ſeveral Feſtival Days, as is by Law required;
" but did aſk them twice upon ſome Holyday, and the third Time the next
" Morning, when they were maried: (As if Ordinances were to be reſtrain-
" ed, and Miniſters left at large, to break al good Order:) For Redreſs and
" Prevention of al which Diſorders, he had thought good, and did hereby re-
" quire his Lordſhip to give both public and particular Warning to al the
" Miniſters of or within his Dioces, that they ſhould obſerve the Hours as
" wel as the Places limited in the foreſaid Conſtitution: and not otherwiſe
" mary any, either licenced or by Banns publiſhed: and mary only ſuch In-
" habitants within their Pariſhes, not licenced otherwiſe, who were three ſe-
" veral Feſtival Days publickly aſked; upon the Penalty within the Provin-
" cial Conſtitutions inflicted. Which his Lordſhip and his Officers, whom in
" that Caſe it concerned, were to have a vigilant Care to ſe diligently ob-
" ſerved, for the avoiding of al future Scandals and Offences, which might
" juſtly grow thereon. Wherein nothing doubting of his Lordſhip's diligent
" Care, he committed him to the Tuition of Almighty God. Dated from
" *Lambeth* the 19 of *Novemb.* 1598. Subſcribed,

Your loving Brother in Chriſt.

His Letter to the Biſhops concerning ſuch as took Holy Orders, &c.

And he diſpatched another Circular Letter to his Brethren the Biſhops of his Province, in Relation to another Conſtitution the ſame Time made, concerning ſuch as ſhould enter into Holy Orders: for the better providing able, learned and honeſt Men, to ſupply the Churches of the Realm, the Ignorance and Diſability of the Miniſtry having been ſo much layd to the Charge of the Biſhops before: The Names and Quality of al ſuch as henceforth were ordained, being to be ſent up to the Archbiſhop. Which occaſioned this following Letter, writ in the ſame Month of *November*.

Regiſt. *Whitg.*

" WHeras by the Eccleſiaſtical Conſtitutions in the laſt Convocation
" made and eſtabliſhed by her Majeſties Authority, among other
" Things it is ordained and decreed, that every Year at the Feaſt of S. *Mi-*
" *chael* the Arch Angel, or within ſix Weeks next after the ſaid Feaſt, your
" Lordſhip, and the reſt of my Brethren, the Biſhops of the Province, ſhould
" ſend Certificates unto me of the Numbers, Names, Degrees and Qualities
" of al ſuch as have been promoted unto Holy Orders, or have been ad-
" mitted unto any Benefice by you in the Year next before paſſed: And
" where it is likewiſe by the ſame Conſtitution decreed, that you ſhould e-
" very Year, between the Feaſt of S. *Michael*, and the Birth of our Saviour
" Chriſt, return the Names of al thoſe which be Excommunicate, for their
" obſtinate refuſing to be preſent at Divine Service eſtabliſhed by public Au-
" thority within this Realm: As alſo, of al other Perſons lawfully excom-
" municate, and have ſo continued three Months together without Amend-
" ment, and unabſolved; and have every ſix Months following been de-
" nounced and publiſhed to be excommunicate Perſons, both in their own
" Pariſh Church where they dwel, and in your Cathedral Church: And ano-

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" ther Certificate of this read the laſt Day of *October* laſt paſt, of the Ta-
" bles of Fees due unto you and your Archdeacons and other Officers, and
" Miniſters of Eccleſiaſtical Courts within your Dioces:

" Al which to do you have utterly neglected: Which argueth that you
" have not that vigilant Care in executing other Parts of the ſaid Conſtituti-
" ons, as you ought, and as her Majeſty expecteth.

" And for that I my ſelf may, I know not how ſoon, be called to Ac-
" count by her Majeſty, how the ſame Conſtitutions be obſerved and put in
" Uſe, and in particular, in thoſe Things aforeſaid: Theſe are therefore to
" admoniſh and require you, *(in virtute juramenti de Canonica obedientia præ-
" ſtanda)* to ſend unto me forthwith the foreſaid ſeveral Certificates in the
" ſaid Conſtitutions mentioned by the Way of public Inſtruments, under your
" Epiſcopal Seal, for the more Credit of them. And to be more careful
" hereafter in certifying thoſe Things, which are yearly to be certified, than
" hitherto you have been. Otherwiſe I ſhal be drawn to take ſuch Courſe
" here, by proceding againſt you and your Officers, not only as Violaters and
" Contemners of their Canonical Obedience, in that Behalf due; but alſo
" of her Majeſty's Authority and expreſs Commandment. And ſo being not
" a little grieved with your Negligence and Careleſneſs herein; and expecting
" due Amendment and Reformation, as wel in the Premiſſes as in the Exe-
" cution of al the other Parts of the ſaid Conſtitutions, for the Good of the
" Church, and our own Credits, I commit you to the Tuition of Almighty
" God. From *Lambeth*, the 9 of *Novemb.* 1598.

Your loving Brother in Chriſt.

The State was now ſo favourable to the Papiſts, who ſtood excommunicate for their Abſence from their Pariſh Churches, or other Matters, whereby they became obnoxious to that Cenſure, that upon the eaſy and reaſonable Termes of making their perſonal Submiſſions unto the Queen, they were abſolved. But they hoped (and perhaps ſome of them ſo eſcaped) by their Proctors to be abſolved without any ſuch Submiſſion made by themſelves. Therefore the Atturney General, Sir *Edw. Coke*, informed hereof; and conſidering that after Abſolution moſt were freed from al Indictments, he ſent an Admonition to the Archbiſhop's Dean of the *Arches*, his Chancellor, his Judge of his *Audience*, and his Judge of the *Prerogative*, and to the other Eccleſiaſtical Judges, to warn them hereof.

The Atturney General to the Archbiſhop, concerning excommunicate Papiſts.

The Atturney General's Letter. Regiſt. *Whitg.*

" That wheras he was given to underſtand, that di-
" vers Recuſants ſtanding excommunicate for their Recuſancy did intend, and
" go about to procure to themſelves to be abſolved in your Courts by their
" Procurators, without making their perſonal Submiſſion; which was contra-
" ry to Law, and tended to the great Prejudice of her Majeſty: For that
" they afterwards meant to continue Recuſants, and could not be indicted for
" the ſame: He thought it good therefore to ſignify the ſame unto them:
" Hoping, that from henceforth, they would have a ſpecial Care, that they
" ſuffered no Recuſant, being excommunicate, to be abſolved without making
" their perſonal Subſcription accordingly. And ſo he commended them to God, the 12 of *Novemb.* 1598. Subſcribing, *Your aſſured loving Friend, Edw. Coke.* This Letter was ſuperſcribed, To my loving Friends, Mr. D. *Bynge*, Dean of the Arches, Mr. D. *Stanhope*, Chancellor to my Lord's Grace of *Canterbury*, Mr. D. *Dun*, Judge of the *Audience*, Mr. D. *Gybſon*, of the *Prerogative*; and to all other Judges exerciſing Juriſdiction Eccleſiaſtical, within the Province of *Canterbury*; And to every of them.

Sends to the Biſhops for a Contribution in their Dioceſes for a great Fire.

The Archbiſhop likewiſe in the Month of *November*, recommended to his Brethren the Biſhops, to ſtir up the Benevolence and charitable Contribution of their Clergy towards the Relief of many Sufferers by a dreadful Fire in the Town of *Tiverton* in *Devon*. The Report whereof coming to Court, the Intelligence was diſpatch'd to the Archbiſhop, *viz.*

" That Information was gi-
" ven to the Lords of the Council, that the whole Town in *April* laſt was
" burnt to Aſhes; That 400 [Houſes, I ſuppoſe] were conſumed. The Va-
" lue of 150000*l.* of Goods loſt: 900 Houſeholders decayed: and fifty

" Chriſtians

" Chriſtians periſhed in that Fire. Which Calamity the Queen pitying, by " her Letters Patents dated *July* 2, granted towards ſome Part of their Re- " lief, 5000 *l.* to be taken out of certain Shires, for the Stock appointed by " the laſt Statute to be collected there. The which would be a ſmal, tho a " moſt gracious Princely Relief towards the Recovery of ſo great a Loſs. The " Judges by their Writings had recommended to the Juſtices in their Circuits, " that ſome charitable Benevolence might be ſhewed likewiſe in this Be- " half, by the Gentlemen every where. And the like Suit (as the Archbiſhop " wrot in his Letter to the Biſhops) being made unto me, to recommend un- " to your Lordſhip, and the wealthier Sort of the Clergy the relieving of the " bitter Affliction of theſe poor Men of *Tiverton*, to be by your charitable Devoti- " on helped, as wel by their own Liberalities, as by exhorting the wealthier " Sort to ſome voluntary Contribution, *&c.* I could not but, in a tender " Compaſſion of their Afflictions, earneſtly pray your Lordſhip, by your ſelf " and your Archdeacons, to move your Clergy, whoſe Abilities are beſt, both " by themſelves and their wel-diſpoſed Neighbours to give ſome Comfort, as " is aforeſaid. ANNO 1598.

The *Iriſh* Wars were in theſe Times very chargeable and heavy upon the Queen: and becauſe, as it ſeems, Benevolences and Loans were not ſo acceptable, ſhe made Uſe of Contributions from her People. It is certain, the Archbiſhop was directed from the Council to ſend his Letters, for ſome voluntary Contributions and Collections for thoſe Wars, in the Eccleſiaſtical Courts: Which Letters were ſent accordingly, dated *Feb.* 1. And to the Eccleſiaſtical Courts for the Wars in *Ireland*.

This Year *July* the 22d was the Election of *Henry Robinſon*, S. T. P. confirmed for Biſhop and Paſtor of the Cathedral Church of the *Holy and Undivided Trinity* of *Carliſle*. And on *Sunday* the 23d he was Conſecrated in the Chapel of *Richard* Biſhop of *London*, within the Epiſcopal Palace at *London*, by Letters Commiſſional from *Matthew* Archbiſhop of *York*. The ſame Right Reverend Father *Richard*, *John* Biſhop of *Rocheſter*, and *Anthony* Biſhop of *Chicheſter* taking upon themſelves the Office of Conſecration of the ſaid *Robinſon*. *Robinſon* Biſhop of *Carliſle* Conſecrated.

The Confirmation of the Election of *Godfrey Goldeſborough*, S. T. P. for Biſhop and Paſtor of the Cathedral Church of the *Holy and undivided Trinity* of *Glouceſter*, was performed on the 11th of *November*; And his Conſecration on *Sunday November* the 12th following at *Lambeth*, by the Archbiſhop, *Richard* Biſhop of *London*, *William* Biſhop of *Coventry* and *Litchfield*, and *Anthony* Biſhop of *Chicheſter* aſſiſting. *Goldesborough* Conſecrated Biſhop of *Glouceſter*;

The Confirmation of the Election of *Henry Cotton*, S. T. P. for Biſhop and Paſtor of the Cathedral Church of S. *Mary* the Virgin, *Sarum*, was performed likewiſe on *Saturday November* the 11th, Conſecrated the *Sunday* following at *Lambeth*, by the Archbiſhop, and the ſame Biſhops aſſiſting. And *Cotton* of *Sarum*.

The Confirmation of the Election of *Henry Rowland*, S. T. B. for Biſhop and Paſtor of the Cathedral Church of *Bangor*, and his Conſecration, were on the ſame Days and Places, and by the ſame Archbiſhop and Biſhops Hands, as thoſe before. *Rowland* of *Bangor*.

CHAP.

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CHAP. XXV.

A Rabbi *of* Conſtantinople *writes to* Broughton; *to explain the Old Propheſies, as fulfilled in our* Meſſiah. Broughton *urgeth the Archbiſhop and the Nobility, in ſeveral Letters, to get him authoriſed by the Queen to undertake that Work. Blames their Delays. The* Sabbatarian *Doctrine checked by the Archbiſhop. The Archbiſhop requires of the Biſhops* Certificates *of their Court-Fees. His Hoſpital at* Croyden *finiſhed. The Chapel Dedicated and Conſecrated. The Archbiſhop's Purchaſes. Biſhop of* Ely *Conſecrated. Some Account of him. A Licence of the Archbiſhop, to teach School. The Archbiſhop hinders the Muſtering of Singing-Men.*

Ruben, a Jew, writes an *Hebrew* Epiſtle to Mr. *Broughton.*

ABRAHAM RUBEN, a great learned *Rabbi*, living in *Conſtantinople*, had heard the Fame of an *Engliſh* Man, greatly ſkilled in *Jewiſh* and *Rabbinical* Learning, and that had attained to more exquiſite Knowledg of the Sacred Bible by that Learning. This was indeed none other but our *Hugh Broughton*, of whom ſo much before. Wherupon the ſaid *Jew* writ to him at large in *Hebrew*. Wherin he entreated him to ſhew his Senſe of the Propheſies of the Old Teſtament, and what he could prove ſubſtantially from them, for his Satisfaction, that *Jeſus Chriſt* was the *Meſſiah*, the Off-ſpring of *David*, as is foretold there; in order to his being further inſtructed in the *Chriſtians* Goſpel. The Contents of his Letter may be ſeen at large in *Broughton*'s Works. This Letter was brought to *Barton*, the Queen's Agent in *Conſtantinople*. Who, upon this, writ to a Merchant in *London*, his Correſpondent, whoſe Name was *Richard Stapers*, about it. And this being ſo material a Thing, and wherin the Archbiſhop, as we ſhal hear, was concerned, it may be worth inſiſting a while upon it.

The *Engliſh* Agent at *Conſtantinople* ſends it over to *England.*

Barton's Lettr was to this Purpoſe, That there was a *Jew* there, taking himſelf to be learned, and hearing of the good Fame of *N.* [that is, *H. Broughton*] had invited him to make Proof of his Learning, by the due Anſwer expected to be ſent by him, from the ſaid *N.* And therefore he deſired the ſaid Merchant, tho he heard the ſaid *N.* was not in *London*, yet to cauſe the foreſaid Letter of *Rabbi Ruben*, to be ſent unto him, and to procure his Anſwer. And, if it were poſſible, to cauſe him to go thither to him, ſince as he [*Barton*] had heard, he was little eſteemed at Home. And, laſtly, added, that he aſſured his Worſhip, that it would turn to the Benefit of Chriſtendom. And ſo ſubſcribing, *Yours, Barton.*

Broughton was then at *Baſil*, when the *Jew*'s Letter and the Agent's came to his Hand: which was about the Year 1599. But firſt *Ruben*'s Letter had been brought to the Archbiſhop, it being of ſuch high Import to the Chriſtian Religion. The Archbiſhop thought fit it ſhould go to his Hands to whom it was directed. Aſſoon as *Broughton* had received it, he partly out of Zele to Chriſt, to manifeſt him to the *Jews* to be their true *Meſſiah*; and partly, as it appears, to make known his mighty Ability in this Kind of Learning, ſhewed himſelf very forward by ſome Writings of his ſo to do: Anſwering at Lengththat *Jew*'s Letter largely in the *Hebrew* and in the *Greek* Languages. Copies whereof were printed and ſent to *Conſtantinople*. Whereupon ſuch Reputation was gained to the *Engliſh* Nation, that, as the Merchant *Stapers* had learned by other Letters, the *Turks* were willing to grant to the *Engliſh* Men the Temple of *Sophia*, if Mr. *Broughton* would go thither, and read and preach in *Hebrew* or *Greek*.

Broughton anſwers the *Rabbi*'s Letters. Reputation accrues hence to the *Engliſh.*

Some

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Some *Engliſh* had procured the printing both of the *Jew*'s Epiſtle, as wel by it ſelf, as together with a Commentary of Mr. *Broughton*'s, which he had Dedicated to the Queen. And another Dedication was made to the Nobles of the Land: ſigniſying therein that he was ready to lay down for the Good of the Church al Memory of Injuries, that he might either go to *Bizantium*, [the antient Name of *Conſtantinople*] or write in *Hebrew* and *Greek* a *Compendium* of al the Bible, from the Beginning to the End of the *Apocalypſe*. Wherby he hoped al Things ſhould be cleared, even to a blind Man. [As to the underſtanding of the whole Bible, to the Conviction of al *Jews* concerning *Jeſus Chriſt*.]

The Epiſtle of the *Jew* and a Commentary of *Broughton* printed together.

Broughton's Expectation was, that the Archbiſhop ſhould have taken this Opportunity vigorouſly to have ſtirred him up to ſet about this Work, in giving that learned *Jew* Satisfaction according to his Requeſt. But the Matter had ſome Delay. Which occaſioned Mr. *Broughton* to frame a Letter (which was printed) to the Nobility of *England*: Shewing how highly convenient it was, that the *Jew*'s Letter ſhould have a ſatisfactory Anſwer, and how ready he was for his Part to do it, blaming the Delay. This Letter he tranſlated into *Hebrew*, and ſent it to the Archbiſhop, and likewiſe into *Greek* to the reſt of the Biſhops. The Archbiſhop hereupon told one concerned, that he would procure Mony for this good Work, if *Broughton* deſired it of him. Which his high Spirit took in much Diſpleſure, refuſing to aſk it, ſaying, That the Metropolitan himſelf ſhould do that which was deſired. And that for his Part he would not pray him: but being prayed [by others] he would with God's Help do what he could. The aboveſaid Letter, wrot in *Hebrew* to the Archbiſhop, he did it, as he ſaid, that the *Jew* himſelf might read it; and the ſame in *Greek* to the Biſhops, that the Patriarch of *Conſtantinople* might ſee and teſtify in whom the Fault lay of the *neglected ſalutary Hope*, as he expreſt it.

The Archbiſhop offers to procure Mony to encourage his Pains.

This Letter to the Peers of the Realm was writ at *Baſil*, dated *July* 29, 1599, and is extant in the ſame learned Man's Works. Wherin he recommended unto them the common Hope of Good; and the Matter being of ſuch great Import to Chriſtendom, as he had put it into *Hebrew* and *Greek*, ſo he cauſed it to be tranſlated, and printed in al the Languages of *Europe*, *viz. Latin*, *French*, *German*, *Italian*: Importing, "That it was high time that ſome "Order were taken for the Matter which the Queen's Ambaſſador of *Bizanti-* "*um* judged likely to turn to the Good of *Chriſtendom*, by right Uſage. An En- "trance into which Buſineſs ſtood in anſwering *Abraham Ruben* the *Hebrew*, "his Epiſtle. Which to paſs over in Silence any indifferent would judg it "great Prophanenes. He added, that the *Jew* ſpake glorious Things of God's "Goodnes upon us. Unto which if we gave no Acclamations, we might "juſtly be accounted godles. That the Queen alſo was highly extolled by "him for extraordinary breeding of rare Knowledge. And that whereas it "was profitable for the Realm, that ſhe ſhould be counted in Truth not leſs "than in Title, Defender of the Faith, (which Defence ſtood chiefly in breed- "ing rare Skil, for the Truth and Clearneſs of the H. Scriptures) So it was "needful to Confirm that *Jew*'s Praiſing and Commendation, in that her Di- "vines ſhould ſhew in *Work* al which his *Words* told. Wherby the Ambaſſa- "dor might not be counted a *Thraſo* for his Nation, but Honorable in ſage "Speech.

The Import of his Letter to the Peers concerning the *Jew*'s Letter.

"Moreover, That the *Jew* made a Petition honorable for the Queen to "perform, (and ſuch as ſhe might not deny without open Contempt of Chri- "ſtianity) that one might be ſent to *Conſtantinople*, able to direct the *Jews* wil- "ling to learn Chriſtianity. That it was reported in *Germany*, that this "[*Jewiſh*] Doctor had turned ful many to our Faith, who if they were not wel "directed, would turn to many By-Ways. And that the Nation [meaning "the *Engliſh* Nation, by this Means] would find eternal Bleſſing of God, and "Honor among Men.

"That there was another Petition he [the ſaid *Jew*] had, that was as profi- "table for our Nation as needful for *Jews*, and pleaſant for a Man of Learning "to undertake, namely, A ful Treatiſe for the Scripture, and againſt the Law "of *Tradition*, or *Talmud*. Here, ſaid *Broughton*, great Matter of infinite Uſe "might be handled; for both Teſtaments, their Tongues and Copies How

"they

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" they ſhewed God's Wiſdom and quick Ey, in their Story pithily compaſſed; " with Chriſtianity breathing through al. So for *Jews* Traditions, that the " *Jeruſalamy Talmud* might be printed with Approbation; for their examining " of ſuch Texts; but in ſuch Points as *Rabbins* wreſted to defeat St. *Stephen*, " *Act* VII. Who truly ſaith, that after idolatrous *Terah*'s Death, *Abraham* was " called from *Charan:* And to diſgrace S. *Paul*, giving *Saul* and *Samuel* fourty " Years, they moſt impudently gave *Samuel* but eleven Years, and *Saul* but " two; againſt their own Grant upon *Midras Tillin*, *Pſal.* xxiv. ſo to defeat the " *Jubilees*, that they fal not upon our Lord's Death, *&c.* And ſo he propound- " ed ſome other Inſtances out of thoſe *Jewiſh* Books, wherin they would be " confuted; and generally for al their Traditions.

This ſame *Jew*, as *Broughton* added, ſhewing his Deſire of an Anſwer, had wrot a ſecond Letter: Which the Poſt at *Straſburgh* had loſt. For ſo far the Journeys of it were examined. In fine, he ſaid, " Their Honours (addreſſing " to the Peers) muſt ſhew what they meant to do in this Caſe. That Religion " with Policy forbad them to neglect it. And that if their Honours thought " otherwiſe, that he might take Liberty to diſcharge himſelf, and make a " Way for other States to think upon this ſame Cauſe. And that he truſted " their Lordſhips would not be offended, that he printed this Letter in ſundry " Languages. And ſo he recommended their Honours to God, as they regarded " his Honor, and Chriſtianity, commended unto them.

Another Letter of *Broughton*'s about the *Jew*'s Letter, to the Privy Council.

Broughton had wrot another Letter to the Lords of the Privy Council, concerning this *Rabbi*'s Letter, before that to the Peers; which I wil alſo give ſome Account of. He acquainted them, " How an Epiſtle of an *Hebrew* moſt plen- " tifully learned in al *Rabbins* Skil, came to his Hand but a few Days ago, " after it had been in *England*, and ſeen by his Grace the Archbiſhop of *Can-* " *terbury*, and ſome other of their Lordſhips. That the Matter being of ſo " weighty Importance, it touched her Majeſty to take Care, how to deal in " Princely learned Wiſdom for this Cauſe; that al Chriſtendom might have " as much done for the common Good, as the Care and Skil of Men could afford. " That their Lordſhips might ſe in the ſaid Letter two Points of Requeſt. The " one touching the Countenance and Charges of the Queen to ſend a Scholar " requeſted, [*viz.* himſelf] to rule al the Schools of Divinity in *Conſtantinople*. " That this argued ſome Conference with the Emperor [of the *Turks*] for Leave. " And that he that ſhould do this Abroad to the Queen's Honor, ſhould be firſt " of high Authority at Home. [Meaning, it ſeems, one in honorable Eſteem " both for his Learning, and alſo Quality and Advancements.]

" The other Point of Requeſt ſtood for Performance, upon a Scholar's Learn- " ing, in al *Ebrew* Skil; for the Tongues and *Maſorites*; for comparing, with " clear Declaration, the Prophets and Apoſtles; and for Anſwer to al the " Grounds and Branches of the *Jews Cabbala* and Traditions: How it failed; " and what in their Studies could be allowed.

The Contents of the *Jew*'s Letter.

He added, " That the ſaid *Jew* ended his Letter with certain Verſes of a Son- " net of an hearty Affection: ſhewing an infinite Deſire to have the Truth of " Salvation opened from *England*: whence, as he was perſuaded, that muſt beſt " be afforded. That he greatly extolled the Knowledg of Divinity in *England*, " a Congregation of Underſtanding, and of al Variety of Wiſdom. Where Chil- " dren were above al Hope multiplyed; that with Aſtoniſhment it might be " ſaid from *Eſay*, *Who hath begotten theſe to me?* That herein he brake out into " Rejoycing, That from the Ends of the Earth Songs were heard, *The Juſt hath* " *Honor.* That then the *Jew* entred in Political Sort to ſhew the Grounds of his " Petition, and upon what Hope of Promiſe he had opened his Deſires in this " zelous Maner: ſhewing that Mr. *Edwards* (as he wrot him) *Barton* had given " him al his Hope: from whoſe Mouth he was ſtirred up. Whom he termed *At-* " *zir*, that is, *Meſſenger*, the Mediator of Peace, the Lord of *Tiphſar*. By which " Term *Nahum* nameth the High Officer of *Nineveh:* The ſame Conſonants " that make *Satrap*, the Lieutenant of *Perſia*'s Title. That of him he ſaid, that " he aſſured himſelf, how for bright Clearnes of the Scriptures, he ſhould be " fully ſatisfyed for any Queſtions touching Scripture; Of the Trinity, or the " other noble Treſures of Wiſdom, *&c.* Thence the ſaid *Jew* ſlid into the

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" Queen's Majeſty's Commendations: for which her Highneſs, as a Defender " of the Faith, in the Expectation would afford him Comfort and Help, for the " Good of ſtrengthening in Chriſtianity, both him and al of his Deſire. Of her " Highnes he ſpake eloquently in *Ebrew* Termes, picked as Jewels from the " Bravery of antient States.

His Praiſes of Q. *Elizabeth.*

" Is ſhe not the Mighty among the Nations? A Princeſs among the Coun- " tries? The only Queen of this World. *ELIZABETH*, the perfect a- " mong the perfect. The terrible as the Camps. It is known in the Gates " of the Nations, when they ſe her, that ſhe is the Princeſs, the Crown, the " Honor, the Diadem, the Over-ruler of the Kingdom of *Eſau*: (*Eſau*, or *E-* " *dom*, as *Broughton* explained it here, the *Rabbins* generally in their Commen- " taries, put for *Rome*.) That ſhe had in her Kingdom the ſkilful for al Know- " ledg; for the Silver and Gold of it, as in the Golden Candleſtick: and for " the Uſe of it the Knops, the Bowls, and the Flowers. And he prayed hear- " tily, that the eternal King would ſtrengthen her Kingdom with mighty In- " fluence, as it was upon Sir *Francis Drake*, a roaring Lion againſt the ſavage " Bear, [*i. e.* the King of *Spain*] that ſhook the Earth, and made the Nations " to quake.

Broughton turns his Speech to the Archbiſhop concerning this *Jew*.

" And other Matters there are in the *Jew*'s Letter, ſaid *Broughton*, turning " his Speech to the Archbiſhop, that toucheth the Queen's Honor and your " Grace, to regard. And that your Grace in a Matter of this great Weight " wil not neglect to ſend a Meſſenger to *Baſil* [to him] to have a Copy of his " Epiſtle. And that as for the Letter, he hoped it was his Right, and that " he might keep it for a Jewel. And that his Grace ſhould, with al his hum- " ble Duty, have a Copy of this Epiſtle, for the Queen's Honor, and the " Speeches touching her. And he adviſed, that an Anſwer unto the learned " *Rabbi* ſhould be ſent him, to be in his own Tongue, and as eloquent as his " own Style; and that from *London*; to which Place he endorſed his. And " the *Engliſh* Ambaſſador telling Mr. *Stapers*, that this might turn to the Good " of al *Chriſtendom*, he hoped it had kindled in his zelous Wiſdom a true Care " in this Cauſe. And that the Nations about might not think an Occaſion " was offered unto him, and neglected. And ſo, to have been the extreme " Hindrance and Blemiſh of Chriſtian Hope. And therefore that Modeſty " forbad him to chalenge any Superiority of Zele, once to turn his Pen to " Exhortation to his Grace, and to ſtir him up. And that the *Jew* reveren- " cing him [*i. e. Broughton*] looked for an Anſwer, [namely, ſuch] as the " whole State would allow. But, he added, that it was neither Modeſty nor " Policy to war in this Combate, without the Queen's Countenance, Prefer- " ment, and Allowance.

Expects Countenance from the Queen to anſwer the *Jew*.

" And whereas the *Jew* invited into Tryal of Learning, if the Queen would, " al *Chriſtendom* ſhould judg, whether would be found the readier in the Pro- " phets Language, and Controlement of *Rabbines*. That doubtleſs he muſt " be anſwered. And when others refuſe, he ſaid, I am ready, after due Re- " compence, to write and to go: Leaving, as *Ariſtides*, particular Injuries for " the general Good." But notwithſtanding both theſe urging Letters before-mentioned, nothing was yet don in Anſwer to the *Jew*.

No Anſwer in two Years after to the *Jew*'s Letter. *Broughton* offended at it.

But in the meantime a Report went abroad, that this Epiſtle was forged. And ſo it was reported even at *Paul*'s Croſs, and was in a Book printed by *Wolf*. But the *Turkey* Merchants knew, that the *Jew* did acknowledge the Epiſtle to be his; and that the *Greeks* told them, that the *Rabbi* highly commended ſo much Anſwer as had been already received of *Broughton*'s Writing. And one of *Middleburgh* in *Holland* (in which Town *Broughton* had reſided for a Time) went from him, (and that much for his Sake) to the ſaid *Rabbi*. To whom he acknowledged his writing that Epiſtle: and told him then of a ſecond Epiſtle that came to *England*, being the ſame, only a new Copy; leſt the firſt had periſhed. However it remained unanſwered for two Years. So that in the Year 1601 *Broughton* from *Baſil* urged the Archbiſhop again for his Neglect of this weighty Buſineſs: No Reſolution yet taken, either of anſwering the *Jew*, or of *Broughton*'s going to *Conſtantinople*.

ANNO 1599.

Expreſſeth his Diſpleſure at it to the Archbiſhop.

Whereupon he, after his rough Way, begins another Letter to the Archbiſhop thus: " Your Soul knoweth ful wel, how often you have beheld my " Letters for the Affairs of a Man of Eſteem, *Rabbi Abraham Ruben:* Whom " we muſt regard, as he loveth our Nation, and affecteth Honorable Speeches " of our Queen, *&c.* Notwithſtanding, until this very Day, I heard no Re- " gard from you, but that which others ſpeak upon Hear-ſay, (wherupon no " Hold is to be taken) that you would give me Allowance ſufficient to An- " ſwer the *Jew.* And now, becauſe he had been (as he went on) a long Pil- " grim without Anſwer now this two Years Day, and could have made a " great Volume before this, and left his own Buſines, to be employed for the " Uſe of the Church; he thought good to demand of him, before the Eyes of " this Sunn [publiſhed in Print, it ſeems] what he [the Archbiſhop] purpoſed " for Anſwer to the Peopl- of *Thogarma.* That he would ſtay yet a little time " while: Watching what he would ſpeak in the End, *&c.* That al the while " he held his Peace, none would meddle with this Buſines, *&c.* That the *Jew* " was not a Speaker of light Matters; and his Speech was not of empty " and vain Sounds, *&c. Broughton* therefore charged the Archbiſhop with " great Blame, for his Delay hitherto. And that he, [for his Part] ſince he " received the little Book of the humane *Rabbi*, was ready to take the Matter " in Hand. And in Hand, ſaid he, it muſt be taken. But it was not for him " to ſpeak, as with the Realm's Conſent, much or little, without Authority, " and that public; nor to prevent him [the Archbiſhop] in his own Office. " That he was not fit to anſwer for the Majeſty of the Queen, becauſe he was " of no Place among them, notwithſtanding the many and great Preferments " the Queen had to give, and had ſent him Word from the Lords by Sir *Julius* " *Caſar*, that he ſhould chooſe honorable Preferments. Notwithſtanding, if it " were the Queen's Pleſure to appoint him to this Charge, he ſaid, he would " go about heartily to ſet forth the Honor of her Highnes, as the golden Head " of her Kingdom: and would not ſuffer the Sons of the *Eaſt* to be amazed, " that here was no Patron in this Cauſe among al the ſturdy Hearts of *Britain*, " *&c.*

And then applying to the Archbiſhop again, " Now, ſaid he, the Eyes of al " look upon you; High and Low mark you, what you will anſwer, for the " Glory of our God, and Kingdom and Wiſdom of our Nation. Al Kings in " the World wil mark how you wil cary this Matter; whether to Glory and " Honor for ever, or to eternal Shame and Reproch. See further and more particularly ſome notable Paſſages of this *Jew*'s Epiſtle, beſides what hath already been mentioned, in *Broughton*'s Works, to the Chriſtian Reader about the *Turky* Trade. But as the Archbiſhop was willing to reward his Pains, in writing for the Satisfaction of the *Rabbi*, ſo he thought not convenient to aſſiſt our *Broughton*'s Vainglory, to be ſet on Work by a Queen and an Archbiſhop of *Canterbury*.

Broughton's Works, *p.* 717.

The *Sabbatarian* Doctrine checked by the Archbiſhop.

Fuller's Church Hiſtory, *Book* IX.

The *Diſciplinarians* ſhewed themſelves not much about theſe Times. But in one Point of Doctrin they grew very ſucceſsful; namely, in a *Jewiſh* Sabbath-keeping: which they preached up and writ Books for. The Chief of the Inventers of this *Sabbatarian* Doctrin was one *Bound.* Who wrot a Book in the Year 1595, That the Commandment for keeping the Sabbath was moral and perpetual: and that Chriſtians were bound to reſt upon the Sabbath, and to keep it, as the *Jews* did. It was preached in *Oxfordſhire*, that to do any Work on the Sabbath was as great a Sin, as to kil, or commit Adultery. It was preached in *Somerſetſhire*, that to throw a Bowl on the Sabbath-Day, was as great a Sin as to commit Murther. It was preached in *Norfolk*, that to make a Feaſt or Wedding-Dinner on that Day, was as great a Sin, as for a Father to take a Knife, and cut his Child's Throat. It was preached in *Suffolk*, (and my Author ſaith, that he could name the Man) that to ring more Bells than one on the Lord's Day, to cal the People to Church, was as great a Sin as to do an Act of Murther. This ſevere Doctrin however took deep Impreſſions upon Mens Hearts: inſomuch that the Biſhops were forced in their Courts to take Cognizance of it, and cited ſeveral Miniſters for preaching it. And in this Year, (as

(as wel as before) did Archbiſhop *Whitgift*, by his Letters and Officers at Synods, cal in Books on that Subject, and forbad any more to be printed. And Sir *John Popham*, L. Chief Juſtice of *England*, at *Bury S. Edmonds* in *Suffolk*, *Anno* 1600, did the like. And both theſe reverend, ſage and honorable Perſons, by their Cenſures, declared, that the Sabbath Doctrin of the Brethren agreed neither with the Doctrin of our Church, nor with the Laws and Orders of this Kingdom, diſturbed the Peace of the Commonwealth and Church, and tended unto Schiſm in the one, and Sedition in the other. ANNO 1599. *Fuller*'s Church Hiſtory, *Book* IX.

The exorbitant Fees of Biſhops Officers, exacted in their Courts, were rectified by a Canon in the laſt Synod. Whereby, among other Things, it was required, that every Biſhop ſhould ſend in to the Archbiſhop an Account of their Fees. But this was not don by them in that Manner that was preſcribed. Which occaſioned the Archbiſhop to ſend his Circular Letters to them, or ſome of them, for particular Certificates to be ſent unto him, according to the Eccleſiaſtical Conſtitution made, and publiſhed by her Majeſty's Authority: which yet he had not received from them, in ſuch Sort as by the Conſtitution was appointed. He prayed them to peruſe the ſaid Conſtitution, and every Particular which by them was to be certifyed. And with Speed to procede againſt al ſuch Officers, as had not don their Duties in certifying them. And to ſend their Certificates at or before *Bartholomew* tide next. The Archbiſhop to the Biſhops, to certify the Fees of their Courts. Regiſt. *Whitg.*

And by the Archbiſhop's Direction his Chancellor, or ſome other his Officer, wrot a Letter to the Biſhop of *Peterborough*, in his Name, Importing, "That "his Grace willed him to ſignify unto him, [the ſaid Biſhop] that the Certi- "ficate which he had ſent unto him was of Fees only belonging to his Conſi- "ſtory, and the Officers thereof, and ſealed with the Chancellor's Seal; Where- "as he ſhould have kept thoſe in *Archivis propriis*, and have ſent unto his "Grace *fidele & autenticum Inſtrumentum in pergameno conſcriptum*, of al Fees Eccle- "ſiaſtical, due unto himſelf, his Chancellor and Archdeacon, and al other "exerciſing Eccleſiaſtical Juriſdiction within his Dioces, and of his and their "Officers and Miniſters Fees; And in Caſe any exerciſing Eccleſiaſtical Juriſ- "diction within his Dioces, had not fulfilled the Canon, in this Behalf made, "his Grace looked they ſhould be by his Lordſhip proceded againſt, according "to the Conſtitution, for his or their Negligence therein. That his Grace wil- "led him further to ſignify to his Lordſhip, that he preſently looked for his "Certificate, under his own Hand and Epiſcopal Seal, of al Fees Eccleſiaſtical "due within his Dioces, as wel unto himſelf, his Chancellor and Archdeacons, "as his and their Officers and Miniſters, according to the true Meaning of "the Canon in that Behalf made. Otherwiſe his Grace ſhould be forced to "take ſuch Courſe therin, as he was unwilling to do. Adding, that upon the "Receipt of his Lordſhip's Certificate, he ſhould receive back again the Certi- "ficate he ſent, to remain with him in his Records: The true Copy whereof "Dr. *Hickman* ſaid he had. And ſo not doubting that his Lordſhip would have "ſpecial Care to ſatisfy his Grace in the Premiſſes, he left him to the Almigh- "ty: the 24 of *May*, 1599. *Your Lordſhip's loving Friend.* Letter to the Biſhop of *Peterborough* concerning his Certificate.

This Year the Archbiſhop's moſt noble Foundation of his Hoſpital, Free-School, and Chapel at *Croyden*, was finiſhed. On *Monday* the 9th of *July*, was the "Dedication and Aſſignation of the ſaid Chapel or Oratory of the Hoſpital, "called the Hoſpital of the *Holy Trinity* in *Croyden*, of the Foundation of *John* "*Whitgift*, Archbiſhop of *Canterbury*, to the Uſe of the Poor of the ſame Hoſ- "pital, newly erected and founded; (as it ran in the Inſtrument.) When the "ſaid moſt Reverend Father, the Founder, at his Palace at *Croyden*, in the Pre- "ſence of *Tho. Redman*, Notary Public, committed his Place to the Reverend "Father, *Richard* Biſhop of *London*, and *Anthony* Biſhop of *Chicheſter*, to Dedi- "cate and Aſſign it to Divine Worſhip, and to the Celebration of Divine "Things, and to the preaching of the Word; as much as he might *de Jure*, "and by the Laws and Statutes of this Realm: And name the ſame Chapel by "the Name of the *Chapel or Oratory of the Hoſpital of the Holy Trinity in* Croy- "den, *of the Foundation of* JOHN WHITGIFT, *Archbiſhop of* Canter- The Archbiſhop's Hoſpital at *Croyden* finiſhed. *Negotium Dedicationis.* Regiſt. Whitg.

ANNO 1599.

" bury. And to procede to decree and do in the ſaid Buſines, according to the " Statutes, Laws and Canons, Ordinances, Rites and Cuſtoms, of the Church " of *England*, on that Behalf eſtabliſhed, and now uſed and obſerved. And then " the moſt Revered Father decreed, that at the Time of the Dedication of the " ſaid Chapel or Oratory, the godly Prayers ſhould be celebrated, and a holy " Sermon ſhould be publicly preached. And he appointed for that Turn *Tho.* " *Monford*, S. T. P. to be Preacher. And appointed the Day wherein the Buſi- " nes aforeſaid ſhould be don, which was the 10th of the preſent Month, 1599. " Preſent *Will. Barlow*, S. T. P. *John Parker*, Eſq;

The Chapel Dedicated by the Biſhop of *London*.

" On which 10th of *July*, between the Hours of 8 and 12, the Biſhop of " *London* perſonally preſent in the Chapel, in Honor and Reverence of the " moſt Reverend, took on him the Burthen of the Execution of the ſaid Com- " miſſion or Deputation. And by Virtue of the ſaid Commiſſion, Dedicated " the ſaid Chapel or Oratory to the Divine Worſhip, by the Celebration of the " Divine Offices, and Preaching and ſetting forth God's Word, as much as by " Right he could, and as by the Statutes and Laws of this Kingdom he might. " Dedicating it by the Name of *The Chapel or Oratory of the Holy Trinity*, &c. " And openly and publicly denounced it ſo Dedicated and Aſſigned; and that " it ought ſo to remain for future Times. Which being ſo don, then and there " Prayers were made unto God, according to the Form preſcribed in the Book " of public Prayers eſtabliſhed by Authority of Parlament. And immediately " a Sermon was preached by *Tho. Monford*, S. T. P. Preſent there the Biſhop " of *Chicheſter*, and a great many more, as *Mich. Murgatrod*, *George Whitgift*, " *George Paul*, [his Officers] *&c.*

The Inſcriptions upon the Fore-gate.

Samuel Finch, Vicar of *Croyden*, was appointed the Chief Overſeer of the Work. Who gave Order to *Wormel*, that on the Fore-gate of the Hoſpital ſhould be placed the Armes of the See of *Canterbury*, *viz.* in Pale, with the Archbiſhop's Arms; the Year of our Lord under them, *viz.* 1597, [in which Year that Part of the Hoſpital, it ſeems, was finiſhed.] And over the Armes to be a Free-ſtone Square, with theſe Words in great Letters, *SANCTÆ TRINITATI SACR.* On the bare Places over the Gates call'd *The Aſſler*, this Sentence following to be written in great Capitals, *viz. Prov.* 28. *Qui dat pauperi non indigebit.* The Archbiſhop had with his own Hand written down ſeveral Sentences, as proper to be inſcribed upon the Front of this his Hoſpital, out of which Choiſe was to be made: Which were theſe;

Lamb. Librar. MSS. Fol. 275.

Pſal. 44. *Beatus qui intelligit ſuper egenum & pauperem.*
Prov. 14. *Qui miſeretur pauperis beatus erit.*
Honorat Dominum, qui miſeretur pauperis.
Prov. 19. *Fœneratur Domino, qui miſeretur pauperis.*
Prov. 28. *Qui dat pauperi non indigebit.*
Qui deſpicit deprecantem, ſuſtinebit penuriam.
Luc. 11. *Date Eleemoſyuam, & ecce! omnia munda ſint vobis.*

The Foundation of it.

It was appointed, and (as in the Inſtrument of the Foundation of this Hoſpital) the Uſe of it was limited, for the abiding Place of ſuch as were maimed, poor, needy, or impotent, for their Suſtentation and Relief; And to conſiſt of a Warden, to be the Head of it. And the Number not to exceed Fourty: To be choſen and nominated from time to time by the Archbiſhop, his Executors and Aſſigns: The Warden and poor Members thereof to be a Body Corporate and Politic of it ſelf for ever, by the Name of the *Warden and Poor of the Hoſpital of the Holy Trinity*, &c. And by the ſame Name to be able and apt in the Law to purchaſe, receive, have and poſſeſs, as wel Goods and Chatels, as Manours, Lands, *&c.* not exceeding the Value of 200 *l.* by the Year, to them and their Succeſſors for ever. Their Common Seal to be the Hiſtory of *Dives* and *Lazarus*, and an Eſcotcheon of Armes of the ſaid Archbiſhop's. And he gave and granted the Warden and Poor one Annuity, or Yearly Rent, of 10 *l.* by the Year, to them and their Succeſſors for ever: To be received out of his Rents

Rents and Tenements, called or known by the Names of *Chriſtenfield* and *Rycroft*, lying in the Pariſh of *Croyden*, containing by Eſtimation threeſcore and ſeventeen Acres. As for the Statutes thereof made by the Archbiſhop, and the Number of thoſe that were to be maintained in the ſaid Hoſpital, that is Thirty at the leaſt; and ſo many more under Fourty, as the Revenues thereof might bear, according to the Proportion of the Ordinances: of which Number of Brethren, one to teach a Grammar School in *Croyden*, there by the Archbiſhop alſo builded, and to perform ſuch other Duties as was appointed him: The whole Foundation, with the ſaid Statutes and Ordinances of the ſame, are preſerved in one of the *Folio MSS.* belonging to the *Lambeth* Library, namely that bearing the Letter N° 275. Endorſed, *The particular Account of the building of* Trinity *Hoſpital in* Croyden, *and the Statutes and Ordinances belonging to the Hoſpital: Together with the Grant of Q.* Elizabeth; *and other Notes touching the ſame.* ANNO 1599.

This memorable and charitable Structure of Brick and Stone, one of the moſt notable Monuments founded in theſe Times, for a Harbour and Subſiſtance for the Poor, together with a fair School-houſe for the Encreaſe of Literature, and a large Dwelling for the School-maſter, the Archbiſhop had the Happines, through God's favourable Aſſiſtance, to build and perfect in his own Lifetime. And the Reaſon why he choſe to do it himſelf, while he was alive, was, as Mr. *Stow* the Hiſtorian had heard from his own Mouth, *Becauſe he would not be to his Executors a Cauſe of their Damnation*; remembering the good Advice that an antient Father [S. *Gregory*] had left written to al Poſterity, *Tutior eſt via, ut bonum, quod quiſquis poſt mortem ſperat agi per alios, agat, dum vivat ipſe, per ſe, i. e.* The Good that any one hopeth wil be done by others, after he is dead, that he do it himſelf while he is alive, is much the ſafer Way. Choſe to build it in his Lifetime; and why. *Annal.* 4to. *p.* 1404.

About this Time, and, as it is probable, upon the Archbiſhop's ſaid Chriſtian Foundation and liberal Endowment of his Hoſpital, ſome Enemies and Enviers of him gave out at Court, how wealthy the Archbiſhop was grown, and how vaſtly great his yearly Revenues were, with no good Intent, no Doubt; as perhaps to move the Queen to cut off ſome of the Incomes of the Archbiſhopric, as needleſs, by Exchanges with him; for the Benefit of ſome of the Great ones about her. Of this, when the good Archbiſhop had ſome Information, (and as I conjecture from the Earl of *Shrewſbury*, his Honorable Friend) he thought it convenient to draw up a juſt and particular Account of al his Purchaſes, ſince he had been Biſhop, with the Sums given for the ſame, yearly Values of the Lands, and to what and whoſe Uſes; with the true yearly Value of the Archbiſhopric, very falſely overvalued, half in half. And then, in Concluſion, ſetting down ſome Scriptural Sentences, ſuitable to Slanders, and ſuch as were ſlandered. This Paper, (which I found among certain Letters and Manuſcripts ſometime belonging to the Earl of *Shrewſbury*) was as followeth: The Archbiſhop ſlandered for his Wealth. Gives Account of his Purchaſes. *Offic. Herald. Vol.* H.

Lands

ANNO 1599. *Lands purchaſed by me* JOHN WHITGIFT, *Archbiſhop of* Canterbury, *ſince my firſt being Biſhop, to this preſent* November, 1599, *which is* 23 *Years at the leaſt.*

One Farm, call'd *Chamberlayns*, in *Clavering* in the County of *Eſſex*. For my Brother *William Whitgift*. Which coſt me 470 *l.*

Toward the purchaſing of a Piece of Land in *Kent*, for my Brother *George Whitgift*, I gave to him 400 *l.*

One Houſe in *Shorne* in *Kent*, with two Acres of Ground, which coſt me 100 *l.* and the Reverſion of a Leaſe.

Two Tenements in *Shorne*, and ſome three Acres belonging, which coſt me 121 *l.* 2 *s.* Rent 8 *l.* 10 *s.*

One Cottage and fifty Acres of Marſh Land in *Kent*, for my Nephew *John Whitgift*; which coſt 432 *l.* Rent 24 *l.*

Theſe following are for my Hoſpital.

The *Checker* in *Croyden* coſt 200 *l.*

A Tenement joyning to it, coſt 30 *l.*

Another Tenement in *Croyden*, called *Stay-Croſs*, with one Acre and an half, coſt 80 *l.*

Upon theſe I have builded my Hoſpital, School-houſe, and School-maſter's Houſe. And therefore are not rented.

One Piece of Ground call'd *Clotmead* in *Croyden*, coſt 14 *l.* Rent 20 *s.*

The *Swann* in *Croyden*, *cum Pertinentiis*, 80 *l.* Rent of this, with certain Parcels belonging to the *Checker*, is 13 *l.* 6 *s.* 8 *d.*

One Piece of Wood-land, and ſome Paſture, containing in the whole 77 Acres, in *Croyden*, coſt 375 *l.* Rent 20 *l.*

One other Piece of Wood-land and Paſture in *Croyden*, coſt 410 *l.* Rent 23 *l.*

Three other ſeveral Farms in *Croyden*, coſt 1400 *l.* Rent 48 *l.*

Value of the Archbiſhoprick.

The Archbiſhopric is no better to me than it was to my late Predeceſſors: Who dyed not very wealthy, for any thing I can learn: And I hope I beſtow it as wel as they did. But whoſoever ſaith that this Archbiſhopric is yearly worth 6000 *l.* or worth any Way, in Ordinaries or Extraordinaries, 3000 *l.* muſt anſwer to God, at the leaſt for vain Speeches, that I term them no worſe. And yet out of that which any Way I receive, there goeth in Annuities, Penſions, Subſidies, and other Duties to her Majeſty, 800 *l.* at the leaſt. And then what remaineth is ſoon known.

Any other ways I receive not one Peny. The Land which I had before mine Advancement, and which I have purchaſed ſince, my Brethren have. Thoſe excepted which I have beſtowed upon mine Hoſpital.

Diſperdat Dominus labia doloſa, & linguam magniloquam, Pſ. xi.

Cuſtodi me, Domine, a laqueo quem ſtatuerant mihi, & a ſcandalis operantium iniquitatem. Pſal. cxl.

Domine, libera animam meam a labiis iniquis & a lingua doloſa. Pſal. cxix.

The Archbiſhop's true Revenue declared by his Steward in Parlament. *D'Ew's* Journ.

What the Revenue of the Archbiſhopric was, was publicly declared in the next Parlament, 43 *Eliz.* by Mr. *Bois*, a Member of that Houſe, the Archbiſhop's Steward, and ſo wel knew it. And I am apt to think it don by the private Inſtructions of the Archbiſhop himſelf, to ſtop the Miſreports of the overgrown Incomes of the Archbiſhop and Biſhops: and withal to ſhew how neceſſary their Profits ariſing to them from their Sees, ſhould be preſerved to them intire without any further Defalcations: which many Backfriends to that Order endeavoured to bring to paſs: For upon Occaſion of a Bil brought into

into that Parlament about Leaſes to be made by the Archbiſhops and Biſhops, Mr. *Bois* ſhewed, how prejudicial it would be, if in letting Leaſes Fines were taken away, (as was moved) in Maintenance of their Eſtates; which came by continual Fines. But if taken away they would not be able to maintain Hoſpitality, or keep that Retinue that belonged to their Places. And he bade them conſider the Revenue of the greateſt Biſhopric in *England* [meaning that of *Canterbury*] which was but 2200*l.* Wherof were paid for annual Subſidies 500*l.* And then, what Damage they ſhould do both to him and his Succeſſors herein (his Province being ſo beneficial to the Queen) he referred to al their Judgments. And to his Succeſſor it would be more hurtful, when paying Firſt Fruits it ſhould not be allowed him to make his Benefits by Fines. So that he ſhould be caſt one whole annual Value behind hand: And perhaps had no Power to make Leaſes in 12 or 16 Years after. ANNO 1599.

This Year was *Martin Heton*, S. T. P. Dean of the Cathedral Church of *Winton*, preferred to the See of *Ely*; that had lain vacant ever ſince the Death of *Cox*, the laſt very pious and wel deſerving Biſhop thereof; who dyed in the Year 1589. The ſaid *Heton* was Confirmed Biſhop and Paſtor of the ſame Church *February* 1, 42 *Eliz.* And his Conſecration was on *Sunday* following, being *February* 3, performed by the Archbiſhop, *Richard* Biſhop of *London*, *William* Biſhop of *Coventry* and *Litchfield*, and *Anthony* Biſhop of *Chicheſter* aſſiſting. *Heton* Conſecrated Biſhop of *Ely*.

We have to ſay further of this Dr. *Heton*, that I may preſerve ſomewhat of his Memory, (as I am wont to do as much as I can, of the eminent and learned Biſhops and other great Divines in theſe Days) I ſhal give, according to the Notices of him communicated to me by one of his own Poſterity, the Reverend the Miniſter of *Burtingford* in *Hertfordſhire*. He was the Son of *George Heton*, Eſq; of *Heton*-Hal, in the Townſhip or Hamlet of *Heton*, in the Pariſh of *Dean*, in the County of *Lancaſter*, the antient Seat of that Family for ſome hundred Years: And where it ſtil remains. His Mother (who from his Birth dedicated him to God, and the Reformed Church) was *Joanna*, the Daughter of Sir *Martin Bowes*, who was L. Maior of *London* in the Year 1545. He was bred up at *Weſtminſter* School. Thence removed to *Chriſt*'s Church, *Oxon*, in the Year 1571; and was made Student there. Became one of the Canons of that Church 1584. And Vicechancellor of that Univerſity 1588. Was made Dean of *Wincheſter* 1589: being thirty ſix Years of Age. He ſat Biſhop of *Ely* nine Years and ſix Months: being very famous for his *good* Preaching and *great* Hoſpitality: Dying at *Mildenhall* in *Suffolk*, *July* the 14th, 1609. Aged 57. And was buried in *Ely* Minſter. Where his two Daughters, (one of them maried to Sir *Robert Filmer* of *Sutton* in *Kent*, Baronet, the other to Sir *Edward Fiſh* of *Bedfordſhire*, Baronet) erected a Monument to his Memory. Which is ſaid to be one of the fineſt in that Cathedral: tho it hath in ſome Meſure ſhared in the Rudeneſs of the great Rebellion; His Hands and Noſe being then broken by profane and ſacrilegious Hands; the reſt of the Figure of him remaining entire. The Inſcription on his Monument may be read in the *Appendix*. Some Account of him. N. XXXIX.

Of the ſame Family was *Tho. Heton*, Merchant of *London:* Who during the Perſecution of the Profeſſors of the Goſpel in Q. *Maries* Reign, very liberally ſupported his Countriman Mr. *Pilkington*, Maſter of S. *John*'s College in *Cambridg*, an Exile for Religion in *Germany*, afterwards Biſhop of *Durham*; and many other pious Exiles in thoſe Days: notwithſtanding terribly threatned for it by Biſhop *Gardiner*.

The Archbiſhop's Letter of Licence for one to teach School may not be amiſs to be here taken Notice of, as a *Specimen* after what Maner Licences for that Purpoſe ran in thoſe Times; and to obſerve what was required of ſuch, as undertook the Charge of educating Youth; for Security againſt any Popiſhly inclined, to be employed in that Occupation, leſt any ſuch might by their Influence draw away the Queen's Subjects, in their younger Years, to prejudice their Loyalty and Subjection to the Queen, or to the eſtabliſhed Church. Which teaching of School was one Way among others, ſecretly practiſed before by the Popiſh Adverſaries: And had occaſioned a Statute. Licences given by the Archbiſhop to teach School.

In

ANNO 1599.

In which Licences therefore the Schoolmaſter was firſt ſworn to the Supremacy, and then to ſubſcribe to the *Articles* of Religion; And enjoyned to reſort to the Pariſh Church with his Children on *Sundays* and Holydays; and to inſtruct his Scholars in Mr. *Nowel*'s Catechiſm. See a Licence given this Year by the Archbiſhop to this Purpoſe.

N. XL.

The Archbiſhop concerned at the ſummoning of the Choir to muſter with the *Militia* at *Canterbury*.

I have one Thing more to record concerning our good Archbiſhop, happening this Year. And that is, his Care of the Privileges of his Cathedral Church of *Canterbury*, and of al ſuch as belonged to it. For the Lords of the Privy Council, having ſent to the Maior of *Canterbury*, as wel as they had don to other Magiſtrates of Towns, to get the *Militia* in a Readines upon ſome preſent Apprehenſions, he accordingly making a Muſter of the *Militia* of that City, required alſo thoſe of the Choir, to appear with their Armes among the other common Lay People. Who had indeed once before voluntarily in a feared Invaſion, put themſelves in Armes. When the Archbiſhop underſtood this Act of the Maior, he ſoon diſpatched a Letter to his Steward, Mr. *John Bois*; expoſtulating both with him, being the Steward of the Church, for permitting it; and with the Maior, for preſuming to attempt ſuch a Thing: Written al with his own Hand: tho he commonly at theſe Years made Uſe of his Secretaries; ſhewing therby his Concern for this Innovation. Importing, " That he could not but marvail, that Mr. Maior, or any other " ſhould do that in *Canterbury*, which he thought was not don in any Part " of the Land beſides: that is, to muſter ſuch as were occupied in the daily " Service of God; ſuch as the Singing Men of the Church of *Canterbury* were. " That he had ſome little Underſtanding therof, before that ſuch a Thing was " intended, by Mr. *Rogers*: and that indeed he moved the L. *Cobham* therin. " Who had aſſured him, that there ſhould be no ſuch Thing attempted. And " that therupon he relyed, without proceding any further. But that if notwith- " ſtanding further Attempt ſhould be made to that only Church, he meant " to uſe al the Credit he had to withſtand it. Adding, that if the Miniſters " of that Church, ſome of them, when there was Doubt of Invaſion did of- " fer themſelves to that Service, as al other Men muſt do, ſhould that be " drawn to Example, that when no ſuch Cauſe was, they muſt be moleſted? And then applying himſelf with ſome Blame to Mr. *Bois*, " I marvail (ſaid " he) that you being the Steward of the Church, ſhould ſuffer ſuch a Thing " to be offered. I think the Lords Letters had no ſuch Meaning. And I " ſuppoſe your Indiſcretion in this Point wil not be commended. Subjoining, " That he writ to him as to one with whom he might be bold; but " bade him aſſure himſelf, that if he proceded in this Maner, he would com- " plain to the beſt. And ſo he committed him to the Tuition of Almighty " God. Dated from *Croyden*, the 2 of *June* 1599. Yet ſubſcribing himſelf at laſt,

His Letter therupon. MSS. *Whitg. penes R.T.Brett*, LL. D.

Your aſſured loving Friend,

JO. CANTUAR.

CHAP.

ANNO 1600.

CHAP. XXVI.

The Archbiſhop's Courts diſturbed by Prohibitions. *Divers* Prohibitions *ſpecified. Queries about them offered to the Lords by the Biſhops. A Letter of Archbiſhop* Bancroft's *in Behalf of the Civilians, injured by the Temporal Judges. Some Buſines between the Archbiſhop and the Univerſity of* Cambridge. *Remarkable Books now ſet forth; Dedicated to the Archbiſhop:* Stow's *Annals; Dr.* Willet's Synopſis Papiſmi. *The Archbiſhop makes Search for Mr.* Hooker's *three laſt Books. New Offices of Prayer.*

THE Archbiſhop's Courts, and the reſt of the Biſhops Officers, were of late Years much let in the Adminiſtration of Juſtice, in Matters belonging to them, (eſpecially ſince the 39 *Elizab.*) by *Prohibitions* out of the *Common Pleas*, and by *Conſultations*. Which created the Archbiſhop much Trouble: Who always defended the Rights and Privileges of his See, and of the reſt of his Order. Care was taken that divers Caſes ſhould be drawn up, wherein theſe Checks were given to the Spiritual Courts in Cauſes that came before them, by Means of theſe Writs of *Prohibition*. The Nature of which was to ſerve for one that was impleaded in the Court Chriſtian, for a Cauſe belonging to the Temporal Juriſdiction: By which Writ, as wel the Party and his Counſil, as the Judg himſelf and the Regiſter, were forbidden to procede further. And theſe *Prohibitions* took many Cauſes, not only out of the Archbiſhops and Biſhops Courts, but even out of the Hands of the Queen's Eccleſiaſtical Commiſſioners, and her Court of *Delegates*; The former authorized by a Commiſſion iſſued out immediatly from the Queen her ſelf; and the other by a ſpecial Commiſſion upon an Appeal to her Court of Chancery.

The Archbiſhop troubled about his Courts, by means of *Prohibitions*.

Theſe Caſes drawn up (wherin *Prohibitions* ſeemed unjuſtly granted) were ſuch as theſe. In the 39th of the Queen, one *Charles Bowry* of *Wolwich* in *Kent*, being complained of before her Majeſties Commiſſioners, for a Miſdemeanor committed by him in the Church about the Time of Divine Service, his Miniſter and Paſtor brought a *Prohibition* out of the aforeſaid Court; it being ſuggeſted that he was convented for the Tryal of the Right and Title of a certain Chapel adjoining to the Pariſh Church of *Wolwich*; wherof he pretended himſelf to be Farmer; and for the Right and Title of a Seat in the ſaid Chapel. The ſame Year *John Fones*, a young Youth, utterly unlearned, and made Miniſter contrary to the uſual Form in that behalf, was, for the ſame, together with other Miſdemeanors Eccleſiaſtical, convented before her Majeſties Commiſſioners. In this Cauſe the ſaid *Fones* procured a *Prohibition*. It was ſuggeſted, that being preſented unto the Rectory of *Kennington* in the County of *Glouceſter*, by *Thomas Hughs* Parſon thereof, as he pretended himſelf, one *Arnold Liggon* claiming it to be his Right to preſent a Clerk for that Turn, preſented his Clerk unto the ſame Benefice. And that thereupon the ſaid *Fones* was convented. But the Suggeſtion wanted Proof; and ſo the contrary Part obtained a *Conſultation*.

Divers Caſes unjuſtly ſtopped in the Archbiſhop's Courts by *Prohibitions*.

Cleopatra. F. 2.

In the 40th of the Queen, one *Margery Hunt* of *Chillington* in the County of *Bedford*, convented before the Queen's Commiſſioners, for reviling and laying violent Hands upon a Miniſter, obtained a Writ of *Prohibition* from her Highnes's Court of *Common Pleas*. And after a *Conſultation* was awarded from the ſaid Court, the Temporal Judge returning the Cauſe back again, ſhe ſuggeſted, that no Cauſes, but ſuch as concerned Wills and Matrimony, ought in *Foro Eccleſiaſtico* to be heard and examined: And that the ſaid *Margery* was

ANNO 1600. convented before her Majeſties Commiſſioners upon an Action of Treſpas, and divers Aſſaults made by her upon the ſaid Miniſter. But the Temporal Judg, upon a *Conſultation*, returned the Cauſe. Alſo in the 40th of the Queen, *Elizabeth Veper* of *Cambridg*, and *Robert Simpſon*, being called in Queſtion before her Majeſty's Commiſſioners for the Crime of Adultery committed between them, obtained a *Prohibition:* ſuggeſting, that the ſame *Simpſon* and *Veper* were convented to anſwer Articles, containing divers Miſbehaviours, Treſpaſſes, Aſſaults, and Subordination of Witneſſes. The ſame Year *Nicolas Crondal*, being convented for Irregularity, Contempt of his Ordinary, and other Miſdemeanours, obtained a *Prohibition*. And afterwards a *Conſultation* was awarded: ſuggeſting, that whereas he being Parſon of *Winterborn*, a Peculiar in the County of *Glouceſter*, was complained of for exerciſing Juriſdiction there: *viz.* in proving of Wills, cenſuring Delinquents, approving the Choiſe of Churchwardens, and ſuch like, and for Matters acquitted by her Majeſties late General Pardon.

In the 41ſt of the Queen, *Edward Thickens* of the Pariſh of St. *Giles* without *Cripplegate London*, being convicted of Adultery and divers Contempts by him committed, was for his Offences enjoyned Penance, and Fined to her Majeſty. And therupon committed Priſoner to the *Clink*, until he ſhould enter Band to perform his Penance, and pay her Majeſties Fine. Yet ſhortly after he was diſcharged out of Priſon by a Writ of Privilege, ſent by Mr. Juſtice *Glandvile*, before the ſaid *Thickens* had either paid his Fine, or performed his Penance.

In the 42d of the Queen, *Walter Baker*, being charged with and convicted of *Simony*, by the Teſtimony of divers Witneſſes, obtained a *Prohibition*, and afterwards a *Conſultation* was awarded. *Baker* ſuggeſting, that whereas the Right of Patronages, the Titles of Advouſons, and Temporal Contracts, ought to be examined by the Common Laws of the Realm: And wheras alſo by a certain Act of Parlament, *Anno* 25 *H.* 8, it is enacted, that the Clergy ſhould not put in Uſe any Conſtitutions Provincial or Synodal, or other Canons than ſuch as were then made; *Tho. Baker*, having before bought the Advouſon of the Rectory of *Barby*, freely preſented *Walter Baker* his Clerk therunto. Wherupon her Majeſty's Commiſſioners, by Colour of a certain Canon repugnant to the Common Laws of this Realm, and extending to the Prejudice of her Majeſty's Prerogative Royal, called into Queſtion the Validity of the Preſentation of the ſaid *Walter Baker*; and proceeding againſt him, gave Sentence of Deprivation for pretended *Simony*.

The Biſhops Queries to the Lords and Judges concerning *Prohibitions*. *Cleopatra*, F. 2.

Theſe Dealings with the Biſhops, both in the ordinary Juriſdiction of their Courts, as alſo in reſpect of their acting in the Eccleſiaſtical Commiſſion, proceding immediately from the Queen, were reſented, and thought great Encroachments upon them, being ſtopt in doing Juſtice when Complaints came before them; it proving alſo oftentimes a Cloak to Sin, and a Shelter to Evildoers and Criminals. There were therefore about this Time ſeveral notable *Queries* prepared by the Biſhops, and preſented to the Lords of the Council, and the Judges to conſider of: bearing this Title,

Certain

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Certain Points, which the Reverend Fathers, the Biſhops. executing Eccleſiaſtical Juriſdiction, partly by her Majeſty's immediate Commiſſion under the Great Seal of England, *and partly by their own ordinary Authority, derived from the Crown; do deſire the Lords, and others the reverend Judges of the Realm to conſider of, touching the granting of* Prohibitions.

Theſe *Queries* were grounded upon a Writing drawn up by ſome learned Hand, intitled, *Certain Collections and Inferences concerning Matters of* Prohibition *and* Conſultation: *not unfit to be thought upon, for the better Preſervation of her Majeſty's Juriſdiction Eccleſiaſtical.*

I. " Since by the Laws and Statutes of this Realm, the Libel is appointed " as a Rule and Direction for the granting of *Prohibitions* and *Conſultations*, how " can a *Prohibition* be duely granted either before the Libel is exhibited in the " Eccleſiaſtical Court, or without diligent Peruſal thereof, or upon any other " Matter or Suggeſtion, than may be probably gathered out of the ſame?

II. " Where the Caſe original is undoubtedly of Eccleſiaſtical Cognizance, " why ſhould any *Prohibition* be granted; as almoſt al be, upon any Matter " pleaded in Bar, or by Way of Exception, tho' meerly Temporal, the Law " it ſelf and common Reaſon being plain and evident to the contrary? For " ſuch Matter incident cometh not there to be finally ſentenced and determi- " ned: But is uſed as a Mean and Furtherance for the Deciſion of the Prin- " cipal. And ſuppoſing the Law were otherwiſe, then might either Party at " his Pleaſure, by pleading ſome Matter Temporal, make any Cauſe Eccleſi- " aſtical whatſoever ſubject to a *Prohibition*.

III. " Since the *Prohibition* once granted, tho' never ſo unduly, muſt needs " bring along with it the Delay of Juſtice, intolerable Expences, and many " great Inconveniencies to the Party prohibited: Why are *Prohibitions* ſo uſu- " ally granted without calling and hearing both Parties, and the Court Eccleſi- " aſtical alſo, *ſi ſua putaverit intereſſe*; Contrary to the common Rule of Juſtice " in al Cauſes, eſpecially in Matter of great Prejudice?

IV. " Can it be thought expedient or reaſonable, that the Plaintiff making " Choiſe of the Court Chriſtian for his Relief, ſhould afterwards in the ſame " Cauſe be ſuffered to procure a *Prohibition?* Were it not found Diſcretion and " Policy to cut off ſuch wilful, malicious Vexation of the Subject, and public " Scandal to Juſtice itſelf, howſoever the Law be ſilent or defective in that " behalf?

V. " To ſue for a *Prohibition*, not 'til after Concluſion in the Cauſe, is very " prepoſterous and inconvenient: But after Sentence given, in *Bracton*'s Opi- " nion, is altogether unlawful: Much more after two or three Inſtances, and " as many Sentences paſt. And yet in al theſe Caſes *Prohibitions* are common " and ordinary.

VI. " What Law or Reaſon can be pretended, why the Judge Eccleſiaſtical, " after *Conſultation* delivered unto him, may not condemn the Party, who " brought in the *Prohibition*, *in Expenſis retardati Proceſſus:* In Caſe the Judge " ſhal refuſe, as oftentimes they do, to aſſeſſe double Coſt and Damages, ac- " cording to the Statute, or in any other Caſe whatſoever; wherin the Judges " can or wil allow no Charges at al?

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VII. " If in the *Prohibition* directed to the Eccleſiaſtical Judge, the Sugge-
" ſtion appear notoriouſly falſe, vain, or frivolous, (as in ſome of late hath
" been ſeen) why may not the Temporal Judges in that Caſe be juſtly preſu-
" med wittingly and willingly to infringe the Liberties of the Church? And
" therupon, after due Circumſtances obſerved, be declared and denounced ex-
" communicate, according to the Statute in that Behalf eſtabliſhed?

VIII. " Is there either Warrant, or Colour of Law, that any *Prohibition*
" ſhould be grounded upon either of theſe Surmiſes, *viz.* That Matters Te-
" ſtamentary and Matrimonial only be Eccleſiaſtical; Or that the Law Civil
" requireth two Witneſſes, where the Common Law accepteth of one: Seeing
" by the firſt Suggeſtion divers and ſundry Cauſes, undoubtedly known and
" confeſſed to be of Eccleſiaſtical Cognizance, are falſely ſuppoſed to be of
" Temporal Juriſdiction? And by the ſecond unlearnedly miſconſtrued,
" no Cauſe ſo meerly Spiritual, but muſt be determined by the Common
" Law.

IX. " Were it not very convenient and neceſſary, conſidering the long,
" tedious and chargeable Suits in obtaining *Conſultations*, together with the
" manifold Difficulties which accompany ſuch unwelcome Motions; that the
" Temporal Judges could be pleaſed, for the Relief of poor Subjects, within
" ſome reaſonable and competent Time, to determine the Queſtions depend-
" ing before them, as touching *Conſultations*? And that hereafter the Spi-
" ritual Court be not kept in Suſpence for two, three or four Years, as often-
" times it hath been, before the *Conſultation* can be procured; notwith-
" ſtanding the beſt and uttermoſt Endeavours of the Defendant, and the ma-
" nifeſt Juſtice and Equity of his Demands?

X. " It ſemeth by the Scope and Purport of the moſt antient Statutes in
" that Behalf provided, that the *Prohibitions* and *Conſultations*, as other ordi-
" nary Writs, ought not to be granted, but in the Court of Chancery by the
" L. Chancellor of *England*. And, howſoever of later Years the Courſe hath
" been drawn another Way, yet no Doubt the Power of the Chancery is not
" any whit thereby reſtrained, but that he lawfully may, and it were to be
" wiſhed he would, reſume and put in Execution his antient Right and Au-
" thority. So ſhould not her Majeſties Eccleſiaſtical Juriſdiction be driven,
" as now it is, to admit the Cenſure and Judgment of thoſe, who indeed be
" principal Parties, as touching the Queſtion of *Prohibitions*.

" XI. " What Cauſe or Grievance cannot be redreſſed by any Writ of the
" Chancery, there the Statute expreſly forbids the King's *Prohibition* to take
" Place. But it is manifeſt and notorious, that moſt of the *Prohibitions* now a
" Days, or rather al, be granted in Stay of ſuch Complaints, as wherin, nei-
" ther by any Writ out of the Chancery, nor by any other Courſe of Proce-
" dings at the Common Law, the Subject can receive ſound Juſtice, or final
" Cenſure.

XII. " Can it be warranted either by Law or Statute, that after Conſul-
" tation once be granted in the King's Bench, a ſecond *Prohibition* ſhould be
" gotten out of the Common Pleas in the ſame Cauſe; the Libel in the
" Matter not being augmented, enlarged, nor otherwiſe altered? And yet
" howſoever the Statute be plain and evident to the contrary, divers ſuch
" *Prohibitions* have been of late Years obtained, and brought to the Courts
" Eccleſiaſtical.

" If ſuch Care and Conſiderations had been taken in granting of *Prohibi-*
" *tions*, as were fit and neceſſary, in Caſes of ſo great Moment, the Judges
" Temporal would never have granted ſo many *Conſultations*, as have been
" received within the Compaſs of three Years.

" Foraſmuch as both the Juriſdictions, Eccleſiaſtical and Temporal, be now
" united in the Crown of this Realm, which were heretofore *de facto* ſevered
" and divided, from ſeveral Heads and Authorities; And for that the Ground
" and true original Cauſe of *Prohibition* was no other than the foreſaid Se-
" verance and Partition of Juriſdiction; May it not very probably be drawn
" into Caſe, Whether as the Caſe now ſtandeth, any *Prohibition* at al may,
" in ſound Conſtruction of Law, be warranted? At leaſt how the Form and

" Manner

" Manner of *Prohibitions* heretofore uſed, may now, without Offence and " Derogation to the Queen's Prerogative Eccleſiaſtical, be retained and pra- " ctiſed: as tho the two Juriſdictions remained now diſtinct, and ſeveral, as " before. And as tho her Majeſties Juriſdiction Eccleſiaſtical may not with " as little Prejudice to the Crown encroach upon the Temporal, as the Tem- " poral may upon the Eccleſiaſtical. ANNO 1600.

" But in Caſe the *Prohibition*, by Force of ſo many Years Uſe and Cu- " ſtome, may not now conveniently be diſcontinued, either in Matter or " Manner; yet in true Senſe and Meaning of Law, what Reaſon can be de- " viſed, why the *Prohibitions* ſhould be extended to the Reſtraint of her " Majeſties High Commiſſion, or Court of *Deligates:* both of them being " authorized under the Great Seal of *England*, and eſtabliſhed by Act of Par- " lament, and neither of them ſo much as thought upon for divers hundreds " of Years, after the *Prohibition* was current in *England:* Neither by any " Colour of Argument or Similitude can be drawn to the Caſe of ordinary " Juriſdiction, as then it was, or now it is uſed?

" And for that her Majeſties Delegates have no general Commiſſion *ad* " *univerſitatem Cauſarum*; but for every ſeveral Cauſe of Appeal, certain ſpe- " cial and particular Commiſſion; it may ſeem ſomewhat ſtrange and extra- " ordinary, that any Subject ſhould preſume to countermand her Majeſties " expreſs Commiſſion; and to forbid the Judges Delegate to procede any fur- " ther in any one Cauſe, which her Majeſty hath ſpecially and particularly " commanded either to hear and determine.

The declining Conditi- on of the *Civilians.*

By theſe Motions and Arguments the Archbiſhop and Biſhops did endeavour to remedy the Contempts and Injuries put upon them and their Courts, nay, and as it ſeems, upon the Queen herſelf, by evading her ſpecial Commiſſions. This cauſed many other Diſcourſes and Arguments from Year to Year. And however the Archbiſhop laboured againſt theſe *Prohibitions*, they encreaſed more and more. Inſomuch that ſome Years after, under the next Archbiſhop, Dr. *Bancroft*, al the Civilians, Judges and Advocates of his *Arches* petitioned him for ſome Redreſs hereof, ſo prejudicial unto them in their Judicatories. Whereupon that Archbiſhop in a long Letter writ to ſome conſiderable Perſon neer the King (perhaps Sir *Julius Cæſar*, a Privy Counſillor and a Civilian) deſired him to recommend their Suit unto his Majeſty, which, as the Archbiſhop ſaid, ſhould rather have been immediately addreſſed unto, who was beſt able to relieve them. Declaring his great good Wil towards thoſe learned Men; and blaming the Judges of the Temporal Courts ſeverely for their hard Dealings with and Cenſures of thoſe of the Court Chriſtian. He ſaid, " That for his own Part they could expect nothing at " his Hands that he did not meditate and endeavour by al Means he could " poſſibly to effect on their Behalf. And that he knew, that *Europe* could " not afford in any one Place, or College, ſo many worthy Men of their " Profeſſion as they of that Society were, however they were deſpiſed: Men " truly learned according to the Precepts and Rules of ſo many Arts as they " had been brought up in. That he was wel contented that they of the " Common Law might have the Commendation they deſerved; ſo they did " not appropriate unto themſelves the Quinteſſence as it were of al Wiſdom " and Underſtanding: Or rather a vain and ridiculous Conceit, as he added, " borrowed of the Pope; as if they had Power to judge al Men, but muſt " be judged by none: And ſo going on to take the Freedom at large to ſpeak his Mind of them: " And that whatever their Pretences were of relieving the " Commons [in drawing their Cauſes from the Spiritual and Civil Courts of " Judicature] they were otherwiſe back Friends enough, as wel as others of " the Gentry, however their Repreſentatives in the late Parlament. Con- " cluding in ſhort, That were the Judges ſo careful, that the poor Commons " might have their Birthright, they would not contend ſo much to bring " other Men into Hatred, but really and indeed be more reſpective of them. " And ſo at laſt, he prayed the Honorable Perſon to whom he wrot, that " what he himſelf could not perform for ſo worthy Perſons as thoſe learned

Bancroft's Letter, in favour of them.

" Doctors

ANNO 1600.

" Doctors were, he would commend him in his Name unto his Majeſty; that " he would be pleaſed to effect, as he doubted not he might, without depri- " ving of his Subjects of their Birthright, or ſhewing himſelf ſuch a King " and abſolute Monarch, as not caring for any Laws, would do as he liſted. Words that ſome of the Judges had uſed in the Heat of their Conteſts againſt that Archbiſhop, for no other Cauſe than that he had deſired his Majeſties Temporal Judges might keep themſelves in ſome reaſonable Sort within their own Bounds, and not to invade, as they did, the Eccleſiaſtical Juriſdiction. This whole Letter, ſo ſuitable to this preſent Buſineſs, tho written ſome Years after, I have thought worthy to be preſerved among the reſt of the Records.

N. XLI.

Some Conteſt between the Archbiſhop and the Univerſity.

Our Archbiſhop had this Year ſome Diſpute with the Univerſity of *Cambridge*. The Heads had ſuſpended one Mr. *Butler* for ſome Neglect, wherby he had incurred the Penalty of the Breach of ſome one of their Statutes. But he made his Application to the Archbiſhop. Who therupon, thinking, out of his compaſſionate Nature, that he had ſomewhat hard Meſure, ſo far favoured him, that he wrot Letters to, the Heads in his Behalf: and withal entred into ſome Argument with them of too much Rigour in their Procedings in the Execution of their Statutes. This coſt the Archbiſhop two Letters. But the Univerſity would not let go their Privileges; ſo as to revoke what they had don, as unwarrantable. Yet out of that high Reſpect they had to his Grace, they complyed with him for the reſtoring of *Butler*: that is, requiring him only to make his Acknowledgments, and to give his Thanks to the Heads, for their withdrawing his Suſpenſion. Whoſe ſubmiſſive and grateful Letter to the Archbiſhop, ran in this Tenor:

The Letter of the Heads to the Archbiſhop. Regiſt. *Whitg.* f. 120.

" That whereas it had pleaſed his Grace in his late Letters ſent unto them " in friendly Maner, to move and adviſe them the ſecond Time, for the end- " ing the Matter in Queſtion touching Mr. *Butler*'s Suſpenſion; They were " content (being moſt unwilling to contend in this, or any other Thing with " one of their Honorable beſt Friends) to yield to his Grace's Requeſt, and " to let fal the ſaid Cenſure. For altho they were perſwaded they had very " good Ground for ſuch Scholaſtical Suſpenſions: Yet, that ſeeing his Grace " affirmed, that herein they ſhould neither prejudice themſelves, nor others, " (as they alſo were deſirous, that nothing hereby might be don to the Im- " peachment of their Privileges) they had thought meet by this Courſe and " Iſſue, to own his Grace's Favour towards them, rather than further to give " Occaſion of any offenſive Oppoſition, in treating according to the Form of " his Grace's Letters: That by his Directions, the ſaid Scholar might come " thither, and (if to his Grace it ſeemed ſo good) to deſire this Favour by Word, " as he had partly done by Letter, or at the leaſt thankfully to acknow- " ledg and receive the ſame. Aand ſo they humbly took their Leaves, from " *Cambridg*, the 10th of *April*, 1600. Subſcribing themſelves,

His Grace's moſt humbly to command,

Ro. Soame, Procancell. *Rog. Goade, Edm. Barwel, Ri. Clayton, Joh. Overal, Joh. Duport, Jam. Mountague, Laur. Chaderton.*

And ſo the Act againſt him being not entred into their Records, but only ſet down in a Paper, as the Deputy had commanded, the ſaid Paper was delivered up to Dr. *Soame* the Vicechancellor, and conſequently cancelled.

Stow dedicates his *Annals* to the Archbiſhop.

There were ſome remarkable Books that came forth this Year, dedicated to our Archbiſhop. As *Stow*'s *Annals* in *Quarto*, (which after his Death came forth in *Folio*.) By whoſe Epiſtle it appears what a Patron and Friend the Archbiſhop was to that exact and laborious Antiquarian: that hath ſo wel deſerved of this Realm, and particularly of the great Metropolitical City therof. To the ſaid moſt Reverend Father he gave ſome Account of himſelf and

and of his Labours. " That it was now fourty Years ſince he addreſſed al " his Cares and Cogitations to the Study of Hiſtory, and Search of Antiqui- " ties. And that the greateſt Part therof he had diligently employed in col- " lecting ſuch Matters of this Kingdom, as he thought were worthy to be " recommended both to the preſent and ſucceding Age. That theſe Collecti- " ons in ſo long a Time had now at length grown to a large Volume: Which " he was willing to have committed to the Preſs, but that the Printer, for " ſome private Reſpects, was more deſirous to publiſh *Annals* at this preſent: " wherin he had condeſcended to him. And theſe being now finiſhed from the " Preſs, he ſubmitted to the Archbiſhop's gracious and grave Conſideration, " *&c.* relying, he ſaid, wholly upon this Comfort, that the Truth and Credit " of the Authors was in no Point injured, how ſimple and naked ſoever the " Style might be judged. Nor did he doubt but that they might have free " Paſſage in the World, if they were countenanced under his Honorable Name " and Protection, *&c.* being hereunto induced, both for that his worthy Pre- " deceſſor, Archbiſhop *Parker*, had animated him in the Courſe of theſe Studies; " which otherwiſe, as he added, he had long ſince diſcontinued. And alſo, " that his Grace's great Love and Affection to al good Studies in general, and " to *Antiquities* in particular, had been ſo ſingular, that all who liked and lo- " ved good Studies, juſtly eſteemed him their principal and gracious Patron. " And ſo hoped of his favourable Acceptance. Dated from *London, November* " 24, 1600.

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Now alſo Dr. *Andrew Willet* ſet forth a Third Edition of the *Synopſis Papiſmi:* Which Book gave a large Account of al the Controverſies between the Church of *Rome* and the *Proteſtant Reformed Church:* with particular Confutations of that degenerate Church's Errors. Or, (as he himſelf ſaith of it) containing the whole Sum of that *Holy Faith and Religion, which the Queen maintained, and the Church of* England *profeſſed.* The Dedication of this Third Edition was in *Latin*, to the Archbiſhop and *Richard* Biſhop of *London.* Wherin he took Notice, how by his Grace's Care the Differences in this Church were greatly abated and quieted. That the domeſtic Contentions were now laid aſleep, and the Striſe which ſo much ſhewed it ſelf among our ſelves, ſunk and grew cold. And the Heat of Diſſenſion which had ſo much ſet People on Fire, was ceaſed. Wherby, as he ſaid, this Benefit accrued, that the Armes wherewith they fought one againſt another now were turned againſt the Common Enemy. And in the ſame Epiſtle to our Archbiſhop, ſpeaking of ſome that ſaid, " Thoſe " called *Puritans*, our Home-Enemies, and ſuch like, were more to be feared " than the *Papiſts*; that ſuch ſeemed to be much miſtaken. For what do " they, ſaid he? They only, as angry Dogs, bark for a Time, as one ſaid of " them: but theſe *Papiſts* bite and tear, as devouring Wolves. That they [the " *Puritans*] were ſometime troubleſome, but having been invited by his [the " Archbiſhop's] Humanity, or appeaſed by his Prudence, or confirmed by his " ſounder Judgment, were now quiet.

Dr. *Andrew Willet* dedicates his *Synopſis Papiſmi* to the Archbiſhop.

Quod domeſticæ Contentiones conſopitæ ſunt, & quæ intus in nos gliſcebat lis, fatiſcat jam & frigeſcat, &c.

He farther gave his Advice to both theſe Reverend Fathers, the Archbiſhop and Biſhop of *London*, concerning the Confirmation of the Proteſtant Doctrin againſt Popery: " Suggeſting to their Prudence, that nothing ſeemed to him " more neceſſary for the eſtabliſhing of the true Faith, and for the deciding of " al Conteſts, if as *Marlorate* had don with good Succeſs, putting and comparing " together the Interpretation of the later Writers, ſo that there were found out " ſome one able Perſon, that would with like Induſtry and Faithfulnes collect " the Commentaries of the antient Interpreters. And that ſuch an Eccleſia- " ſtical Expoſition of the Orthodox Fathers would adminiſter wonderful Pro- " fit to al ſtudious Perſons, and be very efficacious to throw down the whole " Bulk of *Papiſm:* ſince the *Popiſh* Strength in great Part depended upon falſe " Interpretations of Scripture. Wiſhing that one that had Leiſure and good " Supply of Books and other Helps, might moſt happily enter upon this Work. And then the Author, ſhewing his Submiſſion to his Metropolitan and Dioceſan, concluded modeſtly, " That he depended upon their Judgment, acquieſced " in their Sentence; what they corrected he amended; what they reproved

His Advice to the Archbiſhop, confirming true Faith againſt Popery.

" he

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" he did not defend; what they approved he held. This was dated from " *Barlee*, his Rectory, in *October*, 1600.

And to the Queen. Her Clemency to the Papiſts. None executed for their Religion; but for Rebellion.

In this Edition alſo was an Epiſtle Dedicatory to Q. *Elizabeth*. Where ſpeaking of the Queen's Clemency towards the Papiſts, in Anſwer to a great Slander mentioned by Cardinal *Bellarmine*, *(Lib. 3. De Rom. Pontif.)* that the Rage of the *Calviniſts* [meaning therby *Proteſtants*] in few Years had conſumed more *Catholics* [meaning therby *Papiſts*] than there had ſuffered Proteſtants among them: " Which, ſaith our Author Dr. *Willet*, is a moſt ſlanderous Untruth, " and unjuſt Accuſation. And then applying to the Queen concerning ſuch Pa- " piſts as had been executed in her Reign, averred, That ſhe might cal Heaven " and Earth to record againſt theſe falſe Witneſſes, that al Chriſtian Nations " could teſtify this whole Land able for to juſtify the ſame, that none of them " by her Majeſty's godly Laws had dyed for Religion, but for their Rebellion: " Not for their Profeſſion, but for their Practiſing: Not for their Contempt " of the Truth, but for their Attempts againſt the State.

The Archbiſhop enquires for *Hooker*'s three Books.

The Archbiſhop was alſo concerned this Year about the three Books of Mr. *Hooker*, (who was now dead) remaining yet unprinted, tho finiſhed by him, as it was ſaid, before his Death, to perfect his excellent Book of the *Eccleſiaſtical Polity*. Great was the Expectation of the Learned, to enjoy theſe his laſt Labours, the World having already known the great Learning, Judgment, and Moderation of the former. Our Archbiſhop alſo was careful and inquiſitive for them; That ſo the Book being perfected, it might ſerve for a complete Vindication, and a ſtanding Defence of this Church. This made him, about a Month after Mr. *Hooker*'s Death, ſend to his Widow (as the Writer of his Life had been told) one of his Chaplains, to enquire of her for thoſe three remaining Books. But ſhe could not, or would not give any Account of them. But that within three Months after, the good Archbiſhop, labouring earneſtly that ſuch a Treaſure might not be loſt, procured her to be ſent for to *London*; in order to be examined by ſome of the Privy Council concerning the Diſpoſal of thoſe Books. In the mean time the Archbiſhop invited her to Dinner, and then friendly put ſome Queſtions to her of this Affair. And therupon ſhe confeſſed, that one Mr. *Chark* (one that formerly for his Principles was expelled the Univerſity) and another Miniſter that dwelt near *Canterbury*, came to her and deſired, that they might go into her late Huſband's Study, and look upon ſome of his Writings. And that there they two burnt and tore many of them; Aſſuring her that they had ſo don, they being Writings not fit to be ſeen: She added, That ſhe knew nothing more concerning them.

Walton's Life of *Hooker*.

Two new Offices of Prayer appointed to be uſed.

There were two Offices of public Prayer this Year appointed; wherin the Archbiſhop, I ſuppoſe, had the chief Hand, as chief Orderer of the Affairs of Religion in the Kingdom, next under the Queen. The one was a ſeaſonable Prayer to be uſed for her Majeſty, now upon the Entrance into a new Century of Years. The other upon the Deliverance from the Rebellion of the Earl of *Eſſex*, *February* 1600. Which Office conſiſted of ſeveral Prayers, intitled, *Certain Prayers fit for the Time.*

CHAP.

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CHAP. XXVII.

The Archbiſhop's Letter, requiring the Biſhops with the reſt of the Clergy, to ſend Light Horſe, upon the Pope *and* Spanyards *invading* Ireland. *A Parlament. Bills put in there againſt Biſhops Leaſes; Againſt Pluralities and Non-Reſidences: and againſt Commiſſaries frequent Courts. A Convocation: What was don there. The Archbiſhop's Letters to the Biſhops concerning their Courts, &c. Complained much of in Parlament: The Abuſes, under ſeveral Articles, the Archbiſhop requires the Biſhops to redreſs, according to former Conſtitutions.*

THE Danger *Ireland* was in this Year, the *Spanyard* and Pope ſending Forces thither, (making an Invaſion, and landing in *Munſter*) made it neceſſary for the Queen to ſend over a Power ſpeedily, to repel thoſe hoſtile Invaders: that came only to ſet up the Popiſh Religion, and a *Spaniſh* Tyranny, and to deprive the Queen of that Kingdom. The Queen on this urgent Occaſion wrot her ſelf to the Archbiſhop, to require the Biſhops, with the Clergy in every Dioces, (who ſhe knew, as ſhe graciouſly wrot in her Letter, were always ready to ſerve her) to raiſe Horſemen for that Service in *Ireland*.

The Queen to the Archbiſhop upon an Invaſion in *Ireland*.

Wherupon, in a ready Obedience therunto, the Archbiſhop wrot at large very effectually, in the Month of *October*, to the Biſhops his Letters, to this Tenor: " That wheras the King of *Spain* and the Pope, having long foſtered " by underhand Means her Majeſties Rebels in *Ireland*, had now of late diſ- " covered their Malice in more open Maner, by ſending into that Kingdom a " Navy, and an Army of Men, who were landed in the Province of *Munſter*; " pretending both to reſtore there the *Romiſh* Religion, and to reduce that " Realm under *Spaniſh* Tyranny and Servitude. That for Defence againſt both " which, as her Majeſty had put her ſelf to ſuch Charge, as the Weightines of " the Cauſe required, by ſending thither preſent great Supplies of Horſe and " Foot; ſo for the Eaſe of ſome Part of her Charge, as much as conveniently " might be, ſhe was forced, according to the Example of her Progenitors, and " of other Princes in like Caſes, to have Recourſe to the good Wil of ſuch " her Subjects as were of Ability, to bear ſome Part of her Burthen; and to " require of them certain Light Horſes to be furniſhed and ſent into *Ireland*. " Which as ſhe did require of al her Subjects of the better Sort generally, ſo, " becauſe ſhe knew, and was perſuaded, that there were among them none, " who either for the Defence of the Religion, or for their Zele to her Ho- " nour, and to the Safety of her Kingdomes, would be more ready to aid her, " then they of the Clergy:

The Archbiſhop to the Biſhops hereupon. Regiſt. *Whitg.* fol. 132.

" She by her Letters under her own Hand and Signet, directed to him " [the Archbiſhop] did require, and thereby authorize him to direct Letters " in her Name to al Biſhops, Deans, and other Spiritual Perſons within his " Province: Requiring them ſeverally to furniſh ſuch Number of good and " ſufficient Light Horſes, as he [the Archbiſhop] ſhould think fit in ſuch " Maner and Sort, and to be ready to embark at ſuch Place and Time, as by " the Lords and others of her Highnes Privy Council ſhould be ſignified unto " him.

" That theſe were therefore, by vertue of her foreſaid Letters, and in her " Majeſty's Name, to wil and require his Lordſhip, by himſelf, his Dean and " Chapter, and ſome others of Hability of the Clergy within his Dioces, who " were beſt known unto him, to provide and furniſh good and ſuffi-

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" cient Light Horſes or Geldings, fitted with *Morocco* Saddles of Buff, or o-
" ther good Leather, and the reſt of the Furniture thereunto agreeable: And
" that the Men to ſerve on them be armed with good Cuiraſſes and Caſkes,
" Petronels furniſhed; good Swords and Daggers, and Horſemens Coats of good
" Cloth. And that their Lordſhips Opinion was, that nothing would more ex-
" alt the Service, than the Choiſe of ſuch Men as had been uſed to ride. And
" therefore none more fit than ſuch as were born in the North Parts, if poſſibly
" they might be had.

" That the Place whither they were to repair, was the Part of *Briſtol*; and
" the Time was the 26th of this Inſtant Month [*October.*] Of which Time and
" Place they might in no wiſe fail; the Uſe that could be made of them in this
" Service depending onely and wholly upon their ſpeedy Diſpatch. And that
" foraſmuch as the Number wherewith that Dioces was charged was in Com-
" pariſon very ſmal, and the Charges not ſmal, he [the Archbiſhop] doubted
" not, but that he [the Biſhop of the Dioces] would forthwith and with al
" poſſible Speed, without any farther Delay, provide that the ſame Horſes
" and Riders might be furniſhed accordingly; and be ready at the Time and
" Place. And ſo with his harty Commendation he committed him to the Tui-
" tion of Almighty God. From *Lambeth*, the 9th of *October*, 1601, ſubſcri-
" bing, *Your Loving Brother in Chriſt.*

A Parlament on this Occaſion.

And this was the chief Reaſon of the Queen's calling a Parlament together this Month of *October*, as it was ſhewed to them in the Lord Keeper's Speech at the opening of it; namely, the War between *England* and *Spain*, and our other Enemies, (whom he called *God's Enemies* as wel as ours) that had conſpired together to overthrow our Religion, and to reduce us to a Tyrannical Government and Servitude.

Bils brought in reſpecting the Clergy.

In this Parlament were brought in certain Bills that touched the State of the Biſhops and the reſt of the Clergy. As, a Bil for Examination of ſuch Statutes as touched Leaſes to be made by Archbiſhops and Biſhops, which tended to the diſabling them to take Fines in letting their Leaſes. But Mr. *Bois*, the Archbiſhop's Steward, ſpake ſo well againſt it, that it was rejected. Another Bil was brought in, *Nov.* 16, that cloſely touched ſuch Miniſters as had Plu-
D'Ewes Journ. p. 639. ralities, and were Non-Reſidents; being a Bil for redreſſing certain Inconveniences in the Statute 21 *H.* 8. *cap.* 13. intitled, *An Act againſt Pluralities of Benefices, for taking of Farmes by Spiritual Perſons, and for Non-Reſidences.* This was ſpoken againſt by divers Civilians, Members of the Houſe, and debated and anſwered by ſeveral on the other Side: Dr. *Dun* ſaid, It was no Reaſon that Men of unequal Deſerts ſhould be equally beneficed, or equalized with the beſt. Dr. *Crompton* wiſhed that Pluralities of Offices might be taken from the Laity, and then Pluralities of Benefices from the Spiritualty, *&c.* And that Impropriations being taken from them, [and poſſeſſed by the Laity] they could not keep that Hoſpitality that was required. And Mariage being allowed them, they living at a great Charge of Wives and Children, one Benefice of ſmal Cure ſufficed not.

Objections in the Houſe againſt Pluralities, anſwered.

Dr. *James*, another Civilian, ſaid, " That wheras it had been ſaid that Plu-
" ralities were the Cauſe of bringing Corruptions into the Church, he thought
" the contrary. Becauſe Corruption is commonly where Poverty is. But if
" competent Living be given to the Miniſter, he ſaw no Reaſon why juſt
" Men ſhould judge Corruption to be there. Secondly, that wheras it was
" ſaid, that the taking away of Pluralities would be a Means of preaching the
" Word, he anſwered, that if Hope of competent Living were taken away,
" it would be a Means to make the beſt Wits refuſe the Study of Divinity. He
" bade them conſider, that in *England* there were 8800 and odd Pariſh
" Churches. Six hundred of which did afford competent Livings for a Mini-
" ſter. What then, demanded he, ſhould become of the Multitude of our lear-
" ned Men, that ſhould have no other Preferment to get, unles it were ſome
" Deanry, Prebend, or ſuch like: which was no eaſy Matter to do; there
" were ſo few, eſpecially in this catching Age? And that there would be no

" Equality,

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" Equality, to give the beſt Scholars no greater Proportion, than the meaneſt " Artizan, or to give al alike. Further, that this would breed Poverty in " the greateſt Learned: Which is the Mother of Contempt: A Thing both " dangerous and odious unto Divinity. Again, that this muſt needs enforce " Preachers to preach *Placentia*, [*i. e.* Things that pleaſe the People, rather " than profit them.] And that a Preacher, (who was no ordinary Perſon) " ought to have ſome extraordinary Reward. For that the Canon ſaith, he " who hath a Plurality muſt be, *Ad minimum Artium Magiſter, aut publicus & " idoneus Verbi Divini concionator.* Al theſe I look upon to be the Inſtructions and Arguments ſuggeſted by the Archbiſhop to theſe Civilians to be uſed on this Occaſion.

Theſe Bils touched upon the Queen's Prerogative.

But the Bil was committed, notwithſtanding al theſe Speeches, and what further *Harris*, a Sergeant at Law, at laſt had added, How the Queen might take it: namely, That if they proceded to determine this Bil, they ſhould not only infringe a Cuſtom which they had ever obſerved, *viz.* To meddle with no Matter that touched her Majeſties Prerogative; but alſo procure her great Diſpleſure, *&c.* And that the laſt Parlament might be a Warning to them, when the like Bil was preferred, and the ſame not only rejected, but her Majeſty commanded the L. Keeper to tel them, that ſhe hoped they would not hereafter meddle in Caſes of this Nature, ſo neerly touching upon her Prerogative Royal.

A Bil againſt Commiſſaries and Officials Courts.

It appears by what follows after, that there was another Bil put into this Parlament, which was againſt Commiſſaries and Archdeacons Courts; and the Frequency of them, and the Monies exacted there, as a very great Grievance to the Subject. Which *D'Ews* in his Journal of this Parlament takes no Notice of; but the Archbiſhop was ſufficiently concerned about it; and beſtirred himſelf, and uſed al his Intereſt, and eſpecially took Meſures for the redreſſing theſe Abuſes too juſtly complained of; foreſeeing how his and al the reſt of the Biſhops Courts, were like to be quite overthrown, or at leaſt moſt of them; as we ſhal hear in the Proceſs of the Story.

A Convocation. The Archbiſhop's Exhortation to the Biſhops. *Extract of Convoc.* Rev. P. *Fra.* D. Epiſc. Roff.

The Convocation began to ſit at S. *Paul's Octob.* 18. At the 5th and 6th Seſſions, *Nov.* 18. a grant of four Subſidies that was propounded, paſſed, and was engroſſed, payable within four Years. The firſt Payment to begin *March* the 26th, 1602. Seſſion the 18th of *Decemb.* 21. The Archbiſhop preſent exhorted the Biſhops to be diligent in their Charge; and careful to obſerve the Canons, made in the laſt Convocation. And particularly gave them Caution, I. Not to procede in Court upon Apparitors promoting, without Churchwardens Preſentments, or other juſt Inquiſition. II. That Eccleſiaſtical Judges hold not frequenter Courts than one in five Weeks. III. That Chancellors and Officials cal not Men to ſeveral Courts for the ſame Cauſe. IV. To have yearly but once a Quarter Bils of Preſentments. V. That the Curats of Non-Reſidents be able Perſons; and have good Allowances for their Pains. VI. That none but Chancellors grant Licences for Mariage. Al which Things the Archbiſhop had particularly required of the Biſhops by his Letters formerly written to them. And ſo this Synod was diſſolved. So prudently diligent was the Archbiſhop to keep up the Juriſdiction of Biſhops Courts and their Officers, and the wealthy Eſtate of the Clergy by preſerving Non-Reſidences to them; and yet by ſo moderating them, that he might prevent, if poſſible, the Clamours of the Diſaffected againſt them. Which came now loudly to the Parlament.

The Archbiſhop endeavours to redreſs too frequent Courts.

It was ſix or ſeven Months before, that the Archbiſhop had written to the Biſhops at large, for the remedying of thoſe Matters, wherof he exhorted them in the foreſaid Convocation by Word of Mouth: As namely, for their redreſſing of the Biſhops and their Archdeacons too frequent Courts, which was not ſo uſed formerly: namely, Quarterly Courts, held by their Commiſſaries and Officials, and the great Inconvenience ariſing thence; of continual Attendance upon them, to the Hindrance of Mens Buſineſs. This had cauſed great Complaints, which came to the Archbiſhop's Ears. He knowing what Enemies theſe Courts had, thought fit to get this Abuſe remedied, as he did endeavour to do, by the Conſtitutions that were made in the Convocation

ANNO 1601. *Anno* 1597: but yet not ſufficiently obſerved: chiefly by the Covetouſneſs of the inferior Officers; who made Gain therof: Whereupon in the Month of *May*, he ſent his circular Letters to the Biſhops of his Province, (directing them how to procede in the Regulation of this Abuſe) to this Tenor:

" That there had divers Complaints been made; and that to the Perſonages " of great Place, who had acquainted him therewith; that by Reaſon of the " often keeping of Courts by Commiſſaries, and by the Archdeacons Offici- " als, and by the Multitude of ſeveral Apparitors ſerving under them, the " Subject was almoſt vexed weekly with Attendance on their ſeveral Courts, " to their infinite Charge and daily Vexation. And further, that by a Diſ- " order, not long ſince crept into thoſe Courts without Warrant, of making " Quarter Bills of Preſentments, wheras their Viſitations were holden but " once, or at the moſt twice in every Year: So that what with Churchwar- " dens continual Attendance in thoſe Courts; which in many Places came to " more, than was by a whole Pariſh for any one Ceſſement made to her Ma- " jeſty; the poor Men, who were choſen Churchwardens, by their continual " Attendance on thoſe Courts, were in their Eſtates, hindred greatly in leav- " ing their Day-Labour for Attendance there.

" Theſe and divers like Complaints, were daily brought unto him, with " a general Exclamation againſt Commiſſaries and Officials Courts for ſuch " like Grievances of the Subject. He had wel hoped, he ſaid, that the Con- " ſtitutions made the laſt Convocation, and their Lordſhips Promiſe to ſe " them duely executed (knowing how their Eccleſiaſtical Juriſdiction was " then ſpurned at) would have prevented theſe above named, and al other " like Complaints: But he feared the Greedines of mean, inferior Regiſters, " and Apparitors, under their Lordſhips Commiſſaries and Archdeacons, was " ſo rooted in them, as it would breed a greater Blemiſh than hitherto had " come upon their whole Juriſdiction: Unles their Lordſhips did with a more " vigilant Care prevent that Miſchief.

" THESE were therefore to pray and require their Lordſhips preſently, " upon Receipt of theſe Letters, to cal before them their Chancellor, " Commiſſary, and al their Archdeacons or their Officials, where there " were any under them, and to cauſe them to bring unto their Lordſhips " their Records of their Courts keeping, for Matter of Office uſed about " the third and fourth Year of her Majeſties Reign: And that their Lord- " ſhips would out of them take a true Extract, ſigned with the Judges and " Regiſters own Hands, certifying theſe three particular Points: I. How of- " ten the Churchwardens of every Pariſh did bring in their Bills of Preſent- " ment at that Time: whether quarterly, or no. II. How often their Com- " miſſaries or their Officials did keep their Courts in every Quarter. And " how long Time Difference there was between their Commiſſary Courts, and " the Archdeacons Officials. And laſtly, what Number of Apparitors every " Commiſſary, and every Archdeacon, or his Official had within their Lord- " ſhips Dioces at that Time.

" That this being by their Lordſhips truly found out, he was further to " pray and require them to inform themſelves under al their foreſaid Offi- " cers, and their ſeveral Regiſters Hands, what Bills were now quarterly, or " otherwiſe brought in by the Churchwardens of every ſeveral Pariſh within " their Dioces, to every of them. (For that it was enformed, that every Pa- " riſh was quarterly charged with as great a Charge for certifying of Recu- " ſants, as they were for Bills of Preſentments.) And what was payd, either " to Apparitor, or Regiſter, for making or exhibiting of theſe ſeveral Bills. " (For he did not hear, that the Judges had any Fee due for their Exhibits.) " Their Lordſhips were likewiſe required to enform themſelves, what Diffe- " rence there was at this preſent between the Multiplicity of theſe Courts " within their ſaid Dioces, and thoſe in former Times: As alſo, of the Num- " ber of Apparitors, belonging to al thoſe Offices, over thoſe which were of " twenty Years before the laſt Parlament.

" That

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" That in al, or every of theſe, if their Lordſhips ſhould find any Alteration, then for the Avoidance of thoſe grievous Complaints daily brought up thither [to him,] and ſo to the open Contempt of the laſt Canons, their Lordſhips were hereby required to do their beſt Endeavours to reduce al theſe Enormities unto the former Form, both of making Bills of Preſentments, and of reducing the Number of thoſe inferior Courts to their former Liſts; and of reſtraining the great Vexation of the Subject by Multiplicity of Apparitors. And for that he himſelf deſired to be ſatisfyed in his Care, and promiſed Help in reforming theſe Abuſes, he did hereby pray and require their Lordſhips, that by the laſt Day of *July* next enſuing, they would tranſmit unto him, under their Lordſhips own Hands, al the Particulars above ſet down, with their Lordſhips Orders taken for reforming the Premiſſes, and for bringing of them to their former Courſe. And ſo bad their Lordſhips heartily farewel. From *Lambeth* the 22d of *May*, 1601. Subſcribing,

Your Lordſhip's loving Brother in Chriſt.

Complaints in Parlament againſt the Spiritual Courts.

This provident Care of the Archbiſhop over the Spiritual Courts of his Province, (the Exceſſes wherof were ſo grievous to the People) did in ſome Meſure mitigate the Complaints therof in the laſt Parlament: which otherwiſe might have endangered the whole Authority, and the Overthrow of them. But notwithſtanding theſe Commiſſaries and Archdeacons Courts eſcaped not divers Articles of Accuſation in that Parlament: As, About the Proceedings of the Ordinaries *ex Officio mero*, without due Preſentments preceding: The frequent keeping of the Courts; oftentimes weekly: That Churchwardens were cited ſometimes to two or three Courts at once: The charging of the Country with quarterly Bills, to the Burthen of the Subject: The great Numbers of Apparitors and petty Sumners; who often ſeized upon the People for trifling Offences: The Admiſſion of Curates by Officials and Commiſſaries without the Biſhops Knowledge, and without Teſtimonials of their Converſations: Scandals by Commutation of Penance more common than formerly: And divers other Abuſes were layd before the ſaid Parlament. Wherupon in the Month of *January* ſoon after the Parlament was riſen, the vigilant Archbiſhop backed his former Letter and his Speech to the Biſhops in the late Convocation, with this excellent Addreſs to them.

The Archbiſhop's Letter to the Biſhops about their Courts, *&c.* Regiſt. *Whitg.*

" *Salutem in Chriſto.* Your Lordſhip hath by Experience now found, how " the not reforming of the Inconveniences crept into Eccleſiaſtical inferior " Courts, ſpecified in my Letters ſent unto you in *April* laſt, hath bred that " Effect which was then feared; Even the Multitudes of Complaints made " againſt them in the laſt Parlament. Which had they not been prevented " with good Circumſpection, and Hope promiſed of careful Reformation here- " after of thoſe Abuſes and Grievances of the Subject in the inferior Courts, " there might perhaps have enſued the taking away of the whole, or moſt " of thoſe Courts. Which cauſed me at our laſt Aſſembly in Convocation to " admoniſh my Brethren there preſent, and thoſe Deans, Archdeacons, and " other Clerks of the Convocation, who then attended, to have a more care- " ful and vigilant Heed to the preſerving of the Conſtitutions made in the " former Convocation, and confirmed by her moſt excellent Majeſty: And " more particularly to redreſs theſe Enormities following, ſo much complain- " ed of in the Parlament Houſe: as impugning our own late Care in making " the former Conſtitutions. Which had they been wel obſerved, theſe Enor- " mities had been al redreſſed.

I. " The Inconveniences which do ariſe by proceding of Ordinaries *ex Of-* " *ficio mero*, without either due Preſentment, or lawful Inquiſition preceding.

II. " The over frequent and often keeping of Courts, uſed by Commiſſa- " ries and Officials: to the vexing of the Subject; and eſpecially, Church- " wardens with weekly [Summons] cauſing their leaving other Buſines, to " attend ſome Court or other.

III. " The

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III. " The common ſnatching by Prevention, uſed between Commiſſaries " and Officials in Matters of Correction. Wherby neither do the Churchwar- " dens know where to preſent, nor the Subject is ſuffered quietly to anſwer " his Offence in any one Court; he is ſo diſtracted by being cited in two or " three Courts at once.

" IV. The vexing and charging the Country with quarter Bills: an Abuſe " but lately crept into thoſe Courts, directly againſt Law, and very burthen- " ſome to the Subject.

V. " The infinite Number of Apparitors and petty Sumners, hanging upon " every Court; two or three of them at once moſt commonly ſeizing upon " the Subject for every trifling Offence, to make Work to their Courts.

VI. " The Admiſſion of Curates, Hand over Head, by Officials and Com- " miſſaries in the Country, without the Biſhop's Knowledge of them, and " without receiving due Teſtimony of their Converſation, as by the Conſtitu- " tions is required in the ordering of Miniſters; As alſo, the Breach of that " Part of the Conſtitution *De Beneficiorum pluralitate cohibenda.* Which requi- " reth, that no Curate ſhall ſerve under a double-beneficed Man, but ſuch an " one as for his Sufficiency to preach, and for the Competency of his Stipend, " ſhal be approved by my ſelf, or the Biſhop Dioceſan; the ordinary Fees of " the Admiſſion of ſuch Curate being notwithſtanding reſerved to thoſe Courts, " where they are granted.

VII. " The Scandal which groweth by Commutation of Penances more rife " than before the late Conſtitutions were made, without the Biſhop's Privity, " Warrant, or Conſent.

VIII. " And laſtly, The granting Licences of Mariages by Archdeacons and " their Officials, and others exerciſing peculiar Juriſdictions; who are no ways " by Law to be ſaid, *Exercere Epiſcopalem juriſdictionem de jure:* Neither was " it any ways intended at the making of theſe Conſtitutions, and expreſly by " her Majeſty ſignified, that no Biſhop's Officers, other than his Chancellor, " ſhould grant any Licence in any Dioces.

" Theſe being the Grievances moſt noted, and both in Parlament and other- " wiſe, complained of to be heavy for the Subject to undergo; as I did re- " quire at your Lordſhip's Hands a Reformation of them within your Dioces, " at the End of the Convocation; ſo I do hereby pray and require you, that " you wil ſet down ſuch Obſervations to your Eccleſiaſtical Officers, wherby " al theſe abovenamed Inconveniences may be avoided; as the Grievances " ſpringing of the undue obſerving of the former Conſtitutions. And if any " Officer under you ſhal impugn, or not duly perform the redreſſing of al " theſe Diſorders in Maner as you ſhal preſcribe them, he ſhal aſſuredly know, " that I had rather with Severity reform him, than bear thoſe ordinary Com- " plaints: Which in the End may turn to the Scandal of our Juriſdiction Ec- " cleſiaſtical. And ſo not doubting, but that you wil have due Care of the " Premiſſes, I commend your Lordſhip to God. From *Lambeth* the 7th of *Ja- nuary.*

Your Lordſhips loving Brother in Chriſt.

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CHAP. XXVIII.

Puniſhments for clandeſtine Mariages, and Abſolutions granted by the Archbiſhop. The Archbiſhop granteth Licences for killing Fleſh in Lent, *in his Liberties in* Canterbury. *His Letter to his Steward about the Abuſe of them.* Confirmations *and* Conſecrations *of Biſhops. The Archbiſhop informed of an ignorant Empyric and Aſtrologer at* Lambeth. *The Archbiſhop to the College of Phyſicians about him. His Licence to build a Place of Sepulture; and for the appropriating it to the Family.* Tho. Cartwright *alive; and quiet.*

One ſuſpended for a clandeſtin Mariage, abſolved by the Archbiſhop.

WHAT a ſevere and unbiaſſed Obſerver our Archbiſhop himſelf was of the laudable Conſtitutions and Orders made, wil appear by an impartial Cenſure inflicted by him on a Breach of one of them. It was in the Cauſe of a clandeſtin Mariage without Banns aſking or Licence obtained; notwithſtanding the Quality of the Perſons maried, and the Dignity of the Divine that performed the Office. The Mariage was between the Earl of *Hertford* and a Widow, the Divine was *Tho. Monford*, S. T. P. For he eſcaped not without Suſpenſion for ſo irregular an Act, according to the Penalty enjoyned by the Canon. And his Abſolution proceded from no leſs than the Archbiſhop himſelf, after his Submiſſion and earneſt Deſire to be abſolved: The Archbiſhop granting it by an Inſtrument, ſealed with his own Seal: Dated the 29 1601, for a clandeſtin Mariage (as the Inſtrument imported) of *Edward* Earl of *Hertford*, and *Frances Pranel*, the Widow and Relict of *Henry Pranel*, Eſq; now Counteſs of *Hertford*, out of their Pariſh Church, without any aſking the Banns, and without Licence or Diſpenſation on that Behalf obtained, in the private Houſe of the ſaid Earl; yet according to the Form of the Public Prayers: and for which he was ſuſpended from his Function for three Years. But that he being ſenſible of his Offence againſt the Eccleſiaſtical Canons and Conſtitutions, humbly prayed the Archbiſhop to provide for him ſome Remedy; he, the ſaid Archbiſhop, conſidering he fel into this by Error only and Ignorance of the Eccleſiaſtical Laws, not with any obdurate Mind or Contempt, did abſolve him from the ſaid Sentence of Suſpenſion.

A couple clandeſtinly maried, excommunicated; doing Penance, abſolved by the Archbiſhop. *Regiſt. Whitg.*

I find alſo another ſolemn Inſtrument of Abſolution this Year granted by the Archbiſhop to a Couple ſo clandeſtinly maried. Who had been proceded with by Excommunication, and Penance enjoyned, according to the late Conſtitution made in Convocation, and the Queen's Confirmation thereof. This Mariage and the Proceſs of it is thus related in the ſaid Inſtrument. *Thomas James* of *Tedworth* in the County of *Oxon*, and *Mary James*, alias *Fulk*, his Wife, appeared perſonally *May* 28, 1601, before Dr. *Stanhope*, the Archbiſhop's Vicar General; and confeſſed, that they, between the Feaſt of S. *Michael* and *All Saints*, above a Year ago, were joyned together in Matrimony in the Church or Chapel of *Tedworth*, without thrice publiſhing the Banns, and without any lawful Licence or Diſpenſation, and *eo prætextu*, *ipſo facto*, fall'n under the Sentence of the greater Excommunication, by the Eccleſiaſtical Canon and Conſtitution, lately ſet forth and publiſhed by the Queen's Authority under the Great Seal of *England*; and ſtil remain ſo bound and involved, to the great Danger of their Souls And therefore according to the Admonition and Decree of the Queen's Commiſſioners in that behalf interpoſed, they have humbly

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Wherupon the moſt Reverend, at their humble Petition, having given their Oath firſt *Parendo Juri & ſtando mandatis Eccleſiæ*, Abſolved them and either of them; and unto the Feaſt of St. *John Baptiſt* next reſtored them to their former State, unto that Day. And then his Lordſhip enjoyned them the following Penance: That they ſhal upon ſome *Sunday* between this and Midſummer-Day next, in the ſame Pariſh Church of *Tedworth*, where they were maried, in the Time of Divine Service at Morning Prayer, immediatly in the Time of Sermon there to be preached, (if there be any) or elſe immediately after the Goſpel read in the Church, before the Miniſters and Pariſhoners there preſent, upon their Knees, in the Middle of the ſaid Church, ſay, publiſh, and declare, "That wheras they, contrary to the Laws of God and the Church of *England*, "had diſorderly procured themſelves to be maried in that Church without Banns "three times lawfully aſked, or without any lawful Licence or Diſpenſation "firſt obtained in that behalf; wherby they had incurred by Law the Sen-"tence of Excommunication, and ſo had cut themſelves off from the Society of "true Chriſtians; the which their Offence they now finding to be no ways "warrantable either by the Law of God or Man, they do moſt humbly upon "their Knees confeſs and acknowledge themſelves to be heartily ſory for the "ſame. And being now by Authority of my Lord's Grace of *Canterbury* his "Court, reſtored unto their former Eſtate, and unto the Communion of other "Chriſtians, they do profeſs they will hereafter live as good Chriſtians, and "good Subjects, in al dutiful Obedience unto the Laws of God and their "Prince.

And of the Performance of this Penance, they were moniſhed to bring in Certificate into the Conſiſtory of *Paul's*, on *Saturday* the 27th Day of *June* next, under the Hands of the Miniſter and Churchwardens of the ſame Pariſh.

And at the Concluſion theſe Words were ſubjoyned, "That in reſpect the "Parties are already maried, and have ſo continued the Space of two Years "almoſt, this Penance may be commuted into a pecuniary Mulct, to be be-"ſtowed upon the Poor.

JO. CANTUAR.

The Archbiſhop licenceth two Butchers in *Canterbury* to kil Fleſh in *Lent*.

And as he was very careful of the Laws and Conſtitutions of the Church; ſo was he alſo of its Rites and Obſervances: as particularly of the keeping of *Lent*: being alſo commonly, as it was this Year, required by the Queen's Command and Proclamation, that a Conſideration might be had towards ſick and infirm Perſons, ſome few Butchers had a Licence to kil Fleſh: and what Sort of Fleſh alſo might be killed was alſo preſcribed them in the ſaid Licence, *Viz.* Such as was fit for the Sick to eat, and not forbidden by Law. Such a Licence the Archbiſhop granted this *Lent* to two Butchers for his Liberties within the City of *Canterbury*; but it was with much Importunity: And two more for the Convenience of the whole City had Licence to kil Fleſh too: yet little obſerving the Reſtrictions mentioned in their Licences; beſides the too great Quantities by them killed. Of this the Archbiſhop took Notice, and in ſome Diſpleſure at it wrot to Mr. *Bois*, his Steward, to have it examined and rectified; ſignifying, "How he was informed of four Butchers licenced to "kil Fleſh in *Canterbury*, and the Liberties therof: and of their killing Calves "by Law prohibited; and that in great Quantity. He confeſſed, that thro "great Importunity he had licenced two within his Liberties there: The one "in *Weſtgate*, the other in *Stablegate*; but that it was expreſſed in their Li-"cence that they ſhould only kil ſuch Fleſh as was fit for ſick Perſons, and "not by Law prohibited. That he was the Steward of his Liberties there:

Writes to his Steward about Liberty taken by more: And of the Abuſe. Rev. *T. Bret*, LL.D.

"and

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" and therefore he charged him to cal for their Licences, and to read them, " and to command the Butchers to obſerve them duly. And that if by Order " they ought to be bound, to take Bonds of them accordingly. And that he " would do very wel, to adviſe Mr. Maior to take the like Order with ſuch " other Butchers as were licenſed in the Town. For I can aſſure you, added " the Archbiſhop, that the Matter will be very narrowly looked into, and the " Officers ſhrewdly cenſured that ſhal neglect their Office herein. Which Ad- " vice I do write for the good Wil I bear to Mr. Maior and the Officers of " that City. And ſo he committed him to the Tuition of Almighty God. " From *Lambeth*, the 25th Day of *February*, 1601. Subſcribing, *Your aſſured loving Friend.* What happened upon this between the Archbiſhop and the Mai- or we ſhal hereafter hear.

In this Year were ſome vacant Sees ſupplied with new Biſhops.

Dove made Biſhop of *Peterborough.*

Thomas Dove, Prieſt, M. A. Dean of the Cathedral Church of *Norwich*, was Confirmed for Biſhop and Paſtor of the Cathedral Church of *De Burgo S. Petri*, [*Peterborough*] *April* 24, 1601. And Conſecrated on *Sunday*, *April* 26 follow- ing, in *Lambeth* Chapel, by the Archbiſhop, aſſiſted by *Richard* Biſhop of *London*, *Thomas* Biſhop of *Winton*, *Anthony* Biſhop of *Chicheſter*, and *Martin* Bi- ſhop of *Ely*.

Morgan tranſ- lated from *Landaff* to S. *Aſaph.*

And on *Thurſday September* 17, was the Confirmation of the Election of *Wil- liam Morgan*, S. T. P. Biſhop of *Landaff*, for Biſhop and Paſtor of the Cathedral Church of St. *Aſaph*. Whoſe Induction is ſet down to be on the 10th of *Octo- ber*, directed to *Thomas Banks* Dean, of St. *Aſaph*.

Fra. Godwin made Biſhop of *Landaff.*

On the 14th of *November* was the Election confirmed of *Francis Godwin*, S. T. P. for Biſhop of *Landaff*. He was Subdean of *Exeter*, and had been Chaplain to Lord *Buckhurſt*, L. Treaſurer. And his Conſecration performed *November* 22 following, in the Chapel of K. *Henry* VII, in the Collegiate Church of St. *Peter's Weſtminſter*, by the Archbiſhop, aſſiſted by *Richard* Biſhop of *London*, *William* Biſhop of *Lincoln*, and *John* Biſhop of *Bath* and *Wells*.

A Pretender to Phyſic and Aſtrology ſhrouds him- ſelf at *Lam- beth. Royal College of Phy- ſic*, p. 338.

I am loth to omit a few more private Matters, that fel out within this Year. The Archbiſhop in the Month of *July* ſent a Letter to the College of Phyſi- cians in *London:* The Occaſion this: One *Simon Forman*, a Pretender to Skil in Phyſic and Aſtrology, but a great Impoſtor, was by a Warrant of the Cen- ſors of that College committed to Priſon. But getting out by ſome Means or other, he fled to *Lambeth*, as a Place of Protection from the College-Officers. Whereupon the College addreſſed their Letter to the Archbiſhop. Wherein they ſhew him that one *Forman*, an Intruder into the Profeſſion of Phyſick, had been a great Practiſer in *London*; depending much upon Speculation and Sights of Nativities, and upon Aſtrology; miſerably deceiving the Innocency of ſim- ple-minded People. And that his Ignorance appeared by his abſurd Anſwers upon his Examinations before them. And that this Man had placed himſelf at *Lambeth*, a Town under his Grace's Juriſdiction, minding thereby, as it ſhould appear, to abuſe his honorable Protection towards the Premiſſes. In conſidera- tion whereof they humbly beſeeched his Grace, that as wel in regard of the In- ſufficiency of the Man, as alſo for the better Countenance of their antient Pri- vileges, he might be fruſtrate of his Expectation in that Behalf. And that by his Grace's Favour they might be aided, and permitted without any Impedi- ment, to uſe ſuch lawful, ordinary Courſe, as their Laws and Privileges had provided, for the ſuppreſſing of him and the like Offenders. This Letter was dated *June* the 28th, 1601.

His Letter to the College of Phyſicians concerning him.

What little Countenance the Archbiſhop gave ſuch Empyrics, and what Courſe himſelf had thought on to take with this Man, and what a Reſpect he had for that learned College; wil appear by his Anſwer. Which was, " That *Forman* neither was, nor ſhould be countenanced by him; neither did " he deſerve it any way at his Hands. That he had heard not a very little " of him; inſomuch, that he had a Meaning to cal him, by vertue of the " Commiſſion Eccleſiaſtical, for divers Miſdemeanors, if any Man would take " upon him the Proſecution of the Cauſe againſt him. In which Mind he " remained ſtil. And uſe your Authority, added the Archbiſhop, in the

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" Name of God. My Officers ſhal give you Aſſiſtance; or elſe they ſhal be no " Officers of mine. And ſo committed them to the Tuition of Almighty God. " From his Houſe at *Croyden*, the 4th of *July*. Subſcribing,

Your loving Friend,

JO. CANTUAR.

The Archbiſhop grants a Licence for a Place of Sepulture.

I find an Inſtrument of the Archbiſhop this Year, for licencing a Place of Sepulture, to be made by, and appropriated to, a Gentleman to whom the Licence was granted. Which being in a Church in another Dioces, and on what Conditions granted, and a Matter ſomewhat peculiar, I wil not think much to ſet it down, nor wil it take up many Lines to ſhew the Contents therof. *Robert Wyngfield* of the Town or Hamlet of *Upton*, within the Pariſh of *Caſtor* in the County of *Northampton*, Eſq; deſired a Licence and Faculty of the Archbiſhop to build a private Sepulture or Monument *cum Fornice* [*i. e.* with a Vault] within the ſaid Chapel of *Upton*; for himſelf, Wife, Children and Relations, and their Heirs; that ſhould be Lords Proprietors of the ſaid Manour of *Upton*: the Chapel or Oratory out of Memory appropriated to his Manſion united and annexed; to hear Divine Service, and to partake of the Sacraments, and to do al other religious Offices, the Burial of Corpſes only excepted: *Tibi & Hæredibus tuis*, &c. To him and his Heirs it was granted, to erect a private Sepulture or Monument, with a Vault, in ſome convenient Place within the Chancel of *Upton*, for himſelf, his Wife, Children, &c. and Lords Proprietors, and for his and their Families for al future Times, there to be buried: And for the Preſervation and Defence of the ſame, to ſeparate it from other profane Uſes, that it might be compaſſed with a Wall. Yet provided, that no Prejudice came to the Parochial Church of *Caſtor*, nor to the Rector or Vicar of the ſame, in their Eccleſiaſtical Rights and Emoluments: but that they be in al Things preſerved intire. This Faculty was dated the 9th of *January*.

T. Cartwright yet alive. *Fuller's Ch. Hiſt. B. X.*

Thomas Cartwright, the Archbiſhop's old Antagoniſt, of whom ſo much before, was yet alive, and grew rich at his Hoſpital at *Warwick*: Preaching at the Chapel there, ſaith my Author, very temperately, according to the Promiſe made by him to the Archbiſhop. Which Mildnes of his ſome aſcribed to his old Age, and more Experience. But the later End of the next Year he deceaſed; outlived little above two Months by the Archbiſhop, who yet was much his elder in Years. And now at the End of *Cartwright's* Life, to take our Leave of him with a fairer Character, it is remarkable what a noble and learned Man writes of ſome of his laſt Words, (which he ſpake to a ſober Perſon on his Death-bed, and credibly reported to that Gentleman from one in *Warwick*) " That he ſeriouſly lamented the unneceſſary Troubles he had cauſed " in the Church, by the Schiſm he had been the great Fomenter of: And " wiſhed he was to begin his Life again: that he might teſtify to the World " the Diſlike he had of his former Ways. And in this Opinion he dyed.

His Death. Sir *H. Yelverton's* Epiſt. to the Read. bef. Biſhop *Morton's Epiſcop. juſtifi-ed.*

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CHAP. XXIX.

Controverſy between the Archbiſhop and the Maior of Canterbury, *about Licences to Butchers in* Lent. *Lands of the late Priory of* Dover *lying in* Charleton, *belonging to the Archbiſhop's See. The Archbiſhop viſits* All Souls *College. The Queen dyes. The Maner of her Sicknes and Death. The Archbiſhop and ſome other Biſhops preſent with her, and aſſiſt at her laſt Devotions. Some Account thereof, related at S.* Paul's *the* Sunday *after her Death. The Archbiſhop crowneth K.* James, *and Q.* Anne.

The Maior of *Canterbury* encroaches upon the Liberties of the See.

IN the Beginning of the Year 1602, the Archbiſhop was concerned in ſome private Matter, relating to his own Dioces and Privilege. The Maior of *Canterbury* had dealt not well with him, in diſobeying him in ſome Point or other uncertain; but it ſeems to me to be concerning the Archbiſhop's Steward's calling the Butchers, licenced in *Lent*, before him, and requiring their Bonds, according to the Archbiſhop's Order to him, as was told before. This ſeems to have been a Party-Cauſe, between the Citizens and that Church. But the diſobliging Behaviour of the Maior in ſo civil a Meſſage ſent to him by the Archbiſhop, ſome of the Citizens alſo ſiding with the Maior, provoked his Grace in ſo high a Meſure, as I have not obſerved before in him at any Time. And he thought not fit to let it paſs, ſince the Privileges and Liberties of his See were in ſome Sort invaded. Which he would not ſe in the leaſt defaced. Therefore with his own Pen he wrote this ſharp Letter to his Steward in the Beginning of the Month of *April*.

The Archbiſhop diſpleaſed with him.

" That he might peradventure marvel, why being thus provoked by the " contentious Maior, he had not hitherto writ to him, [his Steward] nor to " others in theſe Cauſes. To him, he ſaid, he wrot not, becauſe he took it " to be needleſs, being Steward of his Liberties, and by vertue of his Office " bound to ſe the ſame obſerved. Beſides, that he had not heard from him of " any Particulars, nor yet any Advice what were beſt for him to do. To o- " thers he wrot not, eſpecially to the Maior, becauſe he took himſelf ſo indig- " nantly uſed by him, as he diſdained ſo far to grace him: Purpoſing fully to " uſe the Benefit of the Law in ſuch Sort, as peradventure that Corporation " ſhould have Cauſe to repent their Choiſe and Conſent to his froward Deal- " ing with him, [the Archbiſhop] who, he added, never gave any ſuch Cauſe " to him, or any other Member of that City. That it ſeemed they were " wealthy: Wherof, he ſaid, he was glad. Becauſe he hoped they would " make ful Satisfaction of al ſuch Sums of Mony as had been committed unto " them for the Uſe of the Poor: which hitherto they had not employed accord- " ingly. And ſo ending with theſe ſhort Words, *Vale in Chriſto*. From *Lamb- " hith* the 5th of *April*, 1602.

Your loving Friend,

JO. CANTUAR.

Encroachment upon the Priory of *Dover*, now belonging to the See of *Canterbury*.

Another Matter happened now, that diſpleaſed the Archbiſhop. Which was ſome Injury done to his Revenue, as the former Occaſion related to his Liberties. The Eſtate of the Priory of *Dover* belonged to him; a Part wherof was ſituate in the Pariſh of *Charleton* in *Kent*. The Rectory therof the Parſon had let out to his Patron, Mr. *Tho. Monings*: Which looked ſuſpiciouſly. He by Force of ſuch Leaſe, had often, and very wrongfully, as the Archbiſhop took

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took it, troubled thoſe that were Farmers of Parcel of the ſaid late Priory. Therby going about with many Law-Suits to recover to the ſaid Parſonage Parcel of that which the Archbiſhop took to be Parcel of the ſaid late Priory, then belonging to the See of *Canterbury*. For the Prevention of which Injury, and for the Farmers quiet holding of that Part of the ſaid Priory, he had obtained from Mr. *Wattes* the Parſon, about a Year ago, a Promiſe, that he would not hereafter let his ſaid Parſonage to the ſaid *Monings* his Patron. But now notwithſtanding his Promiſe, had again let it to him. Wherupon the Archbiſhop ſent to his Steward in the Month of *May* this Year to require him, the ſaid *Wattes*, to come before him: and to take Order with him, that he do not hereafter demiſe the ſaid Parſonage either to his ſaid Patron, or to any other that would ſuffer him to take the Tiths of the ſaid Parſonage. And that if the ſaid *Wattes* would not perform it, that then he [the Archbiſhop] would otherwiſe deal with him, as he ſhould deſerve. This was dated from *Lambhith* the 15th of *May*, 1602.

Things amiſs in *All Souls* College, found upon a Viſitation.

Matters in *All Souls* College (wherof the Archbiſhop was Viſitor) were out of Order again: wherof he had been informed by a late Viſitation by Commiſſion: As that divers of the Fellows entred not into Holy Orders within the Time aſſigned by their Statute: And ſome were long abſent from the College, and ſuſpected to have been maried; together with various other Miſdemeanors. Wherupon the Archbiſhop ſent his Letter to the Subwarden and Deans of the College, for the preſent rectifying of their Enormities; other Things being to be ſet in Order afterwards; when the Dean of the Arches, his Deputy in this Viſitation, ſhould have Leiſure to procede in his ſaid Viſitation. The Archbiſhop's Letter, minding to have the ſaid Diſorders preſently redreſſed, ran to this Tenor.

Rectified by the Archbiſhop.

" After his harty Commendations. That altho by Reaſon of the other Em-
" ployments of Mr. Dean of the Arches, his Deputy for the Viſitation of that
" College, he could not ſo ſoon determine of ſuch Orders for Reformation of
" Abuſes there, (made known unto him by their Detects) as he intended; yet
" for that, upon the peruſing of them, he found Informations given of ſome
" Things that ought to be preſently looked unto, their Time of Election ap-
" proaching very ſhortly; He had thought good to write theſe his Letters,
" That wheras Warning had been given unto them, *Viz.* Mr. *Lloid*, now Sub-
" warden there, and *Thomas Powes*, M. A. above ſix Months ſince, to procure
" themſelves to be ordered Miniſters, and yet nevertheleſs Mr. Warden had not
" yet required either of them to ſhew, whether they had obtained the ſame,
" or no, becauſe of the Dependency of his [the Archbiſhop's] Viſitation:
" THESE were to require them, the Subwarden and the Dean of Arts, to
" cal before him the ſaid *Thomas Powes*, and to require him to ſhew forth his
" Letters of Orders (if he had any) unto him; Or in caſe he had not, or ſhould
" refuſe ſo to do, then to ſignify unto him, that he [the Archbiſhop] had decla-
" red, and did hereby declare, his Place of a Fellow in that Houſe to be voyd,
" for not correcting himſelf according to the Archbiſhop's Monition, orderly
" given him by his Deputy, Mr. Dean of the Arches.

" And concerning your ſelf (as the Archbiſhop proceded in his Letter) I re-
" quire you preſently within one Day after the Warden's Return to the Col-
" lege, that you do likewiſe ſhew your Letters of Orders unto him, and the
" Dean of the Law; or otherwiſe I ſhal take Order with him, to procede al-
" ſo with you accordingly. And that whereas he [the Archbiſhop] was in-
" formed by the Warden, that he long ſince admoniſhed *John Rowliff*, M. A.
" of that Houſe, to procure himſelf to be ordered Miniſter within the Time li-
" mited by Statute; which he had utterly neglected to do; and for that he was
" to be forwarned indeed at ſuch Time as the others were warned by his Depu-
" ty, if he had not been abſent, and had ever ſince neglected to ſeek to be or-
" dered, as he [the Archbiſhop] was given to underſtand; THESE were
" therefore to require him the Subwarden, and him the Dean of Arts, to cal
" before them the ſaid *John Rowliff*, and to require him to ſhew before them
" his Letters of Orders: And that if he ſhould refuſe ſo to do, or had none,

" then

" then he [the Archbiſhop] did hereby alſo declare and wil them, ſee to publiſh " and ſignify unto him, that his Place of a Fellow was void. ANNO 1602.

He added, " That he found alſo by the Detects, that there were divers o- " thers, that ſhould be warned to the Miniſtry, which yet were not warned; " therefore he did require them to warn *Rich. Aſtley* and *George Darrel*, M M. A. " of that Houſe, immediately upon the Receit hereof, and ſuch others of the " Houſe as they knew now ought by the Statute to be warned. And wheras " there was one *Nicolas Wood*, B. L. who had been long licenſed to be ab- " ſent from the College upon Pretence of Buſines about the Executorſhip of his " Father's Wil; againſt whom there was, as he [the Archbiſhop] underſtood, " a common Suſpicion, that he was maried; if he were yet abſent, he required " them, the Officers there, that they gave him no longer Time of Abſence. " And that if his Time of Licence were paſt, and that he ſhould not within " thirty Days according to the Statute come, and make Proof of his neceſſary " Lett for not repairing to the College within the Time of the Licence; that " then they forthwith ſhould pronounce his Place to be void alſo, according to " their Statute. And if he were preſent, that they require him to purge him- " ſelf of the common Suſpicion of his marying: And if he ſhould refuſe by " his own Oath to clear the ſame, then he [the Archbiſhop] did likewiſe de- " clare, and ſo required them to pronounce his Place likewiſe to be void.

Concluding with theſe Words, " And theſe Things I require you, the Sub- " warden and others the Officers there, to be performed preſently upon the " Receit hereof, without any ſecret Intimation given to the Parties, or any o- " thers; wherby they may ſhift and avoid this which I have appointed to be " done; and ſo bid you farewel. From *Lambehith* the 19th of *Octob.* 1602.

Your Loving Friend,

JO. CANT.

Nominates a *Juriſt* in that College.

And in *December* following he nominated a *Juriſt* in the ſame College, upon Difference among themſelves: Directing his Letter to *Robert Hovenden*, S.T.P. *Cuſtos* of the ſaid College.

Bennet Conſecrated Biſhop of *Hereford.*

Two Biſhops were this Year Elected, Confirmed, and Conſecrated; *Viz.* *Robert Bennet*, S. T P. his Election Confirmed for Biſhop and Paſtor of the Cathedral Church of *Hereford*, on *Saturday Feb.* 19. And on *Sunday* next following he was Conſecrated at *Lambeth* by the Archbiſhop, aſſiſted by *Richard* Biſhop of *London*, *John* Biſhop of *Rocheſter*, and *Anthony* Biſhop of *Chicheſter*.

And *Jegon* Biſhop of *Norwich.*

And *John Jegon*, S. T. P. was Confirmed and Conſecrated Biſhop and Paſtor of the Cathedral Church of *Norwich*, on the ſame Days, at the ſame Place, by the ſame Archbiſhop, the ſame Biſhops aſſiſting.

The Archbiſhop interpoſes in the Caſe of a Clergyman, Lunatic. Regiſt. *Whitg.*

There happened this Year a particular Caſe worthy relating, wherin the Archbiſhop vindicated a Right of his See, as wel as of other Sees. And it was in reſcuing a Clergyman, named *Aldridg*, that was lunatic. Who had been committed, by Sentence of the Court of Wards, and Liveries, to one *Lilly* a Layman. But the Lunatic being an Eccleſiaſtical Perſon ought to have had a *Coadjutor* appointed him by the Archbiſhop. The Caſe was tryed at the Court of Wards, the Archbiſhop appointing Mr. *Bois*, his Counſil, to plead the Cauſe, Mr. *Lillies* Counſil being one Mr. *Wild*. Divers Precedents were produced of Spiritual Perſons lunatic, or affected with ſome other Diſeaſes diſabling them, that had Guardians appointed them by the Spiritual Court, but none could be produced on the other Side. The whole Caſe was thought fit to be preſerved in the Archbiſhop's Regiſter. Where it was made appear, that neither Spiritual Perſons, nor their Eccleſiaſtical Livings, were under the Juriſdiction of that Court; but to be diſpoſed of by Eccleſiaſtical Power; and that Coadjutors and Aſſiſtants had always been appointed, to ſupply the Wants and Defects of ſuch Perſons. And the Caſe of *Pace* Dean of S. *Paul*'s in K. *Henry* VIII. his Time was produced, who was *Non Compos mentis:* and had a *Coadjutor* appointed him by the Biſhop of *London*, as wel for his Perſon, as his Spiritual Promotions; and to yield Account for the ſame. Theſe and ſeveral other Inſtances being brought before

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before the Court, at length they delivered their Opinion, that they had no Juriſdiction on Spiritual Perſons that were lunatic. I have exemplified this Proceſs from the Regiſter, and repoſited it in the *Appendix*.

N. XLII. *Q. Elizabeth* dies. MSS. D. *Mich. Hicks, Eq. Aura.*

The Concluſion of this Year, *March* the 24th, concluded the Life and Reign of the moſt incomparable Princeſs and Queen *ELIZABETH*. An Account of the Maner of whoſe Sickneſs and Death, one uncertain (whether ſome one of the Phyſicians about her, or ſome other, it is unknown) wrot the very Day after, in a *Latin* Epiſtle to one *Edmund Lambert*, in theſe Words: *Regina, cum per tres ferè Hebdomadas morbo melancholico ſtuporem quendam non ſine læſæ Phantaſiæ indiciis inferente, laborâſſet, nec per totum id tempus, ullis vel rationibus, vel precibus, vel fallaciis induci potuiſſet, ut aliquod Artis medicæ auxilium experiretur, ac difficulter perſuaderi ſibi paſſa ſit, ut alimentum naturæ ſuſtinendæ debitum ſumeret; ſomnum autem quàm minimum, eúmque non in lecto, ſed inter pulvinaria, ubi totos dies, & inſomnis & immota, ſedere conſueverat; intelligendi autem vim ad extremum uſque ſpiritum retineret; Linguæ verò facultate tribus ante obitum diebus fuiſſet privata; poſtquam eſt omnibus & feliciſſimæ Principis & Chriſtianiſſimæ Fœminæ Officiis, functa, die heſterno, ſc. 24 Martii, hora tertia matutina, Naturæ ceſſit.*

The Archbiſhop about her in her laſt Hours.

But I ſupply, as to her religious and Chriſtian Behaviour in her laſt Sicknes, what this Writer is ſilent in. She had ſeveral of her learned and pious Biſhops frequently about her, performing the laſt Offices of Religion with her, as particularly *Watſon* Biſhop of *Chicheſter*, her Almoner, the Biſhop of *London*, and chiefly the Archbiſhop: with whom in their Prayers ſhe very devoutly, both in her Eyes, Hands and Tongue, and with great Fervency, joyned. She cared not to have any other Diſcourſe, but with them, about her Spiritual Eſtate. And tho ſhe was impatient of any Speeches of others with her, yet ſhe was ever well pleaſed to hear the Archbiſhop and the Biſhop of *London* give her Comfort and Counſil to prepare herſelf Godward: And moſt heartily and devoutly prayed continually with them, and making Signs and Shews to her laſt Remembrance, of the ſweet Comfort ſhe took in their Preſence and Aſſiſtance, and of the unſpeakable Joy ſhe was going unto.

Cott. Librar. *Julius* F. 6.

The very Prayer that was made for her but the Day before her Death, is preſerved in our Archbiſhop's Regiſter. Which makes it probable himſelf was the Compoſer thereof. And becauſe another Archbiſhop thought it worthy his own tranſcribing into a printed Book of Forms of Prayer in *Emanuel* College, where himſelf was once the worthy Maſter; I ſhall enter it here, taken thence by an exact Hand.

Rev. *T. Baker*, B. D.

A PRAYER for Q. *ELIZABETH*, *March* 23, 1602.

The Archbiſhop's Prayer for the ſick Queen. Regiſt. *Whitg.* Vol. 3. p. 148.

O Moſt heavenly Father, and God of al Mercy, we moſt humbly beſeech thee to behold thy Servant, our Queen, with the Eyes of Pity and Compaſſion. Give unto her the Comforts of thy Holy Spirit, work in her a conſtant and lively Faith, grant unto her true Repentance, and reſtore unto her, if it be thy Will, her former Health and Strength both of Body and Soul. Let not the Enemy, nor his wicked Inſtruments, have any Power over her to do her Harm. O Lord, puniſh Her not for our Offences, neither us in Her. Deal not with us, O Lord, as we have deſerved; but for thy Mercy's ſake, and for thy Chriſt his ſake, forgive us al our Sins: And prolong her Days, that we may ſtil enjoy Her to the Glory of thy Holy Name, and Joy of al ſuch as truly fear Thee, through Jeſus Chriſt our Lord. Amen.

Camb. Elizab.

Her Death drawing neer, the Archbiſhop exhorted her to fix her Thoughts upon God, the better to draw off her Mind from other ſecular Things concerning her Kingdom and Succeſſor, that ſome then of her Court propounded to her. To which good Advice to ſtay her at that Hour, ſhe anſwered him, ſhe did ſo, nor did her Mind wander from God. And as a Sign thereof, when ſhe could not ſpeak, ſhe was obſerved much to lift up her Eyes and Hands to Heaven.

Profeſſes the Fervency of her Faith to her Almoner.

We have this farther Paſſage of her religious Belief which ſhe expreſſed when her Almoner waited upon her, to aſſiſt her Devotions; as it was related in the *Paul's Croſs* Sermon, preached by *John Hayward*, a known, wiſe, learned, and Reverend

Reverend Divine of the City of *London*, *March* the 27th, being the Lord's Day next enſuing her Death. Whoſe Text was taken out of the xxivth *Pſalm*, *v.* 1. *The Earth is the Lord's, and the Fulneſs therof*, &c. Perhaps taking thoſe Words for the Subject of his Diſcourſe, that from thence he might comfort the People, that tho they were left deſtitute of ſo excellent a Princeſs and good Governor, yet the *Earth was the Lord's*, and that he would provide graciouſly for his good and pious People that dwelt therein: And ſpeaking of their late departed Queen, he ſhewed his Auditors, "How her Almoner rehearſing to her the Grounds of "the Chriſtian Faith, and requiring her Aſſent unto them by ſome Sign, ſhe rea-"dily gave it both with Hand and Ey: and that when he proceded to tel her, "that it was not enough generally to believe that thoſe Articles of Faith were "true, but that every Chriſtian Man was to believe them true to them, and "that they themſelves were Members of the true Church, and redeemed by *Je-*"*ſus Chriſt*, and that their Sins were forgiven to them; ſhe did again with great "Shew of Faith lift up her Eyes and Hands to Heaven, and ſo ſtayed them long, "as a Teſtimony ſhe gave of applying the ſame unto her ſelf." This remarkable Circumſtance of the Queen's Faith and devout Behaviour on her Death-Bed, was repeated again ten Years after, in the ſame Pulpit, at S. *Paul's Croſs*, by *Miles Moſs*, D. D. Paſtor of *Combes* in the County of *Suffolk*, in a Sermon there preached about *Juſtifying Faith*. But we return to our Archbiſhop. ANNO 1602.

And as the Archbiſhop had the Honour thus to perform the laſt Duties to Queen *Elizabeth*, ſo he had likewiſe to ſet the Crown upon the Head of King *James* and Queen *Anne* his Royal Conſort, at *Weſtminſter*, on S. *James's* Day, *July* 25, 1603. with al the Royal Ceremonies accompanying that Solemnity, in an Auguſt Preſence of the Nobility, the L. Maior and Aldermen, and many others of the Gentry aſſembled. The Archbiſhop crowns K. *James* and the Queen.

CHAP. XXX.

The Archbiſhop ſends Dr. Nevyll *into* Scotland, *to wait upon the new King. His Enquiry of the Archbiſhop of the State of Religion and the Clergy. The Archbiſhop writes to the Biſhops hereupon, for ſpecial Reaſon. The King inquires after Recuſants. Upon the Privy Council's Letter, the Archbiſhop ſends Order to the Biſhops for keeping the 5th of* Auguſt, *the Day of the King's Deliverance from an Aſſaſſination. And upon the King's Letters, he writes to them for a Collection to be made for* Geneva, *beſieged by the Duke of* Savoy. *How wel that City had deſerved for maintaining the Goſpel.* ANNO 1603.

WHEN King *James* was firſt advanced to the Crown of *England*, and to become Supreme Governor, under Chriſt, of this Church as wel as State, the Archbiſhop, in his own Name, and of al the Biſhops and Clergy, ſent Dr. *Nevyl*, the Dean of his Church of *Canterbury*, into *Scotland*, to his Majeſty, to give him the Aſſurance of their unfeigned Duty and Loyalty: and to know what Commands he had for them to obſerve concerning Eccleſiaſtical Cauſes: recommending alſo the Church of *England* to his Favour and Protection. To which Meſſage he gave a very gracious Anſwer, and that he would uphold the Government of the late Queen, as ſhe left it. Which, when the Dean returned, and gave the Archbiſhop an Account of, gave him great Comfort and Satisfaction. For indeed he and ſome of the Biſhops, particularly, the Biſhop of *London*, feared much, that when this King came to reign in this Realm, The Archbiſhop ſends Dr. *Nevyl* to the King in *Scotland*.

ANNO 1602.

Realm, he would favour the *New Diſciplin*, and make Alterations in the Eccleſiaſtical Government and Liturgy: and this had made them ſpeak ſometimes uneaſily of the *Scotch Miſt*. Which *Hugh Broughton* would now and then throw in the Archbiſhop's Teeth, when he was diſpleaſed with him.

The Archbiſhop ſends to the Biſhops, to know the State of Religion and the Clergy.

As ſoon as the King came into theſe Parts, we may conclude, the Archbiſhop waited upon him, and held ſome ſerious Diſcourſe with him about the Affairs of the Church. And it appears, it was his Deſire to know in what State the Church at that preſent ſtood; as to Papiſts, the Number of Miniſters and Preachers, their Maintenance, and the Values of their Livings; in order to augment ſuch as were not of ſufficient Competency. Whoſe Caſe the Archbiſhop ſeemed chiefly to recommend unto the King. As the Effect of this Communication, he wrot his Circular Letters in the Month of *June* to al the Biſhops of his Province, to be informed by them of the Number of Communicants throughout al their Dioceſes: And what Number there was of Recuſants: Alſo, the Names of al ſuch as held two Benefices; the Number of Impropriations in every Dioces; and how they were ſerved: What Parſonages that had Vicarages belonging to them; and the Values: Who the Patrons were of the ſeveral Livings. The Tenor of his Letter was as follows;

The Archbiſhop's Letter to the Biſhops. Regiſt. *Whitg.*

" After his harty Commendation to his Lordſhip. That he thought good " upon ſome ſpecial Occaſions, him therunto moving, to pray and deſire him, " that preſently after Receit hereof, that he would ſend Letters, as wel to al " his Archdeacons, as to al ſeveral Commiſſaries within his Dioces; Willing " and requiring them in his [the Archbiſhop's] Name, to ſend for every Par- " ſon, Vicar and Curate, within their ſaid ſeveral Juriſdictions: and, as ſecret- " ly and particularly as they could, to receive of them in Writing their ſeve- " ral Anſwers to every of theſe Points following. And that the Archdeacons " and Commiſſaries, ſo ſoon as they ſhould have received the ſaid Anſwers in " Writing from the ſeveral Miniſters, ſhould preſently tranſmit them in au- " thentic Form unto him [the Biſhop] to be preſently ſent from his Lordſhip " to him [the Archbiſhop.]

Matters to advertiſe him of.

" And that herein he muſt put his Lordſhip in Remembrance, that he [the " Biſhop] had need to give ſome Touch unto his Archdeacons and other Com- " miſſaries, that if they thought, how much theſe Things that he [the Arch- " biſhop] deſired to be informed in, might concern their ſeveral Juriſdictions, " they would have more Care particularly to inform themſelves, by al Means, " of every ſuch Matter required of them, and ſpeedily return Certificate of them.

" The Matters he now deſired to be advertiſed of with al convenient Speed, " were theſe. I. The certain Number of thoſe that did receive the Communi- " on in every Pariſh. II. The certain Number of every Man Recuſant, in- " habiting in every Pariſh within their ſeveral Juriſdictions, without ſpecify- " ing their particular Names. And likewiſe the certain Number of every Wo- " man Recuſant diſtinct from the Man in Maner afore. III. The like En- " quiry to be obſerved alſo, as wel what the certain Number was of every " Man as afore, who did not receive the Communion: As alſo, the certain " Number of every Woman, in each ſeveral Pariſh therin, who did not re- " ceive the Communion, without certifying their Names. IV. The particular " Name of every double-beneficed Man in his Dioces: which held two Benefi- " ces with Cure. His Degree of School and Qualification. The Names of the " ſeveral Benefices with Cure which he held. How many Miles diſtant each " of the Benefices which he held was from the other. And as neer as he could " the Valuation of them in the King's Books. V. How many ſeveral Impro- " priations there were within their Dioceſes. Whether they were endowed " with Vicarages, or ſerved by Curates. If with Vicarages, what every of " thoſe ſeveral Vicarages were valued at, ſo neer as he could inform himſelf, " in the King's Books. If by Curates, what the ordinary Stipend was, that " the Proprietor paid for the Maintenance of the Curate. VI. The Name of " every Parſonage within his Dioces which was endowed with a Vicarage. " What the ſaid Parſonage was valued in the King's Books. And what the Vi- " carage was valued in the King's Books. And what the Vicarage is valued at.

" VII. Who

" who was Patron to every ſeveral Benefice in his Dioces, ſo neer as his Re- ANNO
" cords of Inſtitution could give Direction. 1603.

" And thus praying his Lordſhip to be very careful in the Premiſſes, he " committed him to the Protection of Almighty God. Dated from *Lambebith* the laſt of *June* 1603, ſubſcribing,

Your Lordſhip's loving Brother in Chriſt.

The King eſpecially enquires after Recuſants.

That theſe Things ran much in the King's Mind, eſpecially concerning the firſt Article, *viz. Recuſants*, and ſuch as did not communicate, appears by the Conference at *Hampton-Court* in the following Winter. When the King required of the Biſhops, among other Things, that they ſhould take Notice of ſuch as were Recuſant-Communicants. For there were, he ſaid, three Sorts of Papiſts. Some came to Sermon, but not to Service and Prayer; ſome that came to both, but not to the Communion. And a third abſtained from them al. And therefore he commanded them that Enquiry might be made of al thoſe of the firſt, ſecond and third Rank. And that the Weak were to be informed, and the Wilful to be puniſhed. And for ſuch as were Papiſts he was, he ſaid, but half a King to them, being Lord over their Bodies, but their Souls were ſeduced by Popery. And that where there was not true Religion, there could be no continued Obedience.

The Council to the Archbiſhop, to keep the Day of the King's Deliverance.

A Meſſage from the Lords the next Month, eſpecially relating to the King, occaſioned another Letter to be ſent by the Archbiſhop to the Biſhops of his Province. It was for the celebrating the 5th of *Auguſt* enſuing, with Thankſgiving, throughout the Kingdom: Which Day, *Anno* 1600, he had received a great Deliverance from a treaſonable Aſſaſſination in *Scotland* by *Alexander Ruthen*, Brother to *John* Earl *Gowry*, at S. *Johnſtons*, *Gowries* Seat. The Relation wherof I refer to the King's Life. The Benefit wherof redounded to this Realm, in the good Providence of God, reſerving him for a Bleſſing to the *Engliſh* Nation. The Tenor of the Privy Council's Letter to the Archbiſhop was; " That as it had pleaſed God many Wayes to bleſs our So-
" vereign Lord the King, before his coming to this Kingdom, and when he
" was poſſeſſed only of the Realm of *Scotland*; whereby it appeared, that the
" Divine Providence reſerved him for the happy Government of this State:
" And, as it was not to be doubted, for the perpetual Eſtabliſhment of Peace
" and Tranquillity among us; ſo foraſmuch as by his Succeſſion to this Crown,
" they were now made Partakers of the ſame Bleſſings, and of the Benefits
" therof, providing equally with the Subjects of the *Scottiſh* Nation; it was
" very meet, that in equal Degree and Meſure with them, they [of the *Eng-
" liſh* Nation] ſhould in al Reſpects ſhew their Gladneſs, and thankful Ac-
" knowledgment of God's Goodneſs, and their Love to his Majeſty.

" That among which Bleſſings there could not be any of greater Note, or
" of more Happineſs unto them, than the Preſervation and Delivery of his
" Majeſty from the traiterous and deteſtable Attempts of the Earl of *Gowrie*
" his Brother, and other Complices againſt his Majeſty's Life and Perſon.
" For which ineſtimable Benefits, foraſmuch as his Majeſties ſaid Subjects of
" *Scotland* had declared, and did ſtil continue their Joy and Thankfulnes, by
" ſolemnizing and celebrating the Day of his Majeſties ſaid Delivery; and
" for that Cauſe, by a ſpecial Act and perpetual Statute made by the three
" Eſtates of that Kingdom (in a Parlament holden at *Edenburgh* in the Month
" of *November* 1600) had ordained that the Memory of the ſaid Day, being
" the 5th Day of *Auguſt* the Year aforeſaid, ſhould be yearly ſolemnized by
" public Aſſembly, Prayer, and Thankſgiving to God, in al Pariſh Churches
" throughout the Realm, by Ceſſation from Work and Labour; and by al
" good and lawful Means, and Signes of Gladnes; wherby God might be glo-
" rified, and the Joy for ſo happy a Delivery continued in the Memory of al
" Poſterity. And ſithence this ſpecial Cauſe of Joy was now become common
" to al the Subjects of this Realm, and of the reſt of his Majeſties Dominions,
" who had been deprived of the preſent Comfort, and of al future Happines
" conceived and hoped for by the Eſtabliſhment of his Majeſty's ſacred Perſon

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" in the Right of this Kingdom, if God in his Mercy had not prevented that " moſt wicked and horrible Miſchief.

" They therefore [the Lords of the Privy Council] unto whom, as the ſaid " Cauſe of Joy and Gladneſs jointly with the reſt of his Majeſties Subjects, ſo " the Direction for a certain Rule and Order therein to be obſerved, did more " properly appertain, not doubting but he [the Archbiſhop] and al others " his Majeſties loving Subjects would readily apprehend this Occaſion to ac- " knowledge their own Happines; Did pray and require his Lordſhip, to cauſe " to be publiſhed and made known, in the Pariſh Churches throughout al " the Dioceſes in his Province, the ſame Occaſion of Joy and Thankfulnes " for his Majeſties Delivery; the Order and Courſe that was taken heretofore, " and was continued by his Subjects of the *Scottiſh* Nation, as was aforementi- " oned: And in like ſort to preſcribe the ſame Rule and other, of ſolemni- " zing and celebrating yearly the Day aforeſaid, of God's Mercy and our Hap- " pines in the Preſervation of his Majeſty, by public Aſſembly, Thankſgi- " ving and Prayer, in the Pariſh Churches, and in ſpecial Commemoration of " his Majeſties ſafe Delivery, by Ceſſation from Work and Labour for that " Day, and by ſuch other Signes and Demonſtrations of Joy and Gladnes for " the ſame, as might declare their Thankfulnes to God, and dutiful Love to " his Majeſty.

" The Form and Maner of which Thankſgiving, how it might be beſt con- " ceived and delivered publicly in the Churches, they [the Lords] referred " to his Lordſhip's [the Archbiſhop's] Judgment and Wiſdom. And ſo they " bade his Lordſhip right hartily wel to fare. From the Court at *Windſor*, the " 12th of *July*, 1603. Subſcribed,

Your Lordſhips loving Friends,

Tho. Egerton. Lenox. Nottingham. Northumberland. Gilb. Shrewſbury. E. Worceſter. Marr. T. Howard. Hooward. Rob. Cecil. Montjoye. Wm Knowles. E. Wotton. J. Stanhope. Elphinſtone.

In Purſuance of which Injunction, the next Day after the receiving therof, the Archbiſhop ſent this Letter to the Biſhop of *London*, to communicate the Contents to the reſt of the Biſhops, for the Celebration of the 5th Day of *Auguſt* for the King, *viz.*

The Archbiſhop's Letter for the Obſervation of the 5th of *Auguſt*. Regiſt. *Whitg.*

" *Salutem in Chriſto.* Yeſterday Night I received Letters from the Lords of " his Majeſties Privy Council, the Copy wherof I ſend encloſed to your Lord- " ſhip, praying and requiring you, according to the accuſtomed Maner in " ſuch Caſes, to cauſe the Contents therof to be made known to the reſt of " the Biſhops within this Province, wherof divers are now remaining in and " about *London*, touching the Maner of celebrating that Day, I would be glad " to have Conference with your Lordſhip, and ſome others, the Biſhops, now " preſent. But in the meantime, and for the ſpeedier Diſpatch of your Let- " ters, I think it fit, that ſome Order be obſerved in this Action as was uſed " upon the 17th of *November* in our late Sovereign's Time; with ſpecial " Charge, that in every particular Church there be a Sermon and Service, " with a Declaration of the great Bleſſing of God for his Majeſties Deliverance " from that Danger, with hearty Prayer to God for the Continuance of his " Goodnes towards him and us; and to the like Effect. And ſo not doubt- " ing, but that you wil perform this Duty with al convenient Speed, I com- " mit you to the Tuition of Almighty God. From *Croyden*, the 14th of *Ju-* " *ly*, 1603.

Your Lordſhips loving Friend and Brother,

JO. CANTUAR.

The King to the Archbiſhop for a Collection for *Geneva*.

Another Occaſion was now given to the Archbiſhop of ſending his Letters to the Biſhops of his Province. Which was for Succour to be ſent to the City of *Geneva*; as upon former Solicitations in Queen *Elizabeth*'s Reign had been done

done by this Church to that State. The Duke of *Savoy*, who had ſeveral times endeavoured the ſubduing of that Place to himſelf, had the laſt Year, contrary to his Oath, ſurprized it, by beſieging it ſuddenly, and ſcaling the Walls therof, tho without Succes: pretending the great Reaſon moving him thereunto, was the Cauſe of Religion; *viz.* to eſtabliſh the Catholic Religion there. Agents from that City came now into *England*, and making the King acquainted with their miſerable Condition, and the great Danger they were in, both of their Liberty and of their Religion reformed, earneſtly petitioned for ſome Contribution from this Proteſtant Realm, to enable them to continue to maintain their State againſt the powerful Aſſaults made upon them. The King gave them a gracious Hearing, and reſolved to promote a Collection for them among al his Subjects: He conſidered them as deſerving wel of the common Cauſe of Religion; and how that City was of famous Memory for the Zele it ever had to Religion, and for harbouring many voluntary Exiles, as had fled there for that Cauſe, and particularly thoſe of the *Engliſh* Nation. And therefore in Behalf of People ſo wel affected, he directed Collections of Charity to be made Weekly on *Sundays*, and alſo on Holydays, whenſoever the People met together in their religious Aſſemblies: And this to laſt for a Year. And the Monies ſo collected to be returned to the Biſhops monthly, and ſent up to the Archbiſhop from the Biſhops reſpectively every three Months. Such a Regard was then had to the Church of *Geneva*. But behold! his Majeſties Letter to the Archbiſhop, written in *October* from *Wincheſter*.

ANNO 1603.

Hiſt. of *Geneva* by *Iſaac Spon*.

The Biſhop's Letter.

" Moſt Reverend Father in God, and right truſty and right wel beloved " Councillor, Wee greet you wel. The City of *Geneva* of famous Memory " for the Zele the Inhabitants have ever had to Religion, and for harbouring " of many perſecuted for the ſame, as wel of others Nations as of this of " *England* in time paſt, hath of late been put to greater Charges by extraordinary Occaſions happening to them, than they are able to defray, and cannot preſerve themſelves from ſome imminent Danger, except they be relieved by thoſe their Friends, who for Community of Religion ought to hold the Dangers threatning of People ſo wel affected, to be their own Caſe. Of which Sort, hoping there be in this Our Realm a great Number, (who being informed of their Caſe, and of Our good Wil, that they ſhould be relieved) wil readily contribute towards the ſame ſuch Benevolence as God ſhal put in their Hearts to do: W E E have thought good to ſignify unto you, that We underſtand by their Agents ſent unto Us of their Extremity, and how willing We are, by Way of Benevolence, that they may be relieved, and to require you to direct your Letters in Our Name, to the ſeveral Biſhops of your Province, ſignifying the ſame to them: And that Our Pleſure is, they ſhal give Order to the Parſons, Vicars, Curates, and other Incumbents of the ſeveral Pariſhes in their Dioceſes, to make known ſo much to their Pariſhoners at their Aſſemblies on *Sundays* and Holydays; and how much it ſhal be to the Commendation of their Zele, and Our good Liking, that in this Cauſe they ſhew themſelves liberal and forward: And to accompany the ſame with ſuch good Exhortations as they ſhal think meet to excite the Peoples Devotions to extend it ſelf toward a City deſerving ſo wel of the Common Cauſe of Religion.

" And for the Receit of ſuch Monies as ſhal be contributed, the ſaid Biſhops ſhal appoint the Churchwardens and Sidemen of every Pariſh, with the Privity of the Incumbent, to take Care therof. And at every Months End to deliver the ſame to the Archdeacon, or ſome other Perſon of Note or Truſt, by the Dioceſan to be appointed; who ſhal ſee the ſame ſafely conveyed unto him: And from the ſaid Dioceſan the ſame to be conveyed to your Grace within ſome reaſonable Time to be by you appointed, after he ſhal have received it. And when the Mony, or any Part therof, ſhal be ſent to your Hands, you ſhal acquaint Us, or Our Council with it: And by their Advice deliver it to the Agents of *Geneva*, or ſuch other as they ſhal appoint to receive it here, and make it over to them, *&c.* The ſaid Collection was thought meet to begin within one Month after the Date of

ANNO 1603. " theſe, and continue for the Space of one Year. Given under Our Signet at Our City of *Wincheſter* the 8th of *October*, in the Firſt Year of Our " Reign, and of *Scotland* the 37th.

The Archbiſhop to the Biſhops for Collections to be made accordingly. Regiſt. *Whitg.*

This Royal Letter the Archbiſhop exemplified in his Letters to the reſt of the Biſhops; and added, " That the Contents therof he doubted not, but that " they would perform accordingly; the Intent and Purpoſe, he ſaid, being ſo " charitable and Chriſtian; and for Relief of a City, which maintained the " Goſpel, and that for profeſſing therof endured theſe Troubles. And that " for this Collection their Lordſhips were to give Order to their Archdeacons, " and other their Officers; who were by his Majeſties Letters to receive the " ſame monthly of the Churchwardens. And they to ſend it to them [the " Biſhops] within ſuch convenient Time, as that he [the Archbiſhop] might " receive it at their Lordſhips Hands at the End of every third Month from " the Date hereof. Provided always that there be no Deductions of Charges " made by any their Officers or Apparitors out of any of theſe Collections. " And ſo with his harty Commendations he committed them to the Protection " of the Almighty. From *Croyden* the 26th of *Octob.* 1603. Subſcribing,

Your very loving Brother in Chriſt,

JO. CANT.

CHAP. XXXI.

The Puritans *Diligence with the new King by Books and Petitions. All Anſwered* Henry Jacob's *Book. The Archbiſhop's Endeavours with K.* James, *in favour of the Church of* England. *The King's Letters to him. Theſe Things produce a ſolemn Conference before the King. His Proclamation for the ſame. The Archbiſhop of* York *to the Archbiſhop hereupon. An Account of what the Archbiſhop ſaid at the Conference. Letter of the Biſhop of* Durham *to the Archbiſhop of* York *after the Conference. The King's private Letter concerning it. A Note of ſuch Things as were to be reformed by his Order, upon this Conference.*

The great Hopes of the Diſciplinarians upon the coming in of K. *James.*

UPON the Acceſs of King *James* to the Throne of this Realm, the *Puritans* were exceeding buſy: raiſing in themſelves freſh Hopes of ſome Countenance, if not Eſtabliſhment of their new Diſcipline; tho' they could not obtain their Ends from the late Queen deceaſed. They wrot new Books; they laboured al they could to get fit Men for their Turn to ſerve as Members in a Parlament, ere long to be called: And by Meſſages and Intereſts, and Petitions, hoped to influence the King himſelf both before, and when he firſt ſet his Foot in *England*. And of this the aged Archbiſhop became ſo apprehenſive, that it was ſaid, he prayed to God he might not live to ſee the next Parlament. Indeed (if he did ſo) he had his Wiſh; for he dyed the Month before they came together. But Things ſucceeded better.

A Book comes forth in favour of the *Puritans.*

One Book of this Nature came forth *Anno* 1602 (as it were a Preparation for this Time) intitled, *The Plea of the Innocent*, wherein is averred, " That " the Miniſters and People, falſely termed *Puritans*, are injuriouſly ſlandred " for

" for Enemies, or Troublers of the State. Publiſhed for the common Good of " the Church and Commonwealth of the Realm of *England:* As a Counter- " mure againſt al ſycophantizing Papiſts, ſtatiſing Prieſts, naturalizing Athe- " iſts, and ſatanizing Scorners of al Godlines, Truth and Honeſty. Written " by *Joſias Nichols*, a faithful Miniſter of Jeſus Chriſt, and an humble Servant " of the *Engliſh* Church." In the firſt Chapter of this Book is ſhewed, That they be not *Puritans* indeed, who now in *England* be ſo called. And in the ſecond, that that Name is very fit and proper for al Papiſts, *&c.* ANNO 1603.

One long Petition there was preſented to the King in the Month of *April*, called, *The humble Petition of the thouſand Miniſters:* Becauſe it was ſaid to be ſubſcribed by ſo many: tho they were ſome hundreds ſhort. In this Petition they deſired, " That the *Offences* in the Church, ſome might be removed, " ſome amended, and ſome qualified. Namely, firſt, In the *Church Service*, the " *Croſs* in Baptiſm, *Interrogatories* miniſtred to Infants; *Confirmations*, as ſu- " perfluous, to be taken away: Baptiſm not to be miniſtred by Women; and " ſo explained: the Cap and Surplice not urged: that Examination might " go before the Communion: that it might be miniſtred with a Sermon: that " divers Termes, *viz.* of Prieſts, and *Abſolution*, and ſome other uſed, with the " Ring in Mariage, and other ſuch like in the Book, might be corrected: the " Longſomeneſs of Suits abridged: Church Songs and Muſic moderated to bet- " ter Edification: That the Lords Day might not be profaned; the Reſt upon " Holydays not ſo ſtrictly urged; that there might be an Uniformity of Do- " ctrin preſcribed: No Popiſh Opinions to be any more taught, or defended: " No Miniſters charged to teach their People to bow at the Name of JESUS: " that the Canonical Scriptures be only read in the Church. Secondly, Con- " cerning *Miniſters:* That none hereafter be admitted into the Miniſtry but " able and ſufficient Men; and thoſe to preach diligently; and eſpecially up- " on the Lords Day: And that ſuch as were already entred, and could not " preach, might either be removed, and ſome charitable Courſe taken with " them for their Relief; or elſe to be forced, according to the Value of their " Livings, to maintain Preachers: That Non-Reſidence be not permitted, *&c.* " Thirdly, For *Church Livings* and Maintenance: that Biſhops might leave " their *Commendams*, ſome holding Prebends, ſome Parſonages, ſome Vicara- " ges with their Biſhoprics: Double beneficed Men not to be ſuffered to hold " ſome two, ſome three Benefices with Cure: and ſome two, three or four " Dignities beſides, *&c.* Fourthly, For *Church Diſciplin:* That the Diſciplin " and Excommunication might be adminiſtred, according to Chriſt's own In- " ſtitution; or at leaſt, that Enormities might be redreſſed; as namely, that " Excommunication come not forth under the Name of Lay Perſons, Chan- " cellors, Officials, *&c.*

The Petition to the King ſubſcribed by a thouſand: And they

I.

II.

III.

IV.

And then theſe Petitioners added, that theſe with other Abuſes, yet remaining and practiſed in the Church of *England*, they were able to ſhew, not to be agreable to the Scriptures, if it ſhould pleaſe his Highnes for to hear them; or more at large by Writing to be informed, or by Conference among the Learned to be reſolved. Hence it is evident that this Petition gave the Occaſion to the King to appoint the *Conference* hereafter to be related: where may be ſeen their Abilities and their Proofs, how far they made good this their Offer. They ſubſcribed themſelves, *His Majeſties moſt humble Subjects, the Miniſters of the Goſpel, that deſired not a diſorderly Innovation, but a due and godly Reformation.*

Require a Conference.

Soon after, Copies of this Petition were ſent forth into al Quarters of the Realm; with falſe Suggeſtions; as if the King had lent this their Motion a favourable Ear, and given it ſome Kind of conſenting Entertainment: And as tho in al this they had don nothing, wherunto they were not animated and encouraged by ſome of ſpecial Credit with his Highnes. But by this Courſe (as ſome then obſerved) they had altered the Name of the foreſaid Scedule, and of an intitled Petition to his Majeſty, had made it a covert Kind of Libel: Wherby ſecurely, as they thought, they might deprave and ſlander not

They ſtudiouſly diſperſe their Petition.

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not only the Communion Book, but the whole Eſtate of the Church as it ſtood reformed by the late Sovereign.

Divers others in divers Parts of the Kingdom preſumed to trouble his Majeſty, (as he was in his Progreſs this Summer) and tax the State with the like clamorous Libels and defamatory Supplications.

H. Jacob dedicates a Book for Reformation to the King.

Among the reſt came forth a Treatiſe to back the Petition, written by one *Henry Jacob*, (who was a principal Agent and a ſpecial Procurator in the Petition) intitled, *Reaſons taken out of God's Word and the beſt humane Teſtimonies, proving a Neceſſity of reforming our Churches in* England; Framed and applyed to four Aſſertions, wherin the foreſaid Purpoſe was contained. Printed [not ſaid where] 1604. The firſt was, That it was neceſſary to reform the Churches of *England*; their Miniſtry and Ceremonies. The ſecond, That for the Space of two hundred Years after Chriſt, the viſible Churches, uſing Government, were not Dioceſan Churches, but particular, ordinary Congregations only. And the *Biſhops*, as they were peculiarly called after the Apoſtles, were only Pariſhional, not Dioceſan Biſhops. The third Aſſertion was, That the Scriptures of the *New Teſtament* did contain and ſet forth unto us, (beſides the Government by Chriſt's Officers, Apoſtles, Prophets, Evangeliſts) an ordinary Form of Church Government uſed then. The fourth was, That the ordinary Form of Church Government ſet forth unto us was not changeable by Men: And therefore that only was lawful. This his Book he Dedicated to the High and Mighty Prince *JAMES* by the Grace of God, of *England*, *&c.* Beginning, "That in moſt humble wiſe, his Majeſties Loyal and De-"voted Subjects, who for the Safety of their Souls deſired the Reformation of "their Churches according to God's Word, caſt themſelves down in the true "Affection of their Hearts before his Royal Preſence, whom they acknow-"ledged to be the Nobleſt Pillar of the Goſpel, and the greateſt Hope for the "Propagation and eſtabliſhing therof, that was in al Chriſtendom: [Thinking perhaps to move him much by theſe flattering Complements] "Beſeech-"ing him to extend his Kingly Aid and Furtherance unto them in their fore-"ſaid neceſſary and juſt Deſire [reſpecting the millenary Petition] with Pro-"tection alſo towards their Innocency againſt the Oppreſſion of their Adver-"ſaries in this Cauſe, *&c.* And that they had it from his Majeſty very oft, "that whatſoever Things in their Churches they could ſhew to be contrary to "God's Word, they ſhould by his gracious Means be removed. And that "whatſoever yet out of Uſe with us might appear by God's Word to be ne-"ceſſary, ſhould be eſtabliſhed." And therupon he prayed, "May it pleaſe "your gracious Majeſty, let this Word ſtand. Wee crave, we deſire nothing "more.

Dr. *Covel* anſwereth the *Plea*.

But by the Archbiſhop's Vigilancy and Advice, not a Petition, Pamphlet or Book eſcaped without a ſpeedy and effectual Anſwer. Firſt, the *Plea for the Innocent* by *Joſ. Nicholls*, *Will. Covel*, D. D. took into his Conſideration, in a Book which he intitled, *A modeſt and reaſonable Examination of ſome Things in the Church of* England, *&c.* That *Plea*, ſaid that Author, was undoubtedly to renew an unnatural Contention that was almoſt buried; and at that Time eſpecially, when al Procedings in the Church were without Rigour. And ſo could not chooſe but be Labour ill ſpent, *&c.* And aſking Leave to give his Opinion of the whole Book; it was, he ſaid, but a verbal reiterating of the ſame Things, handled and diſcourſed by ſome of thoſe with whom by ſome Relation he had much Neerneſs. And ſo his Labour might wel have been ſpared; ſince others with far better Succeſs had travailed in the ſame Cauſe. Dr. *Covel* prepared a Dedication of his Book to the Archbiſhop; but he dying before it was publiſhed, he dedicated it to *Bancroft* Biſhop of *London*. But his intended Dedication notwithſtanding he printed, and placed at the End of his Book: therin mentioning the great Benefit this Church had received by his Grace's Means, in his Defence of the Government of it; his great Wiſdom and Moderation, and his enduring the Rage of that unbridled Multitude [of the New-Reformers] and his Prevention of Diſorder and Barbariſm, juſtly feared long ſince to have poſſeſſed al.

Fenner Philips.

As

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As for the *Petition*, both Univerſities preſently diſclaimed it openly. That of *Cambridge* by paſſing a Grace in their public Congregation *June* the 9th, *viz.* *Placet vobis, ut quicunq; Doctrinam vel Diſciplinam Eccleſiæ* Anglicanæ, *vel ejus partem aliquam, dictis aut ſcriptis, aut quocunq; alio modo in Academia* Cantabrigienſi, *publicè oppugnaverint; ab omni ſuſcepto gradu ſuſpendatur, & a ſuſcipiendo excludatur ipſo facto:* "That whoſoever in that Univerſity ſhould openly oppoſe, by Word or Writing, or any other Way, the Doctrin or Diſcipline of "the Church of *England*, or any Part therof, ſhould be ſuſpended from any "Degree taken, or from any Degree to be taken, to be excluded *ipſo facto*. And the other Univerſity, *viz.* that of *Oxford*, writ and publiſhed in the ſame Year an Apology for the Church of *England*, in Vindication of it againſt that Petition of the Miniſters (deſiring Reformation of certain Ceremonies and Abuſes) which was intitled, *An Anſwer of the Vicechancellor, Doctors, Proctors, and other the Heads of Houſes in the Univerſity of* Oxford. Printed there. And to this Work they ſaid they were the rather invited by the commendable Example of their Reverend Brethren of the Univerſity of *Cambridge*, by their aforeſaid Grace. And this Univerſity by a Letter aſſured that of *Oxford*, "That both they themſelves, and (as they conceived) many thouſands more "of the judicious and obedient Miniſters of this Land, were ready to give "them the right Hand of Fellowſhip in this Work, namely, their *Apology* (as "they called this their Anſwer to the *Puritans* Petition) and would willingly "ſubſcribe unto the ſame, if the Cauſe did require it, or the Time would permit.

Both the Univerſities diſclaim the Petition.

Anſwer of the Vicechancellor, Doctors, Proctors, &c. of *Oxford*. Printed 1603.

The Univerſity of *Cambridge* join with thoſe of *Oxford*.

This *Apology*, or *Anſwer* of the Univerſity of *Oxford* was dedicated to the Archbiſhop, the L. Treaſurer *Buckhurſt*, Chancellor of that Univerſity, and Sir *Rob. Cecil*, L. *Eſſingdon* Principal Secretary, and Chancellor of the Univerſity of *Cambridge*, Lords of his Majeſties Privy Council. Whom they prayed to inform his Majeſty with this their Apology and Judgment: "Humbly beſeeching his moſt Excellent Majeſty that it might be conſidered how inconvenient and inſufferable it was, in Chriſtian Policy, to permit a long and wel ſettled State of Government to be ſo much as queſtioned, much more to be "altered for a few of his Subjects; eſpecially conſidering the Matter pretended to be the Cauſe of theſe Mens Grief, and of their deſired Reformation, unjuſtly ſo called. For it was either the Ceremonies of the Church, "or Abuſes in the Church, as they alledged. Wherin they humbly recommended to his Princely Remembrance, *&c.* And then they proceded in "their Vindication of each particular Practice of the Church objected againſt.

This Anſwer to be preſented to the King by ſome of the Lords of the Council.

The Archbiſhop, for his Part, paſt this Summer penſively, in his Regard for the Continuance of the Church in that State wherin hitherto he had taken ſuch Pains to preſerve it. And how diligent he was with the Court by his Letters and Meſſages, while the King was at a Diſtance from *London*, or in his Progreſs moſt Part of the Year, and ſo could not repair to him in Perſon; and what Succeſs he had with his Majeſty appearing by a Letter from his Royal Hand, aſſuring him of his ſtanding by the Church of *England*, the Archbiſhop communicated to the Earl of *Shrewſbury* in a Letter dated in *December* from *Croyden*. Which I ſhal here give a ſhort Account of, having received an exact Tranſcript thereof from the Original in the Poſſeſſion of a Reverend Dean, who very humanely imparted it to me. Wherin may be obſerved, what Thoughts that moſt Reverend Father had of the Danger of theſe contentious Brethren, ſtiling them *Vipers*. He alſo urged that Nobleman's Preſence in Parlament, who ſeemed to fear he ſhould not be able by Reaſon of his Gout, to come up; concerning which the Archbiſhop had an Opinion (as he hinted to the ſaid Earl) that ſuch a Diſeaſe was often pleaded, when Men had a Mind to ſtay at Home. "He hinted to him the many Petitions and Motions that that Faction had made, correſpondent to their "Natures. But that his Lordſhip might perceive by the Proclamation [*viz.* "that lately came forth for a Conference that the King was minded to have "between ſome Epiſcopal and ſome of the chiefeſt of the Diſſenting Divines, "about the controverted Matters of the Church] that they had not much "prevailed: Beſides the Comfort he himſelf had received from certain Let-

The Archbiſhop's Diligence to preſerve the Church.

Rev. *Wh. Kennet*, Decan. *Petriburgh.*

His Letter to the Earl of *Shrewsbury* to that Purpoſe.

"ters

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" ters of his Majeſty to him. That he indeed, by Reaſon of the Dangers of " the Days and infectious Times, and his own Years, had not been at Court " ſince the King went from *Hampton*; yet that he had heard from thence, " and had ſent thither, according as he uſed to do: adding, that the Earl " might eaſily imagin, that he had not been idle, nor greatly quiet in Mind: " and that (thanking God) he went forward as he was wont to do; altho he " was then ſomewhat affected with the Jaundice, his old Diſeaſe. He intima-ted likewiſe to the ſaid Nobleman, Letters that he had ſent to the Corporation of *Grimeſby*, the Place of his Birth, according as the Earl had deſired him, very probably recommending fit and honeſt Men to their Choiſe for Burgeſſes.

No. XLIII. But this whole Letter deſerves to be preſerved among the reſt of the Records.

The King appoints a Meeting, in order to determine Things amiſs in the Church.

The King's Proclamation for a Conference of the Clergy, which the Archbiſhop mentioned in his Letter aforeſaid to the Earl, was dated in *October* the King being at my L. *Pembroke*'s at *Wilton*, and from whence the Archbiſhop gathered the good Inclination of the King to the Church eſtabliſhed. This I now come to take Notice of, eſpecially ſo famous a Diſputation, and Examination into the Cuſtoms and Practices of this Church, depending therupon, and a Learned and Royal Head, Moderator and Judge therof, before an auguſt Preſence of the Lords of the Privy Council. Whence likewiſe may be learned the King's Judgment of the Conſtitution of this Church; the manie Informations brought to him againſt it; and the Maner therof, which he liked not: that this Meeting was appointed by him for his fuller and more perfect Inſtruction concerning it: his Intention to reform whatſoever he found amiſs in it; and the Reaſon why having at firſt appointed the ſaid Meeting on the 1ſt of *November*, he put it off til after *Chriſtmas*, and other Things very wel worthy the knowing by ſuch as are ſtudious of our Eccleſiaſtical Hiſtory. This Proclamation *(Touching a Meeting for the hearing, and for the determining Things pretended to be amiſs in the Church)* ran to this Tenor:

The Proclamation for it.

" That as he had ever from his Infancy manifold Proofs of God's great " Goodneſs towards him, in his protecting of him from many Dangers of his " Perſon very neerly threatening him; and none more notorious than his happy conducting of him in the late Caſe of his Succeſſion to this Crown: which, " contrary to moſt Mens Expectations, he had received with more Quiet and " Concurrency of good Wil of his People (otherwiſe perhaps of different Diſpoſitions) than ever in like Accident had been ſeen; ſo he thought that the " Memory of God's Benefits ought to be a continual Solicitation to him, to " ſhew himſelf thankful to his Divine Majeſty, wherinſoever Opportunity " offered to him to do him Service; but eſpecially in Things concerning his " Honour and Service, and the Furtherance of his Goſpel: Which was the " Duty moſt beſeeming Royal Authority.

" That therefore after his Entry into this Kingdom, when he had received " Information of the State thereof at the Deceaſe of the Queen, his Siſter, of " famous Memory, altho he found the whole Body thereof in general, by the " Wiſdom of her ſelf, and Care of thoſe who had the Adminiſtration thereof " under her, in ſuch good State of Health, as did greatly commend their Wiſdoms, as wel in the Political Part of it, as alſo in the Eccleſiaſtical, whereof " ſince he had underſtood the Form and Frame, he was perſuaded that both " the Conſtitution and Doctrine thereof was agreeable to God's Word, and " neer to the Condition of the primitive Church. Yet foraſmuch as Experience did ſhew daily, that the Church-Militant was never ſo wel conſtituted " in any Form of Policy, but the Imperfections of Men who had the Exerciſe " therof, did with Time, tho inſenſibly, bring in ſome Corruptions. And alſo, for that Informations were daily brought unto him by divers, that ſome " Things uſed in this Church were both ſcandalous to many ſeeming zelous, " and gave Advantage to the Adverſaries; He conceived, that no Subject " could be ſo fit for him to ſhew his Thankfulnes to God, as upon ſerious Examination of the State of this Church, to redeem it from ſuch Scandals, " as, both by one and the other, were layd upon it.

" That for his Inſtruction herein he had appointed a Meeting to be had before himſelf and his Council, of divers of the Biſhops and other learned Men,

" the

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" the firſt Day of the next Month, [*viz. Novemb.* 1.] by whoſe Information and " Advice he might govern his Procedings therein, if he found Cauſe of A- " mendment. But by reaſon of the Sicknes reigning in many Places of the " Kingdom, the unſeaſonable Time of the Year for Travel, and the Incom- " modity of the Place of his Abode for ſuch an Aſſembly, he was conſtrained " to defer it til after *Chriſtmas*. At which Conſultation he ſhould both more " particularly underſtand the State of the Church; and receive thereby Light " to judge, whether there were indeed any ſuch Enormities, as were pretend- " ed; and know how to procede to the Redreſs.

" But that this his godly Purpoſe he found had been miſconſtrued by ſome " Mens Spirits; whoſe Heat tended rather to Combuſtion than Reformation. " As appeared by the Courſe they had taken: Some uſing public Invectives " againſt the State Eccleſiaſtical here eſtabliſhed; ſome contemning their Au- " thority, and the Proceſſes of their Courts; ſome gathering Subſcriptions of " Multitudes of vulgar Perſons to frame Supplications to be exhibited to us, " to crave that Reformation; which if there were Cauſe to make, was more " in his Heart than theirs. That al which Courſes, it was apparent to al Men, " were unlawful, and did ſavour of Tumult, Sedition and Violence; and not " of ſuch a Chriſtian Modeſty as beſeemed thoſe, who for Piety Sake only de- " ſired Redreſs of Things they thought to be amiſs; and could not but be the " Occaſions of Diſſenſions, Partialities, and perhaps of greater Inconveniences " among his People.

" That for the preventing wherof, he had thought it neceſſary to make " Declaration to al his Subjects, that as he had Reaſon to think the Eſtate of " the Church here eſtabliſhed, and the Degrees and Orders of Miniſters go- " verning the ſame, to be agreeable to the Word of God, and the Form of " the Primitive Church: having found the ſame bleſſed in the Reign of the " late Queen, with a great Encreaſe of the Goſpel, and with a moſt happy " and long Peace in the political State: Which two Things, the true Service " of God, and the Happineſs of the State, did commonly concurr together: " So he was not ignorant that Time might have brought in ſome Corruptions " which might deſerve a Review and Amendment. Which if by the Aſſem- " bly intended by him he ſhould find to be ſo indeed, he would therein pro- " cede according to the Laws and Cuſtoms of this Realm, by Advice of his " Council, or in his High Court of Parlament, or by the Convocation of his " Clergy, as he ſhould find Reaſon to lead him. Not doubting, but that in " ſuch an orderly Proceding, he ſhould have the Prelats and others of the " Clergy, no leſs willing, and far more able, to afford him their Duty and " Service, than any other, whoſe Zele went ſo far beyond their Diſcretion.

" Upon which his Princely Care his Pleaſure was, that al his Subjects ſhould " repoſe themſelves; and leave to his Conſcience that which to him only ap- " pertained; avoiding al unlawful and factious Maner of proceding. For " that hereafter, if any ſhould, either by gathering the Subſcription of Mul- " titudes to Supplications, by contemptuous Behaviour to any Authority, (by " the Laws reſting in Eccleſiaſtical Perſons,) by open Invectives, and unde- " cent Speeches, either in the Pulpit, or otherwiſe, or by Diſobedience to the " Proceſſes proceding from their Juriſdiction; give him Cauſe to think that he " had a more unquiet Spirit, than became any private Perſon to have to- " wards public Authority; He would make it appear by their Chaſtiſement, " how far ſuch a Maner of Proceding was diſpleaſing unto him; and that he " found that theſe Reformers, under pretended Zele, affected Novelty, and ſo " Confuſion in al Eſtates. Wheras his Purpoſe and Reſolution ever was, and " ſo ſtil was, to preſerve the Eſtate, as wel Eccleſiaſtical as Politic, in ſuch " Form as he had found it eſtabliſhed by the Laws here; reforming only the " Abuſes, which he ſhould find apparently proved. And that alſo to do by " ſuch mature Advice and Deliberation, as he had above mentioned. Where- " fore he admoniſhed al Men hereafter to take Warning, as they would anſwer " to the contrary at their Peril. Given under his Hand at *Wilton*, the 24th " Day of *October*. 1603.

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Thus how wel prepared for this Conference the wiſe King was, we ſee by the Knowledge he had already gained of the ſound Doctrine and good Conſtitution of this Church: The Form and Frame wherof he ſaw to be agreeable to God's Word, and to come neer to the Primitive Church; and by the Obſervations he had ſo ſoon made of the Heats of the Complainers, tending rather to Combuſtion than Reformation, (which they ſo much called for) and their ſcurrilous Way of Writing, and inveighing againſt the State Eccleſiaſtical, and their Maner of gathering a Multitude of Hands ſubſcribed to their Petitions, which he ſaw ſavoured of Tumult and Sedition. By theſe and many other Paſſages in this notable Proclamation, (as of his countenancing Convocations, the Laws and Cuſtoms of the Realm, and his declaring that he would prooede according thereunto, in any Amendments fit to be made) I make little Doubt there was a conſiderable Hand of the Archbiſhop and his Counſil herein.

Queſtions in Order to the Conference, ſent from the Archbiſhop to the Archbiſhop of *York*.

Our Archbiſhop knew the great Abilities in Divinity of his Brother *Matthew Hutton* Archbiſhop of *York*: and ſince he could not come up himſelf in Perſon, he tranſmitted to him certain *Queries* of divers Matters that would be concerted at this Conference, for his learned Judgment and Reſolution of them, in order to the Uſe to be made of them at that Time. Which Queries were theſe, *viz.* I. Concerning *Appropriations*: Whether they were to be given over to the Miniſters of the Goſpel, or might continue in the Hands where they were. II. As touching the Government of the Church in this Kingdom under his Majeſty; Whether by Biſhops, or by Preſbyteries. III. Concerning the Book of Common Prayer and Adminiſtration of the Sacraments: Whether to overthrow the ſaid Book, or to make Alterations of Things diſliked in it. IV. Concerning the Sign of the Croſs in the Child's Forehead made at its Baptiſm. V. Concerning praying in the Litany to be delivered from *ſudden Death*; ſince we ought ſo to live, that Death ſhould never find us unprepared. That Archbiſhop's excellent and learned Anſwers to al theſe at large may be found in the *Appendix*, as they were kindly communicated to me by *Ralph Thoreſby* of *Leeds*, Eſq; being found among the MSS of the Reverend Mr. *Fairfax*, ſometime Chaplain to *Toby Matthew* Biſhop of *Durham*. After he had given his Thoughts of al theſe Queſtions, he thus piouſly and with a great Concern for the Good of this Church concluded with his Prayers.

N. XLIV.

His Prayer for the King and Church.

" The Lord for his Chriſt's Sake bleſs his Majeſty with his manifold Graces, " that he may maintain the Goſpel in this Church, as his dear Siſter Queen " *Elizabeth* did leave it: and that, as in his Golden Book to the Prince his Son " doth ſhow his Diſlike both of ſuperſtitious *Papiſts*, and giddy headed *Puritans*, " ſo God may give him Courage and Conſtancy to withſtand them both: " That neither the *Papiſts* may obtain their hoped Toleration, nor the *Puritans* " their phantaſtical Platforme of their Reformation. This was written *Oct.* 3. 1 *Jacobi.* Some Part of this Archbiſhop's Letter, *viz.* Concerning Baptiſm by Women, was alledged before the King at the Conference by the Biſhop of *Worceſter*.

Biſhop of *Durham* going up to the Conference.

Matthew Biſhop of *Durham* was now going up to the Conference. To him he ſignified in a Letter two Days before, that he was preparing theſe Papers to be ſent up to the Archbiſhop of *Canterbury*, and that his Chancellor ſhould communicate them to him, when he was in the South Parts. His Letter, being ſhort, I here inſert: the rather to ſhew the Apprehenſions that the Biſhops then had of the dangerous Condition of the Church under a new King, and the Projects of the *Puritans*.

The Arthbiſhop of *York*'s Letter to the Biſhop of *Durham* about the Conference. MSS. *Ra. Thoresby*.

" *Salutem in Chriſto.* I thank your Lordſhip, *&c.* The phantaſtical giddy-" headed *Puritans*, I perceive, have laboured earneſtly, and are very eager, " that they may be heard, *&c.* I do not yet know their Plots, nor the Par-" ticulars of their Petitions; but may conjecture and aime at their Meaning; " and am writing ſomewhat, but very briefly to my Lord's Grace of *Canterbury*, " againſt them. Wherewith I mean your Lordſhip ſhal be acquainted by my " Chancellor at your being in the South Parts, if not before. The Lord bleſs " you and the reſt of our Brethren in this intended Conference. That his " moſt Excellent Majeſty may long continue ſettled (as I doubt not but he is,

" as

" as moſt worthy Queen *Elizabeth* was) to advance the Goſpel, and maintain " the Eccleſiaſtical Government in this Land. And thus with many Welwi- " ſhings to your Lordſhip, *&c.* I bid you very hartily farewel. From *Bi-* " *ſhopthorp*, the firſt of *October*, 1603. ANNO 1603.

Your Lordſhip's aſſured loving Friend and Brother,

MATTH. EBOR.

January the 14th came on this famous Conference, (the King being now returned Home to *Hampton*-Court) and held three Days, *viz.* the 14th, the 16th, and the 18th: Which his Excellent Majeſty had with our Archbiſhop, and divers other Biſhops and eminent Deans, and with ſome chief Divines on the other Side: At which moſt of the Lords of the Privy Council were alſo preſent. And this being the laſt Thing memorable, wherin our Archbiſhop was concerned, I ſhal give ſome brief Account of the Contents of what he ſpake and did: And the rather alſo, to take off an Aſperſion thrown upon him. For preſently, when the Meeting was ſcarce over, it was reported, (and Copies thereof were diſperſed) that the Archbiſhop and Biſhops of *London* and *Winchester* fel down on their Knees to the King, and deſired, that al Things might remain as they were, leſt the Papiſts might think they had been in an Error hitherto, and might ſay, they would perſwade them to come to a Church having Errors in it. And leſt the *Puritans* ſhould alledge, they had been long perſecuted unjuſtly. And further, that the laſt Day of this Conference, the Archbiſhop had been entreated to be a Means, that the Ceremonies might not be preſt, and that he ſhould anſwer, they had been urged, as neceſſary, and ſhould be ſo ſtil. And that at laſt the Archbiſhop and Biſhop of *London* [as almoſt deſpairing of their Cauſe] beſought his Majeſty to take their Cauſe into his own Hand, and to make ſome good End of it, as might ſtand with their Credit. But that the very Truth might appear, there was an authentic Relation of it written by one of the Divines then preſent, *viz.* *Barlow*, Dean of *Cheſter*: and that by the Archbiſhop's own Order, impoſing this Work upon him: Which therefore we may conclude was carefully reviewed by himſelf: And that it might be the more exact and complete, it was compared and enlarged by the Writer, (before it was publiſhed) with the Notes and Copies of the Biſhop of *London*, the Deans of *Chriſt's Church*, *Winchester*, and *Windſor*, and the Archdeacon of *Nottingham*.

The Conference comes on.

The Archbiſhop miſreported.

To this Conference were ſummoned by Letters eight Biſhops beſides the Archbiſhop, ſix Deans of Cathedral Churches, beſides the Dean of the King's Chapel, two Doctors of Divinity, and one Archdeacon: And thoſe that appeared for the *Puritans* were four, *viz.* Dr. *Reynolds*, Dr. *Sparks*, Mr. *Knewſtubs*, and Mr. *Chaderton*. Who were termed Agents for the *Millenaries*; that is, (as they pretended) a thouſand Perſons, chiefly Miniſters, that had in a late Petition to the King, under their Hands, accuſed many Practices of the Church of *England*, and cryed out for a Diſputation. Theſe were alſo ſent for by the King, as the moſt grave, learned and modeſt of the aggrieved Party. Being al met, the King deſired himſelf to be ſatisfied (favourably ſo expreſt in Behalf of the *Puritans)* concerning the Book of Common Prayer; Excommunication in the Eccleſiaſtical Courts: And for providing fit and able Miniſters for *Ireland*. In the Book of *Common Prayer*, he required Satisfaction about Confirmation, Abſolution and Private Baptiſm. For *Excommunication*, he offered two Things to be conſidered, *viz.* 1. The *Matters*, *viz.* whether it were executed in light Cauſes; and whether it were not uſed too often. 2. The Perſons, *viz.* Why Lay Perſons, as Chancellors and Commiſſaries ſhould do it: And why the Biſhops themſelves, for the Dignity of ſo weighty a Cenſure, ſhould not do it, taking unto them the Dean and Chapter, or other Miniſters and Chaplains of Gravity and Account. The laſt, for *Ireland*, he referred to a Conſultation.

The King opens the Conference; deſiring to be ſatisfied in certain Points.

After the King had ended his Speech, the Archbiſhop made his on his Knee, to this Purport; " How much the whole Land was bound to God for ſetting " ſo wiſe, ſo learned and judicious a King over it. And then addreſſed himſelf to

The Archbiſhop's Speech of thoſe Heads diſtinctly, before the King.

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to inform his Majeſty of al the foreſaid Points. As firſt, " Concerning *Con-*
" *firmation*, he ſhewed at large the Antiquity of it; as being uſed in the Ca-
" tholic Church ever ſince the Apoſtles Time; Til that of late ſome parti-
Confirmation. " cular Churches had unadviſedly rejected it. He then declared the lawful
" Uſe of it, agreeable to his Majeſties Speech. Affirming it to be a mere Ca-
" lumniation and a very untrue Suggeſtion, if any had informed his Highnes,
" that the Church of *England* did hold or teach, that without Confirmation
" Baptiſm was imperfect; or that it did add any Thing to the Vertue or Sub-
" ſtance therof. And this he made manifeſt by the Rubricks in the Communion Book, ſet before *Confirmation*. Which were there read. Then the Biſhop of *London* and other Biſhops ſpake alſo in Proof of *Confirmation*.

Abſolution. Then for the Point of *Abſolution:* which the Archbiſhop cleared from all Abuſe, and Superſtition, as it was uſed in the Church of *England*, reading unto his Majeſty both the *Confeſſion* in the Beginning of the Communion Book, and the *Abſolution* following it. *Wherin*, ſaid he, *the Miniſter doth nothing elſe but pronounce an Abſolution in general* The King peruſed both in the Book it ſelf, liked and approved them, finding it to be very true which the Archbiſhop had ſaid. And as to that particular and *perſonal* Form of Abſolution, preſcribed to be uſed in the Viſitation of the Sick, (which the Biſhop of *London* thought fit then alſo to acquaint the King with, ſhewing how agreeable it was to the Confeſſions of *Augſburgh* and other Proteſtant Churches, and approved of by *Calvin:* (who liked of the private as wel as the general) the ſaid *particular* Abſolution in the Book being read to him, he exceedingly wel approved it.

Private Baptiſm. Then for *private Baptiſm*, (the third Thing that had been propounded by the King to be conſidered) the Archbiſhop again firſt ſpake of it; and ſhewed, "That
" Adminiſtration of Baptiſm by Women and Lay-Perſons was not allowed in
" the Practice of the Church: but that it was enquired of by Biſhops in their
" Viſitations, and cenſured. And that the Words in the Book inferred not any
" ſuch Meaning, *viz.* as the Allowance therof." Wherunto the King excepted, preſſing the Words of the Book, that they could not but intend a Permiſſion and Suffering of Women and private Perſons to baptize. To which when *Babington*, the Biſhop of *Worceſter*, had ſaid, The Words indeed were doubtful, and might be preſſed to that Meaning; but yet that it ſeemed by the contrary Practice of our Church, (cenſuring Women in this Caſe) that the Compilers of the Book did not ſo much intend them, but propounded them ambiguouſly, that the Book might the better pas in Parlament; and for this he cited the Teſtimony of the Archbiſhop of *York*. The Biſhop of *London* then replyed, (ſpeaking as it ſeems the Archbiſhop's Senſe, and which he would have ſaid, had he not been intercepted by the King) denying that thoſe Learned and Reverend Men that framed the Book of Common Prayer, intended by ambiguous Termes to deceive any: but did indeed by thoſe Words intend a Permiſſion of private Perſons to baptize in Caſe of Neceſſity: Wherof he ſaid their Letters were Witneſſes: ſome Parts wherof he then read; [And Pity it is they were not ſet down at Length in the printed Relation] and withal declared the ſame to be agreeable to the Practice of the antient Church. Urging to that Purpoſe both *Acts* 2. where three thouſand were baptized in one Day: which for the Apoſtles alone to do was impoſſible, at leaſt improbable; and that there were then with them no Biſhops nor Prieſts, [to aſſiſt in that Work] and alſo alledged the Authority of *Tertullian* and S. *Ambroſe*, plain in that Point. He laid open alſo the Abſurdities and Impieties of the Opinion of them, who thought there was no Neceſſity of Baptiſm. Not, as if God without Baptiſm could not ſave the Child; but that the Caſe put, that the State of the Infant dying unbaptized was uncertain; and dying baptized, there was an evident Aſſurance that it was ſaved; he aſked who, having any Religion in him, would not ſpeedily by any Means procure his Child to be baptized? And rather ground the Action upon Chriſt's Promiſe, than his Omiſſion therof upon God's ſecret Judgment?

The Biſhop of *London*'s Diſcourſe on this Head;

Bilſon

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Bilſon, Biſhop of *Wincheſter*, ſpake alſo to this Point his Opinion, *Viz.* That the denying to private Perſons Baptiſm in Caſe of Neceſſity, would be to croſs al Antiquity; ſeeing it had been the antient and common Practice of the Church, when Miniſters could not be got: And that it was a Rule agreed upon among Divines, That *the Miniſter was not of the Eſſence of the Sacrament.* But the Reſult was, that the King, however he aſſerted Baptiſm to be adminiſtered by lawful Miniſters, and in no Caſe by private Perſons, yet he utterly diſliked al Rebaptization, altho either Women or Laics had baptized. This Day's Conference ended with the Article of *Excommunication:* which was ſoon agreed, and ſome Regulation thereof eaſily yielded unto on al Sides.

And the Biſhop of *Winton's.*

The ſecond Day the Archbiſhop ſeems not to have been preſent: But *Bancroft*, Biſhop of *London*, ſpake much, and (as it is very likely) his Grace's Senſe. Which I paſs over, becauſe I mean herein to relate nothing but wherein our Archbiſhop ſpake, or was concerned.

The third Day's Conference was *Jan.* 18. When ſuch were preſent as pleaſed the Archbiſhop to appoint; for ſo was the King's Pleſure. By his Order therefore, I conclude, came ſeveral of the Doctors of the Arches, Knts, *viz.* Sir *Dan. Dun*, Sir *Tho. Crumpton*, Sir *Richard Swale*, Sir *John Bennet*, and Dr. *Drury*, the Eccleſiaſtical Courts being then to be juſtifyed. The Archbiſhop now, aſſoon as the King was ſet, preſented unto him a Note of ſome Points, which his Majeſty had referred to their Conſideration on the firſt Day; and the Alteration, or rather Explanation of them, in the Liturgy. *viz.* I. *Abſolution, or Remiſſion of Sins*, in the Rubric of Abſolution. II. In private Baptiſm, *The lawful Miniſter preſent.* III. *Examination, with Confirmation of Children.* IV. *Jeſus ſaid to them*, twice to be put into the Dominical Goſpels, inſted of *Jeſus ſaid to his Diſciples.* Which laſt Reading had been objected to by the other Party, as not truly taken out of the Text in the new Teſtament. This was al the Alteration made.

Eccleſiaſtical Courts.

Then the King fel upon Diſcourſe of the *High Commiſſion.* That he had underſtood that the Parties named therein were too many and too mean: That the Matters they dealt in were baſe, and ſuch as Ordinaries at home, in their Courts, might cenſure: That the Branches granted out by the Biſhops in their ſeveral Dioceſes were too frequent and large. To which the Archbiſhop anſwered ſeverally, "Firſt, for the Number of ſuch as were in Commiſſion, that it "was requiſite it ſhould be great: for otherwiſe he muſt be forced, as often "times then it fel out, to ſit alone. And therefore, albeit al the Lords of the "Privy Council were in, al the Biſhops, many of the Judges at Law, and ſome "of the Clarks of the Council; yet there were very few or none of them ſit-"ting with him at ordinary Times; ſome of meaner Place, as Deans and Do-"ctors of Divinity and Law muſt needs be put in. Whoſe Attendance he "might with more Authority command and expect. Secondly, for the Mat-"ters handled therein, he ſaid, he had often complained thereof. But that it "could not be remedied. Becauſe altho' the Fault might be of that Nature, as that "the ordinary Juriſdiction might cenſure it: but eftſoons it fel out, that the "Party delinquent was too great: and ſo the Ordinary dared not proceed againſt "him. And ſo mighty in his State, and ſo wilful in his Contumacy, that he "would not obey the Summons or Cenſure. And ſo it came to paſs that the "Ordinary was forced to crave Help at the High Commiſſion. To the Third, "his Grace ſaid, that it concerned not him to make Anſwer thereunto. For ſuch "Commiſſions had been granted againſt his Wil oftentimes; and without his "Knowledge for the moſt Part. Diſcourſe thus falling about ſuch Commiſſions granted to Biſhops for their particular Dioceſes, one of the Lords preſent was pleaſed to ſay, That the Proceding therby was like the *Spaniſh* Inquiſition, wherin Men were urged to ſubſcribe more than Law required; that by the Oath *ex Officio*, they were enforced to accuſe themſelves: that they were examined upon twenty or four and twenty Articles, and that upon the ſudden, without Deliberation, and for the moſt Part againſt themſelves. For the Evidence wherof a Letter was ſhewed of an antient honorable Counſillor, written to the L. Archbiſhop *Anno* 1584, [*viz.* Lord Treaſurer *Burghley*] of two Miniſters of *Cambridgſhire*, then or thereabouts, examined upon many Articles, and in the End deprived. To which the Archbiſhop, in a Thing ſo cloſely touching himſelf, as wel

High Commiſſion.

The Archbiſhop's Diſcourſe therof.

Vide Book III. Chap. VII.

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wel as that Courſe of Proceding, made this Anſwer; "That firſt, to the Mat-
"ter, in the maner of proceding and examining, his Lordſhip was deceived.
"For that if any Article did touch the Party any Way, either for Life, Li-
"berty, or Scandal, he might refuſe to anſwer: neither was he urged thereun-
"to. Secondly, To the Letter being in a Cauſe twenty Years ſince determi-
"ned, he could not anſwer to Particulars; but that if his Anſwer to that Let-
"ter were found out, he doubted not but as it had ſatisfied that honorable
"Counſillor, when he lived; ſo it would alſo ſufficiently clear this Complaint
"before his Majeſty." See both theſe Letters, namely that of the L. Treaſurer
"to the Archbiſhop, and of the Archbiſhop in Anſwer thereunto, under the
"Year 1584. *Chap.* VII.

I relate only what fel from the Archbiſhop in this Conference. What the Biſhop of *London* ſaid, and what the L. Chancellor and the L. Treaſurer ſaid in Behalf of the ſaid Oath *ex Officio*, and laſtly, what the King himſelf added, I refer to the printed Conference. Wherin he ſo ſoundly deſcribed that Oath, for the Ground therof, for the Wiſdom of the Law therin, and the maner of proceding therby, and laſtly, the Neceſſity and profitable Effect thereof: and that by him delivered in ſuch a compendious and abſolute Order, that the Lords and the reſt of the Auditors ſtood amazed; and the Archbiſhop ſaid, *That undoubtedly his Majeſty ſpake by the eſpecial Aſſiſtance of God's Spirit.* And the Biſhop of *London*, upon his Knee, proteſted that his Heart melted within him (and ſo, he doubted not, did the Hearts of the whole Company) with Joy, and made Haſte to acknowledge to Almighty God the ſingular Mercy received at his Hands, in giving them ſuch a King, *&c.* Wherunto the Lords with one Voice yielded a very affectionate Acclamation.

The Speech of the Archbiſhop and Biſhop of *London* concerning the King.

And then the King committed to the Archbiſhop, with the Biſhops and Lords preſent, ſeveral Matters to be by them conſulted of: As, Excommunication in Cauſes of leſs Moment; the High Commiſſion, for the Quality of the Perſons to be nominated, and the Cauſes to be handled; Recuſant Communicants, *i. e.* ſuch as came to Church, but not to the Communion; alſo, for the ſending and appointing of Preachers for *Ireland*, and for ſome Parts of *Wales* and the Northern Borders: and laſtly, about ſufficient Maintenance for the Clergy, and for the planting a learned and painful Miniſter in every Pariſh.

Some Matters to be reformed, committed by the King to the Archbiſhop and Biſhops to be conſulted of.

When the Conference grew towards an End, and the King had alſo made a gracious Speech to the *Puritan* Miniſters, Mr: *Chaderton* kneeled to the King for ſome Indulgence to ſome honeſt, godly and painful Miniſters, (eſpecially in *Lancaſhire*) for wearing the Surplice, and the Uſe of the Croſs in Baptiſm: leſt many that they had won from Popery, might revolt again. And inſtanced in the Vicar of *Ratteſdale*. An unlucky Chance it was, to light on the Mention of him above the reſt. Who not many Years before was proved before our Archbiſhop to have moſt unreverently dealt the Bread in the *Euchariſt* out of a Baſket, every Man putting in his Hand and taking out a Piece. And ſo the Archbiſhop then teſtified. Then *Knewſtubs* alſo fel down, and requeſted the like Favour of Forbearance for ſome honeſt Miniſters in *Suffolk*. And added, that it would make much againſt their Credits in that Country, to be now forced to the Surplice and Croſs in Baptiſm. To which his Grace was going to anſwer concerning theſe Men, whom he had ſome time ago before him (and ſo would have related their Cauſe at large, and the Weakneſs of their Reaſons) but the King prevented him, by telling *Knewſtubs* that he ſhewed himſelf an uncharitable Man, in that they, having taken Pains, and in the End concluded of an Unity and Uniformity, he ſhould prefer the Credit of a few private Perſons before the general Peace of the Church.

Indulgence requeſted of the King for Surplice and Croſs in Baptiſm.

The Subſtance of the aforeſaid Conference was drawn up (as was ſhewn before) by one of the Divines preſent at it, with the Conſent and Aſſiſtance of the reſt, and printed for publick Satisfaction. But for further Information of ſo remarkable an Emergence about the State of Religion in this Church of *England* at this critical Time, I ſhal bring to light a notable Account thereof, written by one of the Biſhops there, *viz.* the Biſhop of *Durham*, and ſent to the Archbiſhop of *York*. It is a Tranſcript from the firſt Draught of his Letter written with

Account of the Conference, ſent by the Biſhop of *Durham* to the Archbiſhop of *York*.

with his own Hand, as appears by the Interlineations. Endorſed thus, *The 19 Jan.* 1603, [which was the Day after the Conference was ended] *Copy of my Letter to my Lords Grace of* York, *touching the Conference at the Court.* For this I am likewiſe beholden to Mr. *Thoresby* of *Leeds*. See this choice Paper in the *Appendix*. ANNO 1603. N. XLV.

I ſhal conclude this long Relation with a familiar Account the King himſelf gave of this Conference, and of theſe Men; in a Letter to ſome intimate Friend of his in *Scotland*, whom he ſtyled his *Honeſt Blake*. Wherin among other Things relating to his Affairs in *Scotland*, he ſpake of his *keeping a Revel* with the "*Puritans* [meaning this Conference] this two Days, ſuch as was never heard "the like. And that he had peppered them, as he (to whom he writ) had don "the Papiſts there. That it was no Reaſon that they that would refuſe the "airy Sign of the Croſs after Baptiſm, ſhould have their Purſes ſtuffed with "more ſolid and ſubſtantial Croſſes. That [as for his Diſcourſes with them] "they fled him from Argument to Argument, and never anſwered him direct-"ly. So that he was forced to ſay unto them at laſt, that if any of them had "been in a College, diſputing with their Scholars, and that any of their Diſ-"ciples had anſwered them in that Sort, they themſelves would have ſnatched "him up, in Place of a Reply, with a Rod. And in the End added, That he "had a Book of theirs [whether it were the *Petition*, ſigned with abundance of "Hands, or ſome other Book preſented now to him] that might wel convert "Infidels, but ſhould never convert him, unles in turning him more earneſtly "againſt them." But I leave the whole Letter in the *Appendix* for him that liſteth to read it. The King's Account of this Conference in a private Letter. N. XLVI.

The Sum of what was concluded at this Conference will appear in this following authentick Paper; which ſeems to be the Hand of the Biſhop of *London*.

A Note of ſuch Thinges as ſhal be reformed in the Church.

1. THE *Abſolution* ſhal be called, The Abſolution or general Remyſſion of Sins.

2. The *Confirmation* ſhal be called, The Confirmation or furder Examination of Childrens Faith.

3. The *Private Baptiſm*, now by Laymen or Women, ſhall be called, The Private Baptiſme by the Miniſters only; and all thoſe Queſtions in that Baptiſme, that inſinuate it to be don by Women, taken awaye.

4. The *Apocrypha*, that hath ſome Repugnancy to the Canonical Scripture, ſhall not be read; and other Places choſen, which either are Explanations of Scripture, or ſuite beſt for good Life and Manners.

5. The *Juriſdiction* of the Biſhops ſhal be ſomewhat limited, and to have either the Dean and Chapter, or ſom grave Miniſter Aſſiſtant to them in *Ordination*, *Suſpenſion*, *Degradation*, *&c.*

6. The *Excommunication*, as it is nowe uſed, ſhal be taken awaye both in Name and Nature. And a Writ out of the Chancerie, to puniſhe the *Contumacies*, ſhal be framed.

7. The Kingdom of *Ireland*, the Borders of *Scotland*, and all *Wales*, to be planted with Schools and Preachers as ſoon as maye be.

8. As manie learned Miniſters, and Maintenance for them, to be provided in ſuch Places of *England*, where there is Want, as maye be.

9. As few *Double-beneficed* Men and *Pluralities* as may be; and thoſe that have double Benefices to maintain Preachers, and to have their Livings as neere as may be one to the other.

10. One uniform *Tranſlation* of the Bible to be made, and onelye to be uſed in all the Churches of *Englande*.

11. One *Catechiſme* to be made and uſed in all Places.

12. The *Articles* of Religion to be explaned and inlardged. And no Man to teach or read againſt anie of them.

13. A Care had, to obſerve who do not receave the Communion once in the Year: The Miniſters to certifie the Biſhops, the Biſhop the Archbiſhops, and the Archbiſhops the Kinge.

14. An

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14. An Inhibition for *Popiſh* Books to be brought over: and if anie come, to be delivered into their Hands onelye that are fitt to have them.

15. The *Highe Commiſſion* to be reformed, and reduced to higher Cauſes and fewer Perſons; and thoſe of more Honour and better Qualities.

Fabrick of the Church and Churchmen. By Will. Tooker, D. D.

In ſhort, this Conference, wherin the King bore ſo great a Part, and ſpake ſo wel, and ſhewed openly ſuch Approbation of the preſent Conſtitution of the Church, proved a good Stay, to it, and its Cuſtoms and Practices, quieting for a Time any further Clamours and Diſputes. And *Matters were wel calmed by his good Moderation, if no After-Tempeſt aroſe*; as one of that King's Chaplains told him a Month or two after, in a Book dedicated to him.

CHAP. XXXII.

Commiſſions to the Archbiſhop and other Biſhops, and certain Lords of the Privy Council, for Regulation of Matters of the Church; purſuant to the Conference. The Archbiſhop falls ſick. His Diſeaſe. His Chriſtian Departure. His Character. Buried at Croyden. *Traduced by a Libel. The Author of it cenſured in the* Star-Chamber. *His Monument. Epitaphs. Two new Biſhops conſecrated. His Gifts. Books in* MS. *given to* Trinity *College.*

Conſultations purſuant to the late Conference by Commiſſions.

NOW, to underſtand further what was don after the Conference, to render it of Uſe to the Church, and to correct what was indeed found amiſs, and further to promote good Order, Chriſtian Knowledge, and the Service of God; there was a *Memorial* drawn up of ſome principal Points to be conſidered of, (according as the King had directed, upon the diſſolving of the Aſſembly) by the Lords of the Privy Council, and the Lords the Biſhops, *Concerning an Order to be taken in ſome Cauſes Eccleſiaſtical, whereof the moſt are expreſt in certain Articles contained in a Scedule remaining with the Lord Archbiſhop of* Canterbury. So it was intitled. And then follow the ſaid *Principal Matters*, and the Names of the particular Commiſſioners nominated to conſider and adjuſt them. This Paper was as followeth:

Cott. Librar. Cleopatra F. 2.

'Some Additions to be made to the Catechiſm, in Point of the Sacraments.
'And the ſame to be generally obſerved in al Churches.

'In the Rubrick, in *Private Baptiſm*, inſert theſe Words, *to cauſe to be baptized, &c.*

'That Conſideration be had, what Chapters, both of the *Apocrypha* and Canonical Scripture, are meeteſt to be read in the Churches.

'That Care be taken, that one uniform Tranſlation of the Bible be printed,
'and read in the Church: And that without any Notes.

'That Conſideration be had, what Number of Miniſters there are, where
'placed, how qualified, and how provided for already: To the Intent that
'better Proviſion may be, where it is wanting; and further Proviſion for thoſe
'that have not competent Maintenance. This to be certified to the Archbiſhop
'of *Canterbury*, and by him to his Majeſty, for al within his Province. And
'the like to be don by the Archbiſhop of *Tork*, which he muſt ſend up to my
'Lord of *Canterbury*, to be alſo ſhewed to his Majeſty, before the Parlament
'[ſits.]

'Care to be taken of the ordinary Proceedings of the Chancellors, and al
'other Officials; and with what Cauſes they ſhal deal.

This

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" *This is left to the Care of the Biſhops.*

" A Letter for Toleration for ſome ſhort Time to ſome Miniſters, that make " Scruple in *Lancaſhire*, in Point of Croſſes in Baptiſm and Surpliſſes only: " To be written by my Lord of *Canterbury* to the Biſhop of *Cheſter*.

" Conſideration to be had of the Eccleſiaſtical Commiſſion in general, and " of the particular Commiſſions to be diſtributed to particular Dioceſes.

" In the Commiſſion, Power to cal ſuch Civilians, and ſuch of the King's lear- " ned Counſil, as they ſhal think meet.

" A Conſideration, what Proceſs of Coertion may be uſed in Caſe of Con- " tumacy, inſted of Excommunication.

Commiſſioners.

Lord Archbiſhop of *Canterbury*,
Biſhop of *London*.
Biſhop of *Durham*,
Biſhop of *Winchester*,
Ld Chancellor,
Lord *Henry Howard*,
Lord Chief Juſtice,
Lord of *Kinloſe*,
Mr. Secretary *Harbert*.

" The Care of peruſing and ſuppreſſing al Books that are printed here with- " out public Authority, or are brought into the Realm, to be referred to four " Biſhops, four Deans, four Civilians, and four Common Lawyers: in what " Sort they ſhall be permitted to be diſperſed.

" *Commiſſioners,*

Biſhops.
Lord Archbiſhop of *Canterbury*,
The Biſhop of *London*,
The Biſhop of *Winchester*,
The Biſhop of *Chichester*,

Deans.
Of St. *Pauls*,
Of *Weſtminſter*,
Of the *Chapel*,
Of *Windſor*.

Civilians.
Dr. *Dunn*,
Dr. *Perkins*,
Dr. *Stanhope*,
Dr. *Swale*.

Common Lawyers.
Mr. Solicitor,
Mr. Atturney,
The Recorder of *London*.

" *Commiſſioners appointed for Matters of the Borders.*
Their Names.

Commiſſioners for Wales.
Their Names.

" *Commiſſioners for* Ireland,
" All the Lords of the Privy Council. And five Biſhops more.

Here was excellent Matter cut out, and wiſe and grave Men, both of the Spiritualty and Temporalty, appointed to labour in the ſame, for the forwarding of good Religion, pacifying Complaints, and putting the Affairs of the Church into an unblamable Order. But as far as I can learn, not much was don herein. A great Let to which good Purpoſes might be the Death of the Archbiſhop haſtening ſoon after.

The Archbiſhop falls ſick, by catching Cold on the Water.

He was not wel in *December* laſt, but troubled with the Jaundice; which, it ſeems, was his old Diſtemper, as he wrote in his Letter to the Earl of *Shrewſbury*, mentioned above; which (together with his Age and the Contagion) made him unfit to wait upon the King and Court abroad the laſt Summer. But now, ſoon after the Conference, going in his Barge to *Fulham*, to meet with ſome Biſhops and Judges of his Courts, there to conferr about the Affairs of the Church, (ſaith the Writer of his Life) 'tis likely, upon ſome of the aforeſaid Commiſſions, for Conſultations together; it being cold upon the Water, and tempeſtuous Weather, he got Cold. And the next *Sunday* (being the firſt *Sunday* in *Lent*) went to *Whitehal*: where the King held long Diſcourſe with

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him and the Biſhop of *London*, about the like Affairs. And going thence to the Council-Chamber to Dinner, after long Faſting, he was taken with a Fit, which ended in the Dead Palſy on the right Side, and his Speech taken away. Whence he was caried to the L. Treaſurer's Chamber: where he was for a while, and then conveyed Home to *Lambeth*. Here on *Tueſday* he had the Honour to be viſited by the King. Who, out of his Senſe of the great Need he ſhould have of him at this particular Juncture, (now he had layd ſuch a Scheme for Reformation) told him, "He would pray to God for his Life. And "that if he could obtain it, he ſhould think it one of the greateſt temporal "Bleſſings that could be given him in this Kingdom." The Archbiſhop would have ſaid ſomething to the King, but his Speech failed him; (whoſe laſt Counſil to him, no doubt, would have been of very great Moment and Conſequence, having had ſo long Experience in the Government of this Church) So that he uttered only imperfect Words. But ſo much of his Speech was heard; repeating earneſtly, with his Eyes and Hands lifted up, *Pro Eccleſia Dei*. Wherby it was evident, that *God's Church*, here planted, lay next to his Heart: and which, as the laſt Words he ſpake, he recommended to the King's ſpecial Regard and Protection. And as he would have ſpoken his Mind to the King, being preſent; ſo he made two or three Attempts to write his Mind to him: but by reaſon of the prevailing of his Diſeaſe, (the Pen falling out of his Hand) he could not. And the next Day being *February* 29, he quietly departed in the Lord.

Dyes.

Whether the Archbiſhop dyed of Grief. *Camd. Annal.*

Whether Grief was the Cauſe of his Death, or Grief and Fear for the good Eſtate of the Church under a new King, and a Parlament approching, mingling it ſelf with his preſent Sickneſs, might haſten his Death, I know not: but an Hiſtorian in thoſe Times makes ſuch a Memorial of the Archbiſhop's Death: which I wil ſet down in his Words: *Dum de Liturgia recepta Rex contendere cœpit, & nonnulla in ea mutanda cenſuit, Archiepiſcopus ex mœrore obiit. i. e.* "Whilſt the King began to contend about the Common Prayer received, and "judged ſome Things therein fit to be altered, the Archbiſhop dyed with Grief. Yet ſurely by what we have heard before related, in the King's Management of the Conference, and the Letter he wrot himſelf to the Archbiſhop, he had better Satisfaction of the King's Mind. To which I may add, that there was a *Directory* drawn up by the *Puritans*, prepared to be offered to the next Parlament; which in all Probability would have created a great deal of Diſturbance in the Houſe, having many Favourers there; which Paper the aged Archbiſhop was privy to, and very apprehenſive of. And therefore, according to another of our Hiſtorians, upon his Death-bed he ſhould uſe theſe Words: *Et nunc, Domine, exaltata eſt anima mea, quod in eo tempore ſuccubui, quando mallem Epiſcopatus mei Deo reddere rationem, quam inter homines exercere, i. e.* "And "now, O Lord, my Soul is lifted up, that I dy in a Time, wherein I had ra"ther give up to God an Account of my Biſhoprick, than any longer to exer"ciſe it among Men.

The Archbiſhop's Saying on his Death-bed. *Hiſt. of K. James by* Sanderſon.

His Chriſtian Departure and Character.

His Chaplains always attended on him with their Prayers and conſolatory Diſcourſes, *viz.* Dr. *Barlow*, Dr. *Buckridge*, Dr. *Benjamin Charior*, (the two former ſoon after made Biſhops) and Sir *George Paul*, Comptroller of his Houſehold, who being with him in al his Sicknes, gave his Teſtimony that he dyed like a Lamb, a true Servant of *Jeſus Chriſt*, by many infallible Proofs that he gave thereof to him and others then about him; which they took Notice of. Great Characters were given of him at that Time by thoſe that knew him. One of his Chaplains thus ſpeaks of him: With him is buried the famouſeſt Glory "of our *Engliſh* Church, and the moſt kind Encourager of Pains and Study. A "Man happy in his Life and Death: loved of the beſt while he lived, and "heard of God for his Deceaſe; moſt earneſtly deſiring not many Days be"fore he was ſtroken, that he might not yet live to ſee this Parlament, as "neer as it was." Thus did another Hiſtorian (to whom he was a very good "Lord and Patron) preſerve his Name to Poſterity: 'A Man born for the "Benefit of his Country and the Good of the Church: Wherin he ruled with "ſuch Moderation, as he continued in his Prince's Favour al his Life: ſur"prizing [ſuppreſſing] ſuch new Sects as in his Time began to riſe: as by his

Epiſtle to the Reader, *Conference at* Hampton-Court.

Stow's Annals.

"learned

" learned Work of purpoſe written by him againſt ſuch Schiſmes, does wel ap- ANNO
" pear. Whoſe Advancements for his good Life and ſincere Maners, in the 1603.
" Univerſity of *Cambridge*, and in the Commonwealth grew by theſe Degrees,
" *&c.*

But eſpecially I muſt not omit the Lamentation of the Archbiſhop of *York*, and his deep Senſe of the Loſs the Church ſuſtained in being deprived of him: which the Biſhop of *Durham*, yet being in theſe Southern Parts, had given him the News of, together with other Matters relating to the Church. In the ſaid Archbiſhop's Anſwer, he thus expreſſed his Grief:

" That his woeful Letter of the heavy News of the Death of that moſt Re- The Archbi-
" verend and worthy Archbiſhop came too too ſoon. That many, no doubt, ſhop of *York*'s
" might and did lament that his Majeſty had loſt a faithful good Counſillor, Letter upon
" the Church a great and notable Pillar and Patron, and himſelf alſo had ſpe- the News of
" cial Cauſe to ſorrow for the Want of ſuch an antient, conſtant and dear Archbiſhop
" Friend. That it was a ſingular Comfort and Encouragement to them al, that *Whitgift*'s
" his Highneſs vouchſafed ſo graciouſly to viſit him, wherin, as in many o- Death. *MSS.*
" ther excellent Vertues and Things, he did imitate his late dear Siſter, wor- *Ra. Thoreſby*,
" thy Q. *Elizabeth*. Who did alway bear and ſhew a ſpecial good Affection of *Leeds*.
" toward him. And then prayed God to move his Majeſty's royal and religious
" Heart (the ſooner the better) to make ſpecial Choiſe of one to ſucceed him. And
" he thought his Lordſhip (the Biſhop of *Durham* or *Wincheſter*,) was like to have
" the Place, *&c.* This was dated from *Biſhopthorp*, the 7th of *March* 1603.
The whole Letter (wherin are ſome other Things of Weight mentioned) may deſerve to be placed among the other Papers of Note. N. XLVII.

To al which I may joyn the Words of a later Church Hiſtorian, ſpeaking of *Fuller*'s Eccle-
our Archbiſhop, " The worthieſt Man that ever the *Engliſh* Hierarchy did ſiaſtical Hiſt.
" enjoy.

His Corps was caried to *Croyden*, (where he had founded a laſting Monu- Buried at
ment of his right Chriſtian Charity) and there honourably interred in the *Croyden*.
Pariſh-Church, *March* the 27th, 1604. with a decent Solemnity, two Noble-
men, that had formerly been his Pupils, Mourners, and carying his Banners:
viz. the Earl of *Worceſter* and Lord *Zouch*; and Dr. *Babington*, Biſhop of *Wor-
ceſter*, another of his *quondam* Pupils at *Trinity* College, preaching at his Fune-
ral: taking for his Text thoſe Words recorded of a great and good High Prieſt, His Funeral
2 *Chron.* xxiv. 15, 16. *Jehoiada waxed old and full of Days, and dyed,* &c. *And they* Sermon.
buried him in the City of David, *becauſe he had done good in* Iſrael, *and towards God
and his Houſe.* Where, by comparing our good Archbiſhop with that good High Prieſt, he gave himſelf Opportunity to ſhew how much Good he had don in our *Iſrael*, and towards God and his Houſe. He lived and dyed in great Re-
putation; and particularly happy in being highly eſteemed for his Wiſdom, His Character.
Learning and Piety, by both his Sovereigns, Q. *Elizabeth* and K. *James*. Who both conſulted with him in al Matters of the Church, and in making Laws and Orders for the wel-governing of it: and likewiſe in taking always his Advice for proper Men to be placed in the chief Preferments of it. And who ſeeing the great Danger of the Overthrow of the Religion happily reformed at firſt, *viz.* of the Doctrine of it by *Papiſts*, and the Diſcipline and Conſtitution of it by the New Reformers, devoted himſelf, his Pains, his Studies, his Learning, his Intereſt, to the preſerving of it, wherin he had Succeſs to the End of his Days, tho' through much Oppoſition.

Which was the Cauſe that he underwent a great deal of Defamation, rude Treatment, and ſcurrilous Language, from the latter ſort eſpecially, not only by Word of Mouth, but in Print: Which he bore with an invincible Patience: And that, not only in his Life, but after he was dead and laid in his Grave; which Kind of ſpeaking we hold both undecent and unchriſtian. One Inſtance whereof may deſerve to be here related. No ſooner was the Archbiſhop dead, but he was lam-
pooned and libelled (together with the living Archbiſhop his Succeſſor) by one Libelled by
Lewis Pickring, who had been of *Emanuel* College. But the High Court of *Star-* one *L. Pickring*.
Chamber would not ſuffer the Fame of ſo great and venerable a Perſon to be ſo Vindicated in
unworthily handled. The Cauſe was brought into that Court by the King's At- the *Star-cham-*
turney General, 3 *Jacob. Paſch.* for compoſing and publiſhing an infamous Li- *ber*.

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bel in Meetre, by which *John*, late Archbiſhop of *Canterbury*, *Qui fuit un Prelat de ſinguler Piete, Gravite, & Science*, (as the Words of the Indictment ran) now dead, by Deſcriptions and Circumlocutions; and likewiſe *Richard*, the now Archbiſhop of *Canterbury*, were both of them traduced and ſcandalized. In this Caſe it was reſolved, "Firſt, That every Libel, which is called *famoſus Libellus, ſeu infamatoria Scriptura*, is don either againſt a private Man, or againſt a "Magiſtrate or public Perſon. That if it were againſt a private Perſon, it de- "ſerved a ſevere Puniſhment. For altho the Libel were made againſt but "one, yet it incited al of the ſame Family, Kindred, or Society, to Revenge. "And ſo by Conſequence it tended to Quarrels, to the Breach of Peace: and "hence it might be the Cauſe of Effuſion of Bloud, and of great Inconveni- "ence. But if it were towards a Magiſtrate, or other public Perſon, that "was a great Offence. For that it concerned not only the Breach of the Peace, "but the Scandal of the Government. For what greater Scandal of the Go- "vernment can be, than that corrupt and wicked Magiſtrates be appointed "and conſtituted by the King, to govern his Subjects under him? And a grea- "ter Imputation could not be, than to permit ſuch corrupt Men to ſit in the "ſacred Seat of Juſtice.

Coke's Rep. lib. 5. De Libell. famoſ. p. 125.

And becauſe it ſeems it was pleaded in Excuſe, that the Archbiſhop was dead, againſt whom the Libel was made, it was ſaid, "That altho the private "Man or Magiſtrate was dead at the Time of making the Libel, yet it was "puniſhable. For in the one Caſe, it provoked nevertheles others of the ſame "Family, Bloud, and Society, to revenge and to break the Peace. And in the "other the Libeller introduced and ſlandered the State and Government: "which never dyed. And ſo it was adjudged, that the Defamer was lyable "to Puniſhment by Fine or Impriſonment: And that if the Caſe were exor- "bitant, by the Pillory, and the Loſs of his Ears." Which of theſe Cenſures *Pickring* underwent, I find not. But it is to be remarked, that in this Tryal the Archbiſhop had very great and deſerved Praiſes given him by the great Lords that then ſat, as the Writer of his Life ſheweth, *Viz.* "That much was "ſpoken by their Lordſhips in that great and judicious Court, of his Piety, "Wiſdom, Learning, and Government." Their particular Speeches are not "recorded, only what the Earl of *Saliſbury* ſaid, "That there was nothing "more to be feared in his Government, eſpecially towards his latter Time, "than his Mildneſs and Clemency. Pregnant Inſtances whereof were, his "earneſt Solicitations to the Queen, for the pardoning of *Udal*, and others con- "demned to dye for their Sedition: And for the Diſmiſſion of *Cartwright* and "divers other contentious Miniſters from the *Star-chamber*. And divers other "Gentlemen had the like Favour obtained for them, and pardoned from both "Fine and Impriſonment, (as Sir *Richard Knightly*, Mr. *Hales*, Mr. *Wigſton*) for "entertaining the Preſſes and Printers of moſt malicious, virulent Books, ſe- "cretly printed and diſperſed.

Sir *Geo. Paul's* Life of *Whitg.* *p.* 80.

His Monument and Effigies.

There is a fair Monument ſet up for him in *Croyden* Church, in the South Iſle, by the Wall, with his *Effigies* in his Gown and Tippet, lying along; his Hands together in the Poſture of praying, but now partly broken off. It ſheweth a very grave, ſedate Countenance. His Beard black, hanging a little lower than his Chin, and broad at the End. The Hair alſo black on the Cheeks by the Ears. The Monument is made much after the Model of the Monument of his Predeceſſor Archbiſhop *Grindal*, only this appears in Scarlet, that of *Whitgift* in his black Gown.

The Monumental Inſcription made by Dr. *Charior.*

One of his Chaplains took the Pains, in Gratitude to his Patron, in an Epitaph, to deliver the whole Courſe of his Preferments and Honours, with the Place of his Birth and Education, Parentage, Age, and Benefactions, in elegant *Latin* Heroic Verſe, for the preſerving of which in Print we are beholden to Mr. *Stow*, and is yet remaining on his Monument; beginning,

WHITGIFTA Eborum Grimſbeia ad Littora Nomen
WHITGIFTI emiſit, felix hoc nomine Grimſby, &c.

I refer

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I refer the Reader to the *Appendix* for the reſt. At the Concluſion of this *Epicedium* is ſubſcribed *B. C. Capellanus.* He was Dr. *Benjamin Charior*, or *Carier*, one of his Domeſticks, that attended at the Archbiſhop's laſt Sicknes, and afterwards elected one of the firſt Fellows of *Chelſey* College; and (let me add) my Predeceſſor in the Rectory of *Weſt Terring* in *Suſſex*, collated therunto by this his Patron in the Year 1602. But I am ſory I muſt add ſomewhat more of his Character, to his Reproch and laſting Diſhonour: Namely, that being born of a Clergyman of this Church, baptized and bred up in the Communion therof, educated in *Corpus Chriſti* College in the Univerſity of *Cambridge*, living long in the Family of our Archbiſhop, and having obtained ſeveral good Preferments, (and beſides thoſe mentioned before, was a Prebendary of *Canterbury*) he baſely at laſt turned Apoſtate, and went off in his latter Days to the Church of *Rome*.

Dr. *Carier*, one of the Archbiſhop's Chaplains, is reconciled to the Church of *Rome*.

This *Carier*, or *Charior*, was preferred, after the Archbiſhop's Death, by K. *James* be his Chaplain, and frequently preached before him, and ſtood fair for greater Preferments, as his Contemporaries and Fellow-Chaplains to the ſaid Archbiſhop, Dr. *Andrews*, Dr. *Bancroft*, Dr. *Barlow*, Dr. *Buckridge*, had obtained. But he met with ſome Repulſe; (and that by reaſon of ſome Suſpicion that began to be had of his Sincerity) this gave him Diſcontent, being of an aſpiring Spirit, and eſteeming not a little his own Merits. At length, about the Year 1613, having Leave of his Maſter King *James*, he privatly conveyed himſelf to the *Spaw*, to uſe the Waters there, upon Pretence of his Want of Health. But being gotten thither, he declared himſelf a Renegado to his Religion which he had ſo long profeſſed, and was reconciled to *Rome*. But not preſently ſhewed it. For *Abbot* Archbiſhop of *Canterbury*, ſuſpecting him, being now gon into thoſe Parts where Popery prevailed, to be in Danger of Backſliding, received a Letter from him dated *Aug.* 17, 1613. profeſſing therin, that he neither was, nor ever would be wholly reconciled to the Church of *Rome*. And yet, but a a Week after, *viz. Auguſt* 23, he wrot a Letter to *Iſaac Caſaubon* then in *England*, offering therin a Propoſal or Scheme of Reconcilement of this Church of *England* to Popery, (and that by good Authority, as he pretended) for him to ſhew to the King. Which that learned Man utterly refuſed to do; Thus anſwering his Demand, "That he had read with Care the writing which he ſent, "and which he deſired him to ſhew the King. But that he refuſed to comply with his Deſire in that Behalf; for that it was clearly and certainly evident "to him, that that Writing would turn to his great Diſadvantage, ſhould it "come to the King's Hands, [Meaning that it would hinder his further Pre-"ferment.] He added, That his Majeſty indeed wiſhed the Peace of the Church, "and would purchaſe at a great Price Concord between diſagreeing Parties; "but that his Majeſty would never be brought by any Conditions to enter "into Society with that Church: which being deformed with ſo many horrid "Depravations, applauded it ſelfe nevertheles, and ſaid, *I am fair, and there "is no Wrinckle in me.* He further bade him but think what the Doings at "*Rome* at that Day were: How that by al Kind of Frauds, Impieties, Parri-"cides, that monſtrous Papal Omnipotency was labouring to be built up: How "Books were written and publiſhed at *Rome* in Defence of *Garnet*, [the Jeſuit "and Traitor deeply concerned in the *Gunpowder-Plot*] and they ſuch Books, "which even the Parliament at *Paris* cauſed to be burnt by the Hands of the "Hangman, *&c.* That the Pope was not to be brought to equal Terms. And "that when Proteſtants opened their Grievances to that moſt cruel Tyrant, "*Phalaris* did but laugh, and promiſed himſelf, that al our Affairs would in a "ſhort time utterly fal. And that he, from what he had read in their Wri-"tings, and from what he had obſerved in their Doings, was perſuaded they "did erre *toto cælo*, who expected any Thing elſe from Popes than Superſtition, "Treachery, Slaughters, Rapines. And laſtly, he admoniſhed *Carier*, accord-"ing to that Friendſhip and Reſpects he had for him, that he moſt diligently "again and again took heed, that that Writing of his fel not into the Hands "of any of the Biſhops; becauſe therin he aimed, that the Pope's Authority "might be reſtored in this Kingdom: wherby he ſaid his own Fortunes no "doubt would be brought into great Danger, [meaning his Preferments "would be ſtopped in this Church by their Means.] Yet

The Occaſion therof.

Dr. *Hakewill*'s Anſwer to *Carier*'s Letter to K. *James*.

Legi accuratè ſcriptum quod miſiſti, quódq; ut Regi oſtendam à me petis; Ego vero, &c. Int. Ep. Caſaubon.

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Yet notwithſtanding al theſe Arguments and friendly Diſſuaſions given him by that learned Man, *Carier*, to merit of that Cauſe, preſumed the next Year to write to the King himſelf a long Letter, on two Heads, declaring his Reaſons of his embracing that Church, and then endeavouring to perſuade him, to bring over the Church of *England*, forſooth, into Union to that of *Rome*; Promiſing the King, as having good Aſſurance thereof, that hereby he ſhould be a very proſperous and glorious King, much more than he was at that preſent: and that the *Common Prayer* ſhould remain to be uſed in *Engliſh* as it was before, only with ſome ſmall Alteration. But the wiſe King abhorred his Motion; after he had before publicly made ample Declaration to the World in Print againſt Popery, and in Behalf of the Supremacy of Kings in their own Dominions,and his Aſſurance given of owning and adhering to the Religion eſtabliſhed.

His Letter to K. *James*, to unite this Church with *Rome*.

This Letter, tho' written to the King alone, was ſoon after printed and publiſhed to the World; but was full and learnedly anſwered (as it ſeems by the King's own Directions and Order) by Dr. *George Hakewil* his Book, being intitled, *An Anſwer to Dr.* Carier's *Letter to K* James; *wherin he lays down ſundry politick Conſiderations: by which he pretendeth himſelf firſt moved, and endeavoureth to move others to be reconciled to the Church of* Rome, *and embrace the Religion which he calleth CATHOLIC. Anſwered by* George Hakewil, *D. D. and Chaplain to the Prince his Highneſs. Imprinted at* London *by* John Bill, 1616. Which Book the Author dedicated unto the ſaid King *James*; ſhewing therin the Reaſon of this his Undertaking: " That had this Letter of Dr. *Carier* been imparted, or " the Drift of it only reached to his Majeſty, it would have deſerved none " other Anſwer than his Majeſty's private Cenſure; and might wel have been " buried in Silence with the Author of it: but now that it not only aimeth in " particular at al the Members of the Body Politic, firſt the Nobles, then the " Commons, and laſtly the Clergy, [for *Carier*'s Letter propounded golden Pro- " miſes to them al, upon the Union with *Rome*, as wel as to the King him- " ſelf,] but withal was publiſhed to the View of the World .... ſpred through " all the Quarters of the Land, and was not a little magnified by the *Romiſh* " Faction; it muſt needs argue in them either Want of Wiſdom in preventing " a Miſchief, or of Power of providing for our own Safety, or of Zele and Sin- " cerity in our Love to the Truth, if it ſhould paſs without ſome Diſcovery, " *&c.* That the main End it drove at, was either a total Reconcilement to " the Church of *Rome*, or, if that could not be, a partial Toleration of the " *Romiſh* Religion.

Anſwered by Dr. *Hakewil*.

And it deſerveth a Remark what Dr. *Hakewil* added concerning the general Means whereby *Carier* in his Letter ſtrove to compas the aforeſaid End; that one of his great Means was to divide the Church, by diſtinguiſhing the *Puritans* in it from the *Proteſtants*, that is, " By working a Diſtinction even among " thoſe his Majeſty's Subjects, who every Way conformed themſelves as wel to " the Doctrin as the Diſciplin of the Church of *England*, eſtabliſhed by public " Allowance, in making ſome *Puritans* and ſome *Proteſtants:* And theſe latter " ſuch, who, in his Language could endure the State of the Church of *England* " as it is, but yet could be content it were as it was, [that is, before it was re- " formed] implying thereby the reſt of the Church of *England* to be al *Puri-* " *tans*. That ſome of this Church were *Calviniſts*, and ſome *Temperate* Men [as " he called them] who could not but in Juſtice approve the Truth of that Reli- " gion which he called *Catholic:* Therby implying the reſt to be *Calviniſts*. " The one he termed *the greateſt Enemies of the Clergy*, the other his *honeſt and lo-* " *ving Brethren:* Whereof he profeſſed that he knew many, and himſelf to " be one. Wheras in Truth, (as Dr. *Hakewil* ſubjoined) if any ſuch there were, " the Difference ſhould rather have been made between *Proteſtants* and *Papiſts*, " *Engliſh* and *Roman* Catholics. Since they who could be content the Church " of *England* were as it was before the Reformation, could in his Judgment be " none other but Papiſts: and that thoſe that in their Judgments approved the " Doctrine of the pretended Catholic Religion, could (as far as he apprehended " it) be none other than *Roman* Catholics. Thus thoſe whom we, ſaid he, cal " *Papiſts*, he calleth *Temperate Proteſtants:* And thoſe whom we cal *Proteſtants*, " he calleth *State-Puritans*.

Carier's Letter ſtrives to divide the Members of the Church of *England*;

Chap. 2. § 41. & § 45.

And

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And this was one great Means this Backſlider laboured to promote his Purpoſe, to bring this Church again under the Yoke of *Rome*. To which I ſhal add his ſecond general Means to compas his ſaid deſired End, (which I the rather ſet down, as being the very Craft and Method ſtil uſed among us by that Apoſtate Church). " Which, as Dr. *Hakewil* likewiſe obſerved, was an Endeavour " to work an utter Separation between our Church and other Reformed " Churches; eſpecially thoſe of *France* and the *Netherlands*. Whom therefore " in Contempt he called *Hugonots* and *Geux*, [the very Names given them by " their Enemies, the Papiſts in *France*] and their Doctrin *Calviniſm*. Intending " thereby, as he conceived, either to weaken our Strength, by leaving us to " ſtand ſingle, or, which was worſe, to enforce us at length to relapſe upon " *Rome*." And to this Purpoſe (as Dr. *Hakewel* added) *Carier* was bold to affirm, " that their Doctrine, [namely, thoſe of the foreign Reformed Churches] made " as much againſt the Religion of *England*, as that of *Rome*. Wheras (as the " ſame Learned Man procedes) the Writings of the moſt learned Men, as wel " on their as on our Side, our *Harmonies* of Confeſſion, the Teſtimonies of our " Adverſaries, nay, the Pope himſelf, in his Bull againſt Q. *Elizabeth*, his " Majeſty's Book, and his late Practice in matching of that noble Lady his " Daughter, and in permitting thoſe Churches the free Exerciſe of their Re- " ligion within his Dominions, did ſo plainly evince the contrary, that he " wondred, having let fal ſo fowl a Blot from his Pen, he durſt preſent it to " his Majeſty's View.

And to ſeparate this Church from the Proteſtant Churches Abroad.

And in the Margin he quoted a Paſſage or two out of the King's *Declaration, Touchant le Faict de* Conrad Vorſtius: *Viz. La Charité que nous portons aux Sieurs Eſtats, nos Voiſins & Confederez faiſants Profeſſion de la meſme Religion avecques nous.* And again, *Meſſieurs les Eſtats doncques, eſtants non ſeulement nos Allies, mais le principal lien de noſtre Conjunction, eſtant noſtre Uniformité en la vraye Religion,* &c. *Defence du Droit des Roys, p.* 82.

K. *James*'s Declaration in Favour of Foreign Proteſtants.

This *Carier* (to conclude with his End) dyed obſcurely ſoon after the Writing his ſecond Letter, in one of the Colleges of the Jeſuits in *Flanders*. I have recorded al this above of this Man, not only becauſe he was ſometime the Archbiſhop's Domeſtic, but to follow the Method I have uſually taken in this Work, *viz.* To give Accounts and Characters of Perſons of Note that have fallen in my Way to mention; whoſe Memories and ſome Hiſtorical Matters of Remark depending on them, might otherwiſe be loſt and buried.

Carier's End.

To al this I cannot but add one Paſſage, wherein the Anſwerer put the Apoſtate in Mind of the Archbiſhop, *his old Maſter*, as he called him, giving him a Rebuke on his Account, in regard of his reproaching of *Calvin* and his Writings, and ſuggeſting I know not what great Dangers to the Church and State from them. " Muſt it needs be, ſaith he, that al who embrace his [*Cal-* " *vin's*] Pains and Learning in thoſe *Inſtitutions*, intend the Subverſion of the " State, or preſently contemn the Doctrin of the Church of *England?* Your old " Maſter, Archbiſhop *Whitgift*, was of another Mind: who maintained to his " utmoſt the Doctrin of the Church of *England*, and yet gave he *Calvin* his " Due alſo: Labouring always, when any Occaſion was offered, to countenance " his own Writings with *Calvin*'s Authority. And eſpecially out of that Book " which you moſt diſlike; yielding him the Title of a *Famous and Learned* " *Man*. Nay, even in the Uſe of Things indifferent, he gives this Teſtimo- " ny of his Judgment and Moderation. *If Maſter* Calvin *were alive*, ſaid he, " *and right underſtood the State of our Church and Controverſy, truly I verily believe he* " *would condemn your Doings. And I am the rather induced to think ſo, becauſe I* " *underſtand him to have allowed many Things in the* Engliſh *Church being at* Geneva, " *which you alſo* [ſpeaking to *Cartwright* and the *Diſciplinarians*] *diſlike.*

The Archbiſhop, *Carier*'s old Maſter, his Judgment of *Calvin*.

Tract. 2. c. 4.

March 1, the Day next after the Archbiſhop's Death, between 8 and 9 in the Morning, in the Chamber called *The Waiting Chamber*, in the Houſe of him the late Archbiſhop, within the Manour of *Lambeth*, his Archiepiſcopal Seal was broken with an Hammer in three Pieces: So that from henceforth it was altogether unfit to ſeal any Inſtrument withal; don in the Preſence of *Richard* Biſhop of *London*, *Charles Fotherby*, Archdeacon of *Canterbury*, *George* *aul*, Gent. and others.

His Archiepiſcopal Seal broken.

This

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This laſt Year of his Life was *John Thornborough*, late Biſhop of *Limrick* in *Ireland*, confirmed Biſhop and Paſtor of the Cathedral Church of *The holy and undivided Trinity in* Briſtol, *July* 12, 1603. 1 *Jacob.* in the Church or Chancel of *Putney* in the County of *Surry*, and Deanry of *Croyden*.

Confirmation of *Thornborough* Biſhop of *Briſtol*.

John Bridges, S. T. P. Dean of *Sarum*, was created Biſhop and Paſtor of the Church of *Chriſt*, *Oxon*, *Friday* the 10th of *February*, 1603, 1 *Jacob.* And conſecrated *February* 12 following, being *Sunday*, in the Chapel at *Lambeth*, by the Archbiſhop, *Richard* Biſhop of *London*, *John* Biſhop of *Rocheſter*, *Toby* Biſhop of *Durham*, and *Anthony* Biſhop of *Chicheſter*, aſſiſting. Which was the laſt Biſhop he laid his Hands upon.

Books given by the Archbiſhop to Colleges.

The Archbiſhop's Gifts, and Memorials of his Reſpects to the Colleges to which he had belonged, *viz.* to *Peter Houſe*, *Pembroke Hall*, and *Trinity* College, ought here to be remembred. What he gave to the firſt hath been ſhewn before. To *Pembroke Hal*, where he was Maſter, he gave the *Complutentian* Bible, in three Volumes in *Folio*: which he left in the Hands of Dr. *Andrews*, ſometime Maſter of the College, and his Chaplain, for the Uſe of the College. The Books are ſtil in the College-Library, with the Armes of the Church of *Canterbury* impaled with *Whitgift*'s on the Covers: and divided into five Tomes, as they ſtand now.

To *Trinity* College, beſides other Things, he gave a great Number of MSS. Books; conſiſting of Bibles, or particular Books and Parts therof, Fathers, Schoolmen, Gloſſaries, Commentaries, Decrees, Canons, Legends, Poſtils, Hiſtorians, Epiſtles, Tracts, Prayers, *&c.* I lay the Catalogue of them in the *Appendix*, as they were carefully and with much Pains taken by the Reverend Mr. *Knight* of that College, and kindly ſent to me.

N. XLIX.

And thus, by the Favour and Aſſiſtance of God, I have given a faithful and impartial Account of the Affairs and Emergencies of this excellent Apoſtolical Church of *England*, (as far as I could by long Search into Records, *&c.* attain to the Knowledge thereof) under the wiſe Adminiſtration of three painful, learned, and godly Archbiſhops, throughout the whole Reign of Q. *Elizabeth*, and ſomewhat after the Acceſs of K. *James* I. to the Throne. Wherof *WHITGIFT*, as he was the laſt, and longeſt in the Government of this Metropolitical See, ſo he left this Church, notwithſtanding mighty Oppoſition, in the good Eſtate and Condition it was at firſt moſt happily reformed.

CHAP.

ANNO 1603.

CHAP. XXXIII.

The King ſets forth two Proclamations in Favour of the Church of England; *viz. One againſt Papiſts; the other againſt ſuch as refuſed the Liturgy. And therein is ſhewn what was don about it at the Conference. The Councils Letter to the Archbiſhop of* York. *And his to the L.* Cranbourn, *concerning the* Puritans *and* Papiſts. *A new Tranſlation of the Bible in Hand with; one of the Things reſolved upon at the Conference. The King's Letter to the Biſhop of* London *about it. That Biſhop's Letters to the Biſhops therupon. Meaſures to be taken for the Tranſlators. The Concluſion.*

YET let me add one Chapter more, to take ſome View, how the Affairs of Religion ſtood with relation to the aforeſaid Conference: and how the King proceeded the enſuing Year.

The King ſets forth a Proclamation againſt Prieſts and Jeſuits.

After the aforeſaid Conference, wherby the King became fully ſatisfyed in the public Worſhip and Uſages of this Church, he ſet forth two Proclamations in Favour of it, ſhewing his Reſolution to maintain the Religion therof as he found it, againſt the two Factions, Enemies to it, *viz.* The Papiſts on the one Hand, and the *Diſciplinarians* on the other: In both which Proclamations the King took Notice of his own Preſence at that Conference, and of his wel weighing the Practices of the *Engliſh* Church, by the Matters examined and concerted there.

In the former Proclamation, which came forth *Feb.* 22, he declared, " How, " ſince his Coming into this Realm, he had ſpent Time in ſettling the Politick " Affairs thereof: and of late had beſtowed no ſmal Labour in compoſing cer- " tain Differences he found amongſt his Clergy about Rites and Ceremonies, " heretofore eſtabliſhed in this Church; and that he had reduced them to ſuch " an Order and Form, as he doubted not, but every Spirit that was led only " with Piety, and not with Humour, would be therin ſatisfied. And that it " appeared unto him in debating thoſe Matters, that a greater Contagion to " our Religion, than could procede from thoſe light Differences, was imminent " by Perſons common Enemies to them both, namely, the great Number of " Prieſts, both *Seminaries* and *Jeſuits*, abounding in the Realm, *&c.* who did " with great Audacity exerciſe Offices of their Profeſſion, by ſaying Maſſes, " perſuading his Subjects from the Religion eſtabliſhed, and reconciling them " to the Church of *Rome*. And by Conſequence ſeducing them from the true " Perſuaſion which al Subjects ought to have of their Duty and Obedience to " the King, *&c.* Wherefore in ſhort he commanded al of them to avoid the " Realm before the 19th Day of *March* next.

Another Proclamation for the Uſe of the *Common Prayer*, as explained at the Conference.

The other Proclamation (that bore Date the 5th of *March* following) for authorizing an *Uniformity of the Book of Common Prayer to be uſed throughout the Realm*, was levelled againſt the *Puritans*, and ſuch as were for a new Diſciplin, different from that eſtabliſhed. This came forth a little before the Parlament met, to prevent, it ſeems, their ſpending time (which the good Archbiſhop feared ſo much) in finding Fault with the Conſtitution of the Church, and of Things pretended to be amiſs in it. Which Proclamation declaring ſo fully the King's Mind and Reſolution, and that with Reſpect unto the Conference, I ſhal ſet down. It was to this Tenor:

" That altho it could not be unknown to his Subjects by the former Decla- " rations he had publiſhed, what his Purpoſes and Procedings had been in " Matters of Religion ſince his coming to this Crown; yet the ſame being

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" now by him reduced to a ſettled Form, he had Occaſion to repeat ſome-
" what of that which had paſt; and how at his very firſt Entry into the
" Realm, being entertained and importuned with Information of ſundry Mi-
" niſters, complaining of the Errors and Imperfections of the Church here, as
" wel in Matter of Doctrin as of Diſcipline; Altho he had no Reaſon to pre-
" ſume that Things were ſo far amiſs as it was pretended; becauſe he had
" ſeen the Kingdom under that Form of Religion, which by Law was eſtabli-
" ſhed in the Days of the late Queen of famous Memory, bleſſed with a Peace
" and Proſperity, both extraordinary, and of many Years Continuance, (a
" ſtrong Evidence that God was therewith wel pleaſed:) Yet becauſe the Im-
" portunity of the Complainers was great, their Affirmations vehement, and
" the Zele wherewith the ſame did ſeem to be accompanied, very ſpecious,
" he was moved therby to make it his Occaſion to diſcharge that Duty, which
" was the chiefeſt of al Kingly Duties; that is, to ſettle the Affairs of Reli-
" gion, and the Service of God, before their own.

" But that while he was in Hand to do this, the Contagion of the Sicknes,
" remaining in the City and other Places, would not permit an Aſſembly of
" Perſons meet for that Purpoſe. And that ſome who miſliked the State of
" Religion here eſtabliſhed, preſuming more of his Intents than he gave them
" Cauſe to do, and tranſported with Humour, began ſuch Procedings as did ra-
" ther raiſe a Scandal in the Church, than take Offence away. That they
" uſed Formes of public ſerving of God, not here allowed; held Aſſemblies
" without Authority; did other Things, carying a very apparent Shew of
" Sedition, more than of Zele. Whom he had reſtrained by a Proclamation
" in *October* laſt; and gave Intimations of the Conference he intended to
" be had with as much Speed, as conveniently could be, for the redreſſing of
" theſe Things in the Church.

" Which followed in the Month of *January* laſt at his Honour of *Hampton-
" Court*. Where before himſelf, were aſſembled many of the greateſt Biſhops
" and Prelates of the Realm; and many other learned Men, as wel of thoſe
" that were conformable to the State of the Church eſtabliſhed, as of thoſe
" that diſſented. Among whom, what his Pains were, what his Patience in
" hearing and replying, and what the Indifferency and Uprightneſs of his
" Judgment in determining, he left to the Report of thoſe who heard the
" ſame, contenting himſelf with the Sincerity of his own Heart therin. But
" he could not concele, that the Succeſs of that Conference was ſuch as hap-
" pened to many other Things, which moving great Expectation before they
" be entred into their Iſſue produce ſmal Effect. For that he found, he ſaid,
" more, and vehement Informations, ſupported with ſo weak and ſlender Proofs,
" as it appeared unto him and his Council, that there was no Cauſe, why any
" Change ſhould have been at al, in that which was moſt impugned, the
" Book of Common Prayer, containing the Form of the Public Service of God
" here eſtabliſhed; neither in the *Doctrin*, which appeared to be ſincere, nor
" in the *Formes* and *Rites*, which were juſtified out of the Practice of the Pri-
" mitive Church.

" That notwithſtanding he thought meet, with the Conſent of the Biſhops,
" and other learned Men there preſent, that ſome ſmal Things might rather
" be explained than changed. And that the ſame might, and very wel had
" been born with, by Men who would have made a reaſonable Conſtruction
" of them. But that in a Matter concerning the Service of God, he [the
" King] was nice or rather jealous, that the publick Form therof ſhould be
" free, not only from Blame but from Suſpicion; ſo as neither the common
" Adverſary ſhould have Advantage to wreſt ought therin contained to other
" Senſe than the Church of *England* intended, or any troubleſome or ignorant
" Perſon of this Church be able to take the leaſt Occaſion of Cavil againſt it:
" That for that Purpoſe he gave forth his Commiſſion under his Great Seal of
" *England*, to the Archbiſhop of *Canterbury* and others, according to the Form
" which the Laws of this Realm in like Caſe preſcribed to be uſed, to make
" the ſaid *Explanation*; and to cauſe the whole Book of *Common Prayer*, with
" the ſaid Explanation, to be newly printed.

" Which

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" Which being now don and eſtabliſhed anew, after ſo ſerious a Deliberation, " altho he doubted not but al his Subjects, both Miniſters and others, would " receive the ſame with ſuch Reverence as appertained, and conform them- " ſelves thereunto, every Man in that which him concerned: Yet had he " thought it neceſſary to make known by Proclamation his authorizing of the " ſame: And to require and enjoyn al Men, as wel Eccleſiaſtical as Tempo- " ral, to conform themſelves unto it, and to the Practice thereof, as the only " public Form of ſerving God, eſtabliſhed, and allowed to be in this Realm. " And the rather for that al the learned Men who were there preſent, as well " of the Biſhops as others, promiſed their Conformity in the Practice of it " only; making Suit to him, that ſome few might be born with for a " Time.

" WHEREFORE he [the King] required al Archbiſhops, Biſhops, and " al other public Miniſters, as wel Eccleſiaſtical as Civil, to do their Duties, " in cauſing the ſame to be obeyed, and puniſhing Offenders according to the " Laws of the Realm heretofore eſtabliſhed, for the authorizing of the ſaid " *Book of Common Prayer.* And that he thought it neceſſary that the ſaid Arch- " biſhops and Biſhops do each of them, in his Province and Dioces, take Order " that every Pariſh ſhould procure to themſelves, within ſuch Time as they " ſhal think good to limit, one of the ſaid Books ſo explained.

And laſt of al, he admoniſhed al Men, " That hereafter they ſhould not ex- " pect nor attempt any further Alteration in the public Form of God's Service " from this which was now eſtabliſhed. For that neither would he give Way " to any to preſume that his own Judgment, having determined in a Matter " of this Weight, ſhould be ſwayed to Alteration by the frivolous Suggeſtions " of any light Spirit; Neither was he ignorant of the Inconveniences that did " ariſe in Government by admitting Innovation in Things once ſettled by ma- " ture Deliberation; and how neceſſary it was to uſe Conſtancy in the uphold- " ing of the publick Determinations of States. For that ſuch was the Unquiet- " neſs and Unſteadineſs of ſome Diſpoſitions, affecting every Year new Formes " of Thinges, as if they ſhould be followed in their Unconſtancy, would " make al Actions of State ridiculous and contemptible. Whereas the ſtedfaſt " maintaining of Things, by good Advice eſtabliſhed, was the Weal of al " Commonwealths. Given at the King's Palace at *Weſtminſter*, the 5th Day " of *March.*

The King's Command to the Biſhops concerning their Clergy.

It was about two or three Months before theſe Proclamations came forth, that the King thought fit, that al the Biſhops in their ſeveral Dioceſes, ſhould procede with their reſpective Clergy; that none of them ſhould officiate in the Church, nor continue in their Places, that would not obſerve the Rules and Orders preſcribed in the public Liturgy: and further, that Caution ſhould be given, that none other but ſuch as were ſo conformable, ſhould hereafter be admitted into any Benefice void, however preſented by the Patrons: and alſo that they ſhould be Perſons of Vertue and Learning. For this Purpoſe and Intent, by the King's Command, Secretary *Cecil*, L. *Cranborne*, with divers others of the Privy Council, diſpatched Letters to *Hutton* Archbiſhop of *York* (as no Queſtion the like were ſent to the other Province of *Canterbury*) to take Care of his own Dioces: and that he ſhould ſignify the King's Pleaſure in that Behalf to the Biſhops of his Province.

The Archbiſhop of *York* his Anſwer concerning *Puritans* and *Papiſts*.

The Anſwer which the ſaid Archbiſhop ſent back to the L. *Cranborne*, dated *Decemb.* 18, 1604, was remarkable, being to this Tenor, " That he had " written to the three Biſhops of his Province; and in their Abſence to their " Chancellors, to have a ſpecial Care of this Service: and had ſent Copies " to them of their Honourable Letters, and that he would take preſent Order " with his own Dioces.

But that grave and godly Prelate had obſerved, to his Concern and Trouble, " That while the State was thus diligent in ſuppreſſing the *Puritans*, the " *Papiſts*, eſpecially in thoſe Northern Parts, were cloſely employed in further-

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" ing their Deſignes; and the leſs Regard was had of them. And by ſome " extraordinary Favour, they were grown mighty in Number, Courage, and " Inſolency. That the *Puritans*, whoſe fantaſtical Zele he miſliked, tho they " differed in Ceremonies and Accidents, yet they agreed with us in Subſtance " of Religion: and he thought al, or moſt of them, loved his Majeſty and " the preſent State, and he hoped would yield to Conformity: But the *Pa-* " *piſts* were oppoſite and contrary in the very ſubſtantial Points of Religion, " and could not but wiſh the Pope's Authority and Popiſh Religion to be " eſtabliſhed. He aſſured that Lord, that it was high Time to look to them. " And that very many of them were gone from al Places to *London:* and " that ſome were come back again in great Jollity, and almoſt in Triumph. He added, [as it were between Hope and Fear, as to his Majeſties Inclinations] " That as he had been brought up in the Goſpel, and underſtood Reli- " gion excellently well, ſo he would, no doubt, protect, maintain and ad- " vance it. So that if the Goſpel ſhould quail, and Popery prevail, it would " be imputed principally to them, the great Counſillors, who either procu- " red, or yielded to grant Toleration to ſome, *&c.* And then applying to the Lord to whom he writ al this; " My good L. *Cranborn*, let me put you " in Mind, that you was born and brought up in true Religion: Your worthy " Father was a worthy Inſtrument to baniſh Superſtition, and advance the " Goſpel. Imitate him in this Service eſpecially. " Thus earneſtly, like a wiſe and careful Father of the Church, he wrot his Mind on this Occaſion to the Court: And, " That he wiſhed with all his Heart, that the like Or- " ders were given to them, the Biſhops, and to the Civil Magiſtrates too, " and Juſtices of the Peace, to procede againſt Papiſts and Recuſants: Won- " dering alſo that the ſending an Eccleſiaſtical Commiſſion into thoſe Parts, " (ſo much needed) had been ſo long delayed: and how the Papiſts gave out " it was no more to be renewed. And then adding ſome particular Advice againſt the King's waſting the Treaſure of the Realm, *&c.* he concluded his ſeaſonable Letter. With which I ſhal alſo cloſe the *Appendix.*

Num. L.

A Convocation ſummoned.

But now to go a little backwards; The King, together with his firſt Parlament, called a Convocation of the Clergy: That ſo al Matters of the Church (if any Things were wanting) might be ſettled. The Writ bore Date the 31ſt of *January*, 1603, directed to the Archbiſhop, To ſummon the Clergy to meet together at S. *Pauls*, or elſewhere, as he ſhould think it moſt convenient, the 20th Day of *March* following: To treat, conſent, and conclude upon certain difficult and urgent Affairs mentioned in the ſaid Writ. But the Archbiſhop being deceaſed before that Time, the King ſent out another Writ to the Biſhop of *London*, dated the 9th of *March*, Authorized, Appointed, and Conſtituted, by reaſon of the Archbiſhop's Death, Preſident of the ſaid Convocation: To execute thoſe Things, which by Vertue of the firſt Writ did appertain to the Archbiſhop to have executed, had he lived. When there were agreed and concluded upon, with the King's Majeſty's Licence, *Conſtitutions* and *Canons*, to the Number of 141, according as by the ſaid Convocation was thought neceſſary and fit for the Honour and Service of Almighty God, the Good and Quiet of the Church, and the better Government therof, and confirmed and ratified by the King's ſpecial Command. Which Writ of Ratification is prefixed before thoſe printed Conſtitutions. And Matters herein took the better Effect, by vertue of the Biſhop of *London*, an active and reſolute Man, being Preſident of this Convocation.

Conſtitutions and Canons made

The King's Letters to the Biſhop of *London* for a new Tranſlation of the Bible.

In the Vacation of the Archbiſhopric, al Buſines incumbent upon the Archbiſhop fel under his Hand. And Letters from the King and Council for Church-Matters were directed to him. The King had reſolved to have a Review, or a new Tranſlation, of the Holy Bible, according as it was moved at the beforeſaid Conference, and concluded upon.

The Archbiſhop not forward in a new Tranſlation. And why?

The Archbiſhop indeed had formerly ſhewn ſome Backwardnes towards a New Tranſlation; and ſo had the Biſhop of *London:* but it was for Fear of ſome Slur that might have been by this Means thrown upon the other Tranſlation, don under Archbiſhop *Parker*; which was called the *Biſhops Bible*, becauſe many of the Biſhops, as wel as ſome other learned Divines, were em-

ployed

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ployed in it: And that with much Labour, Learning, Caution, and exact comparing of Originals: and al more carefully reviſed by the aforeſaid Archbiſhop. It was feared therfore that hereby an Occaſion might be given to the Enemies of our Religion, the Papiſts, of diſcrediting our common *Engliſh* Bible and of the Doctrines that were founded on it, and weaken the Reputation of that former Tranſlation then uſed in the Churches; eſpecially, if ſuch Perſons were employed in this Work of tranſlating anew, that ſhould affect many Alterations and different Readings from the former, more than needed. Of which Sort was the great Linguiſt, Mr. *Broughton*; whoſe Mind the Archbiſhop knew ful wel, having divers Years before condemned that Tranſlation, charging it with a great Number of Errors undeſervedly, and treated very rudely thoſe grave and learned Biſhops that were employed in it, as tho' they had tranſlated it from the Latin, and wanted ſufficient Skil. The ſaid *Broughton* had once alſo reported, how Dr. *Stallard* had told Archbiſhop *Whitgift* of two great Courtiers, that finding our Biſhops Errors [meaning in their Bible] had diſputed againſt al Religion. And in a Letter this learned Man had the Confidence lately to write to the King, he had theſe Words, "That al this while the Biſhops were "unwilling their Trapps and Pitfalls ſhould be taken away [as he called the "old Tranſlation don by the Biſhops, very irreverently] until his Majeſty "forced them to it." But ſuch a prejudiced Perſon to the Biſhops Bible, and ſo ſtiff and conceited as he was, was thought not fit (however by theſe Calumniations he endeavoured it) to have a Hand in this intended new Tranſlation. Which being therefore reſolved upon, he was none of the Number appointed to this Work: the King, as it is very probable, being prevailed upon to lay him aſide. And very wiſely to appoint this to be the firſt Rule to be obſerved in Tranſlating, That the ordinary Bible, read in the Church, commonly called the *Biſhops Bible*, ſhould be followed and as little altered, as the Truth of the Original would permit.

Bp. *Sar. Hiſt. Refor.* Collect. Rec. *p.* 368. Vol. II.

And here the ſaid Mr. *Broughton*, upon this good Purpoſe of the King, took upon him to propound to his Majeſty Directions and Rules, how to procede therin; and they of ſuch Strictneſs and Learning, that the King muſt needs make Uſe of him, and could do nothing without him, as he ſeemed to think. In one of his Letters he told him, "That his Highnes had begun a Royal "Work, in commanding that a good Tranſlation of the Bible ſhould be made, "if with equal Care and Authority his Highnes required al that Learning could "do to be performed, and ſaw it don. And then this one Book would match, "he ſaid, whole Libraries for al Books, (except the Original Bible) as the "Pope's Library, the *French* King's, the *Palatine*, the *Bavarian*, with that of "*Augsburgh*. Adding that al would not profit ſo much as one Tranſlation from "exquiſite Learning, Care, and Furniture. And then directing how it ſhould be gon upon, "That many ſhould tranſlate a Part. And when they had "brought a good *Engliſh* Style and the true Senſe, a new Labour others ſhould "take, to make an Uniformity [*i. e.* that divers Words might not be uſed "where the original Word was the ſame: that ſo the whole Tranſlation "might agree.] And that if 72 Perſons were ſet to tranſlate, in Memory "of the ancient 72 *Greek* Tranſlators; and many to try, how Uniformity "was kept; And after al, one qualified for Difficulties [meaning, as it ſeems, "himſelf] ſhould run through the whole Work, and ſhould read upon the "Places of Difficulty, in *Greſham* College, to be judged of al Men; And "after al, ſhould print from *Hebrews* and *Greeks*, Notes of his Strength; And "in al the Realm, even Papiſts, ſhould have for the firſt Impreſſion (made for "a Trial) free Speech; it would be a mighty Help to underſtand the *Hebrew* "and *Greek* Teſtaments, and win great Credit among Nations neer us. He "added, that it was very needful, that many others [Mechanics and Artificers] ſhould be likewiſe at ſuch a Work, *&c.* Embroiderers ſhould help for "Termes about *Aaron*'s Ephod, Geometricians, Carpenters, Maſons, about "the Temple of *Solomon* and *Ezekiel*; Gardiners, for al the Boughs and "Branches of *Ezekiel*'s Tree; to match the Variety of the *Ebrew* Terms.

Mr. *Broughton's* Directions in tranſlating, ſent to the King.

But

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But notwithſtanding this learned Man's Letter, and Advices, the King took his own Meaſures in this great Work; and reſolved upon 54 Perſons to be employed therin: And that they, that ſhould take their Shares in ſuch a Labour, ſhould have Encouragement by Eccleſiaſtical Preferments in the Church: requiring al the Biſhops to reſerve their next Preferments, that were 20 *l. per Annum* in the King's Books for them, according as he ſhould think fit to diſpoſe of them, and to whom. For ſo the King's Letter to the Biſhop ran.

The King's Letter to the Biſhop of *London* concerning the Tranſlators of the Bible. Regiſt. *Whitg.* fol. 155. b.

" Right Truſty and Welbeloved, Wee greet you wel. Wheras wee have " appointed certain learned Men, to the Number of fifty four, for the tranſ- " lating of the Bible, and that in this Number divers of them have either " no Eccleſiaſtical Preferment at al, or elſe ſo very ſmal, as the ſame is far " unmeet for Men of their Deſert: And yet we of our ſelves in any conve- " nient Time cannot wel remedy it: Therefore we do hartily require you, " that preſently you write in our Name, as wel to the Archbiſhop of *York*, " as to the reſt of the Biſhops of the Province of *Canterbury*; ſignifying unto " them, that we do wil and ſtraitly charge every one of them, as alſo the " other Biſhops of the Province of *York*, as they tender our good Favour to- " wards them, that al Excuſes ſet apart, when a Prebend or Parſonage being " rated in our Book of Taxation, the Prebend to 20 *l.* at the leaſt, and Par- " ſonage to the like Sum and upwards, ſhal next upon any Occaſion happen " to be voyd, to be either of their Patronage and Gift, or the like Parſonage " ſo voyd to be of the Patronage and Gift of any Perſon whatſoever; they " do make Stay therof, and admit none unto it, until certifying us of the " Avoidance of it, and of the Name of the Patron (if it be not of their " own Gift) We may commend to the ſame ſome of the learned Men as We " ſhal think fit to be preferred unto it: Not doubting of the Biſhop's Rea- " dines to ſatisfy us herein, or that any one of the Laity, when We ſhal in " Time move them to ſo good and religious an Act, wil be unwilling to give " us the like Contentment and Satisfaction: We Our ſelves having taken the " ſame Order for ſuch Prebends and Benefices as ſhal be void in our Gift.

" What Wee write to you of others, you muſt apply it to your ſelf: As " alſo not to forget to move the ſaid Archbiſhop and al Biſhops with their " Deans and Chapters, as touching the other Point to be imparted otherwiſe " by you unto them. [And what that was wil appear by the Biſhop's Letter, " by and by to follow.]

" Furthermore, We require you to move al our Biſhops, to inform them- " ſelves of al ſuch learned Men within their ſeveral Dioceſes, as having ſpe- " cial Skil in the *Hebrew* and *Greek* Tongues, have taken Pains in their pri- " vate Studies of the Scriptures, for the clearing of any Obſcurities, either in " the *Hebrew* or in the *Greek*: Or touching any Difficulties or Miſtakings in " the former *Engliſh* Tranſlation; Which We have now commanded to be " throughly viewed and amended. And therupon to write unto them, ear- " neſtly charging them, and ſignifying Our Pleſure therin: That they ſend " ſuch their Obſervations, either to Mr. *Lively*, Our *Hebrew* Reader in *Cam- " bridge*, or to Dr. *Harding*, Our *Hebrew* Reader in *Oxford*, or to Dr. *Andrews*, " Dean of *Weſtminſter*, to be imparted to the reſt of their ſeveral Compani- " ons. That ſo our ſaid intended Tranſlation may have the Help and Fur- " therance of al our principal learned Men within this our Kingdom. Given " under Our Signet at Our Palace of *Weſtminſter*, the 22d of *July*, in the ſe- " cond Year of our Reign of *England*, &c. and of *Scotland* the 37th.

The Biſhop of *London*'s Letter to the reſt of the Biſhops. Regiſt. *Whitg.*

In Obedience hereunto the Biſhop of *London* imparted the King's Pleſure (exemplifying the Letter) to the reſt of the Biſhops of the Realm; ſhewing them by his Letters, " How careful his Majeſty was for the providing of li- " ving for theſe learned Men; And therefore he doubted not, but that their " Lordſhips would have a due Regard of his Majeſties Requeſt herein, as was " fit and meet. And that they would take ſuch Order, both with their " Chancellors, Regiſters, and ſuch their Officers, who ſhould have Intelli- " gence of the Premiſſes, as alſo with the Deans and Chapters of their Ca- " thedral Churches; whom his Majeſty likewiſe required to be put in Mind " of

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" of his Pleſure herein. Not forgetting the latter Part of his Majeſty's Let-
" ter, touching the informing themſelves of the fitteſt Linguiſts within their
" Dioceſes, for to perform and ſpeedily to return that which his Majeſty was
" ſo careful to have faithfully performed.

" That he [the Biſhop of *London*] wiſhed their Lordſhips would for his
" Diſcharge, return him, in ſome few Lines, the Time of the Receit of his
" Letters: that he might diſcharge that Duty which his Majeſty by his Let-
" ters had laid upon him. And ſo he bade their Lordſhips right hartily fare-
" wel. From *Fulham*, the 31ſt of *July*, 1604. Subſcribing himſelf,

Their loving Friend and Brother,

RIC. LONDON.

The Charges of the Tranſlators to be born by the Biſhops, Deans and Chapters.

Concerning that obſcure Point in the King's Letter, which he left to the Biſhop of *London* to impart himſelf to the reſt of the Biſhops, he thought fit to write this Poſtſcript; " That as touching that Clauſe in his Majeſty's Letter
" which was referred to his [the Biſhop's] Relation, it was this. That there
" were many, as their Lordſhips perceived, who were to be employed in this
" tranſlating of the Bible; and that ſundry of them muſt of Neceſſity have
" their Charges born, which his Majeſty was very ready of his moſt Princely
" Diſpoſition to have born; but that ſome of the Lords (as Things then
" went) held it inconvenient. Wherupon it was left to him [the Biſhop] to
" move all his Brethren, the Biſhops, and likewiſe every ſeveral Dean and
" Chapter, to contribute towards this Work. That therefore according to his
" Duty, he hartily prayed their Lordſhips, not only to think themſelves,
" what was meet for them to give for this Purpoſe; but likewiſe to acquaint
" their Deans and Chapters not only with the ſaid Clauſe of his Majeſties
" Letter, but likewiſe with the Meaning of it; that they might agree upon
" ſuch a Sum as they meant to contribute. He added, That he did not
" think a thouſand Marks would finiſh the Work, to be employed as it was
" aforeſaid. Wherof their Lordſhips, with their Deans and Chapters, ha-
" ving due Conſideration, he muſt require them, he ſaid, in his Majeſties
" Name, according to his good Pleaſure in that Behalf, that as ſoon as poſſi-
" bly they could, they would ſend him Word, what ſhould be expected from
" them and their ſaid Deans and Chapters. For that he was to acquaint his
" Majeſty with every Man's Liberality towards this godly Work.

" And thus not doubting of their ſpecial Care of the accompliſhing of the
" Premiſſes, and deſiring their Lordſhips to note the Date to him, of their
" Receit of theſe his Letters, he committed their Lordſhips unto the Tuiti-
" on of Almighty God.

The Concluſion.

I have now at length, by the good Hand of God, brought this Hiſtory of another moſt excellent Archbiſhop of *Canterbury* to an End, collected with no ſmall Labour and Induſtry, and with as much Impartiality and Faithfulnes, out of great Variety of antient Records and Writings. I ſhal wind up al in a brief Character of that great Prelate and the Queen his Miſtreſs, and of the State of the Nation, both in reſpect of Religion and Proſperity, by their Influences; taken out of two Authors of Account in this laſt Year of the Archbiſhop's Life. " Many and excellent were the Bleſſings, which it plea-
" ſed Almighty God to beſtow upon this Nation by the Miniſtry of his cho-
" ſen Servant our late Sovereign. Yet none of them were comparable unto
" theſe; *viz.* The Purity of Religion, perpetually ſupported by one uniform,
" moſt antient Kind of commendable Church Government, Plenty of al Ma-
" ner of good Learning, abundantly derived from the two Wellſprings ther-
" of, into al Parts both of the Church and Commonwealth. For the Conti-
" nuance both of them and the reſt, it was her wiſe and happy Care, to ſe-
" lect and take neer unto her, ſucceſſively, Men of rare Endowments and
" perſonal Gifts; Men of deep Judgment, long Experience, great Moderation,
" loving Learning and fearing God. Whom therefore ſhe did place in chief-

Epiſt. Dedicat. to the Anſw. of the Vice-chan. of *Oxf.*

" eſt

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" eſt Authority under her. That under her they might be the greateſt Com-
" fort to the Miniſtry, the better Encouragement unto Learning, and the
" more noble Countenance to Religion, and (as the Prophet ſpeaketh) *ſet as*
Pſal. xxi. 6. " *Bleſſings to the whole Land.*

To which I add the Words of another grave and learned Divine, and Writer: " I have often with my ſelf thought, that the greateſt Riches, and moſt
" to be valued, which our late Sovereign left unto his Princely Majeſty [K.
" *James*] with the lawful Inheritance of this Kingdom, was a learned and de-
" vout Clergy, a wiſe and religious Council, an honorable and ancient No-
" bility, valiant and diſcrete Leaders, rich and loving Citizens, painful and
" diligent Huſbandmen; in one Word, a People, not in any Vertue inferior
" to any Nation of the Earth; and for Loyalty and Obedience, be it ſpoken
" without Envy, above them al.

Dr. *Covel's* Epiſt. Dedicat. to his Book ag. the *Plea for the Innoc.*

Ubi ſupra.

And particularly, what Eſteem was had of this great Counſillor and Miniſter of the Queen's in the Affairs of the Church, wil appear by the ſame Writer. Who addreſſed himſelf to him in theſe Words; " What Benefit this
" Church hath received by your Grace's Means, God bleſſing your Counſil
" under the Government of two Great Princes [Q. *Elizabeth* and K. *James*] as
" this preſent Age doth ſenſibly perceive, ſo the Memory therof ſhal be ho-
" norable in the Time to come. For when that virtuous Government of our
" late Sovereign had baniſhed from al Parts of her Kingdom the Tyranny
" and Superſtition of the Church of *Rome*, &c. Some laboured by Means over
" violent and unholy to bring in a Preſbyterian Diſciplin, *&c.* At this Time
" your Lordſhip undertook the Defence of this Church Government againſt them,
" (*viz.* Thoſe that were impatient of that Form of Government which Mercy
" and Wiſdom had planted for the Churches Safety.) Wherin doubtleſs, if your
" great Wiſdom and Moderation had not, like another *Athanaſius*, endured
" the Fury and Rage of this unbridled Multitude, we might juſtly have fear-
" ed that Diſorder and Barbariſm ſhould have tyrannouſly poſſeſſed long ſince
" the worthieſt and moſt beautiful Parts of our whole Land. And as doubt-
" les it is happy for the Church, that you undertook by writing the Defence
" of this Cauſe, (ſeeing no Man could have don it either better, or with leſs
" Exception) the Adverſaries having received the firſt and greateſt Wound
" from your Pen; ſo the Day of your Admiſſion to the See of *Canterbury* is
" and was, in al Likelihood, next unto our late Sovereign, the forcibleſt
" Means and beſt Security this Church then could hope for to procure her
" Peace. Neither can the Clergy of this Land, but in Duty and Thankful-
" nes, offer up continually their zelous and devout Prayers, for al Bleſſings
" to come down, and light and reſt upon his ſacred Majeſty, and upon his
" Royal Poſterity to many thouſand Generations, for thoſe Princely Favours,
" which his Highnes extending to you, giveth, as undoubted Aſſurance to al
" us, of the Peace, Proſperity and Happineſs of this Church.

The End of the Life of Archbiſhop WHITGIFT.

AN
APPENDIX,
CONTAINING
RECORDS,
LETTERS,
And other
Original Writings,
Referred to in the foregoing
HISTORY.

Printed in the YEAR 1717.

HISTORY

OF THE

GALLEYS

OF THE

RECORDS

CONTAINING

APPENDIX

AN

APPENDIX, &c.

BOOK I.

NUMB. I.

A Charter of Lands in *Staynburn* in the East Riding of *Yorkshire*; Granted to the Abbot and Convent of S. *Maries* in *York*, by *John Fitz Adam de Whitgift*.

SCIANT omnes, tam præsentes quàm futuri, quod ego Johan. *fil.* Adæ de Whitgift, *dedi, concessi, reddidi, & hoc præsenti Scripto meo confirmavi Religiosis Viris Dominis meis,* Johanni de Gilling, *Abbati Monasterii Beatæ* Mariæ Ebor. *& ejusdem loci Conventui, quinque tofta & quatuor bovatas terræ, cum omnibus suis pertinentiis in Villa de* Stainburne, *quæ de feod. dictorum Abbatis & Conventus, Dominorum meorum, sine ullo retinemento michi & hæredibus meis. Habend. & tenend. eisdem Dominis Abbati & Conventui, & Successoribus suis in perpetuum, libere & quiete, benè & in pace cum — pastura & cum omnibus Libertatibus & —— proficuis, cum omnibus pertinentiis suis, ad predicta tofta & quatuor bovatas terræ infra Villam de* Staynburn; *& extra, qualitercunq; pertinentibus, ab omni Servitio Seculari, exactione & demanda, michi & heredibus meis pertinent. faciendo inde capitalibus Dominis feod. servitia, inde debita & consueta. Et ego vero* Johannes *fil.* Adæ *predictus & heredes mei predicta quinque tofta, & quatuor bovatas terræ, cum omnibus suis pertinentiis ut predictum est, predictis Dominis, Abbati & Conventui, & Successoribus suis Dominis meis, contra omnes gentes warrantizabimus. adquietabimus, & in perpetuum defendemus. In cujus rei testimonium presenti scripto sigillum meum apposui. His Testibus, Dominis* Gilbert. de Culwen, Johan. de Haverington, Richardo de Cleter, *Militibus*; Roberto de Rampton, Johne. de Eglesfield, Roberto de Harrays, Waltero de Plumland, Thoma de Lowther, & *aliis.*

Chap. I. Chartularium Sanctæ *Mariæ* de *Ebor.* nuper penes me: nunc in Biblioth. D. *Roberti* Comit. *Oxon. & Mortim.*

NUMB. II.

The Fellows of *Pembroke Hal* to *Grindal* Biſhop of *London*: Upon their Election of *Whitgift* to be their Maſter: and the Departure of Dr. *Hutton* from them.

Chap. II. *MS. de Cuſtod. Pembrochian.*

DICI vix poteſt (ampliſſime Præſul) quantus luctus, quantum etiam gaudium, lectis Literis tuis, animos noſtros repente invaſerunt. Et luctum equidem non mediocrem attulit, amantiſſimi in nos Præfecti deceſſus. Quem enim propter egregiam Doctrinam, ſummum in nos ſtudium, vitæq; ſanctimoniam, charum & intimum ſemper habuerimus, eum ita nunc arctis ulnis amplectimur, ut nutricis inſtar, non ſine ſummo mœrore & lachrymis, dimittamus. Atq; certè, ni graviſſima authoritas tua (quæ apud nos jure & debet & poſſit omnia) interceſſiſſet, lautius & melius nobis conſultum putaremus, priuſquam e complexu abſtrahi patiamur, ejus os & vultum appellare. Sed vide, quæſo, quanta ſit apud nos authoritas tua, quanta viciſſim animorum noſtrorum retributio, ut ex quo nos a Papiſticâ face primus repurgaras, in clientelam tuam receperas, patrocinium tuum & defenſionem experti ſumus, in te uno conſilium noſtrum & ſpem omnem repoſuerimus. Ægerrimè patimur eum a nobis divelli, cui enixè & libenter ſemper adhæſimus. Sed cum ita ſors ferat, cedemus fato noſtro, cedemus numini optimè providenti, cedemus Deo, qui omnia cooperatur in bonum iis, qui diligunt illum.

Et niſi ferè uno ſpiritu, muliebri more, lachrymas fundere & lætitia geſtire videremur, in tanto luctu meritò lætari poſſimus, quod eum nobis cuſtodem eligendum proponis, in quem nos precibus ad amplitudinem tuam frequenter iremus, eum a nobis te impetraturum ſperes, quem nos libenter optamus: optas, quem vix ſperare potuerimus.

Vehementer ergo nobis, noſtriſq; ſtudiis gratulamur, Deóq; præpotenti imprimis gratias agimus, quod non ita RIDLEIOS *ſtirpitus è nobis eradicaverit, ut unicam fibram* GRINDALLUM *(quem Honoris cauſa nominamus) unà etiam tollat. Hinc enim* Huttonus *nobis ortus, qui vires noſtras non mediocriter auxit. Hinc tandem* Whitgiftus, *quem unum in optatis & habemus, & volumus maximè.*

Age ergo (Honorande Patrone) quod impetrare vis, illud, Tabellis ſubſcriptis, ſummo animorum noſtrorum ardore impetraſti. Quod petis a nobis, in illud incumbas, & nos viciſſim à Dominatione tua petimus, quod tanto ſtudio inchoaſti, bonis avibus perficias. Vale. Pridie Calend. Maii, Anno 1567.

NUMB. III.

The Foundation of one *Bible Clark* in *Peter Houſe*, by Dr. *Whitgift*, and Mrs. *Margaret Fulnetby of* Teverſham, *Widow*.

Chap. II. *E Regiſtro Dom.* Petrens. Cantabr.

OMNIBUS Chriſti fidelibus, ad quos hoc præſens ſcriptum pervenerit, Johannes Whitgifte, *Theolog. Baccalaureus in Academia* Cantabrigienſi; & Margareta Fulnetby *de* Teverſham *in Comitat.* Cantabrigienſi, *Vidua, & Relicta* Bartholomæi Fulnetby *defuncti, ſalutem in Domino ſempiternam.*

Sciatis nos præfatos, Johannem & Margaretam, *pro ſingulari affectu & amore quem habemus erga bonas literas, & cultum Dei, dediſſe, & hoc præſenti ſcripto noſtro confirmaſſe, pro nobis & hæredibus noſtris, & utriuſq; noſtrûm, dilectis nobis in Chriſto, Magiſtro ſive Cuſtodi Domus Sancti* Petri *in Academia prædicta, &*

Sociis

Sociis ſive Scholaribus ejuſdem Domus, quandam Annuitatem, ſive annualem redditum quatuor Marcarum bonæ & legalis Monetæ Angliæ, *exeuntem de Manerio de* Crulles, *aliàs* Curtles, *in Comitat.* Eſſex. *Habend. percipiend. & gaudend. prædict. annuitatem, ſive annualem redditum quatuor Marcarum præfatis Magiſtro & Sociis ſive Scholaribus in perpetuum; annuatim ſolvend. ad feſtum Sancti* Michaelis *Archangeli, infra Domum ſive Collegium Sancti* Petri *prædict. Primâ ſolutione inde incipiente ad feſtum Sancti* Michaelis *Archangeli, quod erit Anno Dom.* 1572. *Ea intentione ſcilicet, quod prædictus Magiſter ſive Cuſtos, & Socii ſive Scholares Domus prædictæ, ac eorum Succeſſores, exinde à feſto Sancti* Michaelis *Archangeli, Anno prædicto invenient, manutenebunt & ſuſtentabunt, annuitate, ſive annuali redditu prædict. unum Scholarem, ſive Bibliotiſtam in Domo Sancti* Petri *prædict. in perpetuum. In cujus rei teſtimonium huic præſenti ſcripto noſtro ſigilla noſtra ſeparatim appoſuimus. Dat.* 4^to^ *die* Octobr. *Anno Regni* Elizabethæ 7^mo^.

NUMB. IV.

Dr. Whitgift *to Secretary* Cecil: *In Vindication of himſelf from falſe Reports; as not ſufficiently qualified for the Maſterſhip of* Trinity *College.*

Chap. II. Paper Office Bundl. *Eccleſiaſt.*

SO oft as I do remember your ſingular Goodneſs towards me, Right Honorable, and earneſt Deſire to do me Good, I cannot but marvaillouſly lawd and praiſe my merciful God, and give moſt humble and harty Thanks unto your Honour. For what, or who am I, that you ſhould be ſo careful for me? Notwithſtanding, Right Honourable, I do not ſo much rejoyce at your Honour his good Will, as I in my ſelf lament that the ſame ſhould in any reſpect by Miſreports be diminiſhed. It is not unknown unto me, what is of me reported unto your Honour, while you intend, on your mere and ſingular Goodneſs, to place me in *Trinity* Collège. The which how true they be God ſhal judge at that Day, when al Secrets ſhal be reveled. In the mean time, what Harme they may do me, and what Grief they have fixed in my Hart, God knows, and I know.

For God's Sake, Right Honourable, let it be judged what I am by my Doings, and not by the Report of thoſe, who do not to me, as they would themſelves be done unto. As touching my *Not-Conformitie*, (which is one Thing layd againſt me) I dare be judged by my Lord of *Canterbury* his Grace, your Honour, or my Lord of *London*, or Maſter Dean of *York*; Who knoweth more of my Mind in this Matter, than any Man doth beſide. I never encouraged any to withſtand the Queen's Majeſties Laws in that Behalf: but I both have, and do by al Means I may, ſeek to perſuade Men to conform themſelves. For it grieveth me, that any Man ſhould ceaſe from preaching, for the Uſe of theſe Things, being of themſelves indifferent.

As for my *Age* and *Diſcretion*, I muſt commit that to your Honour his Judgment. God forbid, I ſhould ambitiouſly ſeek that that I am not meet for. If it ſhal pleaſe God, by your Honour his Means, to cal me unto that Function, I truſt, he wil alſo give me the Spirit of Wiſdom and Diſcretion, to ſatisfy the ſame.

That Preferment that I have, whatſoever it is, I have it by your Honour his Means. And therefore I owe my ſelf wholly unto you. But it is not ſo much as it is reported. The Maſterſhip of *Pembroke* Hal is but 4*l.* the Year, and 18*d.* in the Week for Commons. My Benefice is one of the leaſt in al the Dioces. My Lecture is the whole Stay of my Lyving. My Debts are more than I ſhal ever, being in the State I am, be able to diſcharge. And extreme Neceſſity, not any Prodigalitie, hath brought me into them I beſeech your Honour, pardon me for being ſo bold to trouble you. God hath moved you to love me. God hath hitherto by you provided for me:

me: What it ſhall pleaſe God to put in your Mind to do for me, I beſeech you, let no Reports from doing the ſame diſſuade you. I truſt hitherto I have not ſo behaved my ſelf, that your Honour doth repent you of any Thing done for me. And I truſt the Day ſhal never come, wherein your Honour ſhal have Cauſe to ſay, I would I had not done this for him.

I beſeech God preſerve your Honour, and proſper you, and ſo move you for me, as ſhal be moſt to his Honour, and to the Profit of his Church. From *Cambridge*, the 17th of *June*, 1567.

Your Honour's moſt humbly for ever,

JHON WHYTGYFTE.

NUMB. V.

The Vicechancellor, and other Maſters of the Houſes in Cambridge, *to the High Chancellor of the ſaid Univerſity, Sir* William Cecil: *To obtain the Queen's Diſpenſation with the King's Readers in the vacant Quarter.*

Chap. III.

MSS Cecilian. penes me.

AS it hath bene wel provided for (Right Honorable) by the grave and wiſe of our Univerſity, that not onlie there ſhould be continual Lectures, and dayly frequenting of the ſame, as wel for the Increaſe of Studie and Learning, as alſo for the Honour and Dignitie of the ſaid Univerſitie: but alſo there ſhould be Intermiſſion and a Time of Breathing: That Mens Wittes, being by ſuch Recreation refreſhed, might the more earneſtlie and gredily deſiere the former Studies: So it hath been obſerved with us, as a neceſſarie Helpe to Learning from Tyme to Tyme. And bicauſe it hath bene of late provided and excepted by particular Statutes, that the *King's Readers* ſhould, notwithſtanding the former Order, kepe their ordinary Days of readinge in the vacant Quarter betwixt *Midſomer* and *Michaelmas*: May it therefore pleaſe your Honour (conſidering as wel the Auditors Abſence that Quarter, as alſo the Contagiouſneſs of the ſame Tyme, and Daungerouſnes both for the Readers, and alſo for the Hearers: ſo that there cannot be meeting for the moſt part, without great Perill of Sickneſs, and other Inconveniences) to ſollicite the Quene's Majeſtie herein. That it wolde pleaſe her Highneſs to ſend her Letters of *Diſpenſation* to the Maſter and Fellows of *Trinity* College; That the ſaid Readers may be, by her Highnes Authoritie diſcharged from the ſaid Maſter and Fellowes, and their Statute of their Reading in the forenamed Quarter onlie. Thus are we bold in al our Suits to trouble your Honour, truſting you wil accept this our good Meaning and Purpoſe. From *Cambridge*, the xiiith of *May*, *Anno* 1568.

Your Honour's to commande,

Ri. Longeworth,
Andreas Perne,
Edward Hawford,
William Chaderton.

NUMB. VI.

Minutes of the Queen's Diſpenſation; Drawn up by Order and Direction of the Chancellor of the Univerſity: For ceaſing the Reading of Lectures there in the Midſummer *Quarter.*

To the Maſter and Fellows of Trinity *College in* Cambridge.

TRUSTY and wel-beloved, Wee grete you well. Where the Readers of certain Lectures within that our Univerſity of the Foundation and Inſtitution of our late dear Father of famous Memory King *HENRY* VIII. commonly called *The King's Reders*, have heretofore of Diſcretion forborn continually to uſe their Redings in the Vacation Time, betwixt the Feaſts of S. *John Baptiſt* and S. *Michell*, partly for Lack of ſufficient Auditors, and partly for avoiding Contagions, which commonly happen at that Time of the Yere: Becauſe the Statutes of that College be, (as we are informed) that the ſame Reders ſhuld, without any Intermiſſion, continue their Redings in that whole Vacation: For the Conſiderations abovementioned, We, being moved to give Diſpenſation with the Statutes of that Houſe, do wel allow, that in the ſame Vacation, (at ſuch Times as you ſhal, for any ſuch Reſpects, find it convenient to have the ſame Redings ceaſe) Licence and Liberty be from Yere to Yere herafter given to the ſaid Readers, to forbear and ceaſe from their ſaid ordinary Redings, in the ſaid Vacation Time betwixt *Midſommer* and *Michelmas*. And in this Behalf we do diſpenſe both with you and the Ordinances and Statuts of that College: Any Article or Thing conteyned in the ſaid Statuts to the contrary notwithſtanding. And theſe our Letters, *&c.* Chap. III. *Ubi ſupra.*

NUMB. VII.

The Maſter and Fellows of *Trinity* College in *Cambridge* to Sir *William Cecil*, Kt. Declaring the Inconveniences to come to the College, by the Election of Scholars from *Weſtminſter* School.

ACCEPIMUS tuas Literas, Honoratiſſime Vir, quibus petis, ut de intromittendo in Collegium noſtrum tertio quodam Weſtmonaſterienſi *Scholaſtico, ad duos illos in ſuperiori electione acceptos, rationem habeamus. Eſt gravis ſanè tua ſemper apud nos & authoritas & voluntas, nec quicquam animis noſtris jucundius accidere ſolet, quàm cum facultas utriq; ſatisfaciendi commoda & opportuna conceditur. Ea autem quandoquidem hoc tempore variis & neceſſariis de cauſis nobis non ſuppetit, tuámq; inſuper æquiſſimam ad omnia mentem, & in bonas literas conſtantem amorem ſæpe ſumus experti, præterquam quòd reſpondere tuis literis officii noſtri eſſe ducimus, novas etiam Petitiones, & eas Supplices, totius nomine Collegii, in quo verſamur, afferre non dubitamus.* Chap. III. Epiſt. Academic.

Ac primum quod ad tertium locum attinet, in quem unum deſignari & admitti cupis, formâ profectò Literarum Patentium, quæ ea de re Weſtmonaſterienſibus *conceſſæ erant; aut omnino verba ipſa nullam ejuſmodi neceſſitatem nobis in electione Scholarium imponunt: utcúnq; enim illi commoda quæq; inde ſibi arripiunt, nobis certè duabus cautionibus, nec dubiis, nec obſcuris, ibidem proviſum eſt,* Si tot idonei reperiantur, *Aut,* Si tot loca vacare contigerit, *ſuperiore verò electione planè neminem in tertium locum cooptare potuimus; quia, alio eundem occupante, non patebat cuíq; aditus. Accedit etiam, quòd licet tot loca vacua fuiſſent, & ea vel ſexcenti ad præfinitum tempus petiiſſent electionis, nos tamen, ut hac liberalitate in eos uteremur,*

uteremur, nullum ſuperioris cujuſquam Præfecti exemplum, ab eo ſtatuto primum ſancito, invitavit; ne Doctoris quidem Billi: *qui ut illa Electio inſtitueretur primus ſuaſiſſe, & ſumma contentione egiſſe dicitur. Cujus contrà quoq; non deeſt exemplum, uno ſolo quandóq;, quem in noſtrum cœtum inde aſciſceret, contenti.*

Atq; hæc noſtra eſt, quo minus tertium aliquem admitteremus juſta Defenſio. Cui opportunum videtur querelam graviſſimi etiam incommodi, quod ex tota illa electione jamdiu accepimus, neceſſariam adjungere. Et non niſi magno quidem cum dolore commemorare poſſumus, quàm ipſa optimarum artium ſtudiis apud nos inimica fuerit, & quàm multorum progreſſioni ſpem omnem pænè præciderit. Sunt enim in Collegio noſtro, & fuerunt complures, optima indole, ſumma diligentia, laudata doctrina adoleſcentes, quorum alii per tres annos hic commorantes, alii quoad gradum Baccalaureatus initiarentur, vel relinquere Academiam, premente eos inopia, coacti fuerint, vel ulterius in eadem degentes langueſcunt animis, & ſtudia remittunt, deſperatione præmiorum. Quam nos certe bonarum literarum peſtem verè eſſe putamus: & eo magis lætalem, quod iidem illi adoleſcentes alios è Schola Grammatica recens egreſſos, nondum primis Academicæ diſciplinæ hauſtis incunabilis, nullo judicio, nulla, ne mediocri quidem, ſcientia præditos, ſibi præponi vident. Atqui optandum ſanè eſſet, ut, quemadmodum in ſtadio multis currentibus, certis tamen quibuſdam, qui reliquos pedum velocitate ſuperant, victoriæ insignia, ſeu præmia tribuuntur; ita eorum, qui in hoc literario curſu procul cæteros à tergo reliquerint, juſta foret & debita remuneratio. Sed ejus facultas vel cupientibus nobis, hac externorum, & planè indignorum, introductione, eripitur. Quod & perinde etiam uſu venit in eo, cujus ſtatutorum noſtrorum præſcripto valdè ſoliciti eſſe debemus, ut ex alumnis noſtri Collegii eos potiſſimum, cæteris paribus, deligamus, quos ex illis locis, ubi nobis prædia & poſſeſſiones ſunt, profectos eſſe conſtiterit. Eorum enim nonnullis, qui & eximiæ ſpei, & non contemnendæ doctrinæ ſunt, & ſumma egeſtate laborant, nullum ſtipendium, quo ſubleventur, à Collegio ſuppeditatum eſt, quandoquidem in alios parum idoneos erogare coactum, fontem ipſum liberalitatis, quem ad iſtos promanare æquum erat, exhauſtum.

Ex quo duntaxat evenit, ut cum ejuſdem eſſet Collegii dignitatis doctiſſimorum, quoad licet, & probatiſſimorum multitudine abundare, eorum bonam partem inviti dimittamus, & ornamenta illa, quibus illuſtretur, eidem non poſſimus pro arbitratu adjungere. Quod noſtro quidem acerbiſſimo cum dolore recordamur, qui experientia edocti, plus etiam ſenſimus, quàm alii queunt in hac tota re cauſáq; ſuſpicari. Nos vero & ad iſtum dolorem alia moleſtia alieni temporis perturbat, quod quo tempore abeſſe Academia nobis, & præcipuè Præfecto valde incommodum eſt, in ipſis Comitiis intereſſe electioni apud Weſtmonaſterium *ſemper aliqui tenemur.*

Quare eo res redit ad extremum, ut hoc tanto detrimento jamdiù affecti, & majorem impoſterum verentes bonarum literarum imminutionem, ſupplices iſtud ab Honore tuo & obnixè petamus, ut pro ſolito in nos patrocinio tuo & ſingulari benevolentia, qua Collegium totum complexus es, cauſam noſtram apud ſereniſſimam Regiam Majeſtatem agas, ab eáq; precibus, ſi fieri poteſt, & gratia impetres, ut hoc prorſus externo onere, quo premimur, nos dignetur de reliquo liberare. Quod ſi feceris, & perpetuo quodam inſtituto tuo ad extremum uſq; de ſtudioſis benè meritus eſſe videberis, & nos ſeorſim multis nominibus tibi anteà devinctos, aſtringes etiam, ſi modo fieri queat, arctiùs. Deus te nobis, Reíq; publicæ in ſummo ſplendore quàm diutiſſimè conſervet incolumem. Cantabrigiæ 3 *Calend.* Julii, 1569. *E Collegio* Sanctæ & Individuæ TRINITATIS.

Honori tuæ deditiſſimi,

Clariſſimo & Honoratiſſimo Viro D. Gulielmo Cecilio, *Regiæ Majeſtatis Secretario & Patrono noſtro ſingulari.*

Joannes Whitgift,
Nicolaus Shepherdus,
Thomas Cartwright,
Gulielmus Bingham,
Robertus Weſt,
Nicolaus Browne,
Edmundus Chapman,
Joannes Cooke,
Iſaac Barro.

[NUMB. VII.]

The humble Requeſt of Dr. Goodman, *Dean of* Weſtminſter, *to the L. Treaſurer: To procure the Ratification of certain Statutes made for the Collegiate Church of* Weſtminſter: *and the Grammar School there.*

WHEREAS in *May* laſt I did exhibit an humble Petition to her Majeſty, that it might pleaſe her Highnes, for the better Government of this her Majeſties Colledg, to confirm the Statutes for the Government therof, drawn and deviſed by Dr. *Byll* of bleſſed Memory, late her Majeſties High Almner; It pleaſed her Highnes moſt graciouſly to accept thereof: And to will that her Majeſties learned Counſel might peruſe the ſame, and make them ready to the Signature: as D. *Cæſar* Maſter of Requeſt, and the Mover of the ſaid Petition hath ſignified under his Hand. I did impart the ſame unto my Lord of *Canterbury*: And he likewiſe hath peruſed the ſaid Book of Statutes. I did in like wiſe ſignify my Meaning to proceed herein to my Brethren, the Prebendaryes. Wherof ſome of them do ſeem better to like of the preſent Government; Which is partly according to theſe Statutes, and partly ordered by Decrees and Diſcretion. But I did hope, that Statutes confirmed, to governe and to be governed by, is a more certeine Rule and Government, and more beneficial to Poſterity. Chap. III. MSS. *Burghli-an. pen. me.*

Whereas, as it pleaſed her Highnes to appoint a Statute for the double Election of Scholars in the Time of Dr. *Byll*, the Dean; which was then begon, and ſince always continued; there is in the ſame Statute provided, that of the Scholars of her Majeſties School at *Weſtminſter* there ſhould be three at the leaſt every Year choſen to each Univerſity; ſo it was, that my Lord's Grace of *Canterbury*, being then Maſter of *Trinity* Colledg, thought that certain Number to be too burthenſome to *Trinity* Colledg; And therefore requeſted that ther ſhould be of Neceſſity but two choſen every Year to each Univerſitie, and three every third Year. Whereunto, upon the Requeſt and Perſuaſion of Byſhop *Grindal*, then Byſhop of *London*, to whom it pleaſed your Honor to referre the ordering of this Statute, it was condeſcended: and ſo ever ſince it hath been moſt commonly uſed. But I pray, that the ſaid Statute may remain in Force, as touching the Number, for the better Encouragement of her Majeſties Scholars; notwithſtanding the Day of the Election be altered: which is ſame the Day of the Commencement in *Cambridge*. And ſo moſt humbly deſireth your Honor's Adviceand Ayde

Your Honour's ever moſt bound,

GABRIEL GOODMAN.

NUMB. VIII.

Dr. Whitgift *to Sir* William Cecil, *High Chancellor of the Univerſity of* Cambridge. *Shewing him ſome of Mr.* Cartwright's *Tenets: And the drawing up new Statutes for the Univerſity.*

I Have received your Letters, Right Honorable, and have ſignified unto the others, which alſo writ unto your Honour, your Contentation with our Doings touching Mr. *Cartwright*. I think your Honour doth not fully underſtand Mr. *Cartwright*'s Opinions. And therefore I have here ſet down ſo many of them as he himſelf hath uttered to me in private Conference: The which he hath Chap. IV. Paper-Office.

alſo openly taught. I. That there ought not to be in the Church of Chriſt, either Archbiſhops, Archdeacons, Deans, Chancellors, or any other, wherof Mention is not expreſly made in the Scriptures. II. That the Office of the Biſhop and Deacon, as they be now in the Church of *England*, is not allowable. III. That there ought to be an Equality of al Miniſters, and every one to be chief in his own Cure. IV. That Miniſters ought to be choſen by the People, as they were in the Apoſtles Time. V. That none ought to be a Miniſter unles he have a Cure. VI. That a Man ſhould not preach out of his own Cure. VII. That the Order of calling and making Miniſters, now uſed in this Church of *England*, is extraordinary, and to be altered. Divers others depend upon theſe, (as your Honour may eaſily conjecture) which would breed a meer Confuſion, if they ſhould take Plaçe.

I told your Honour at my laſt being with you, of certain Things to be reformed in the Statutes and Orders of this Univerſity; and alſo of ſome Things neceſſary to be added, for the better Government of the ſame. Your Honour willed me to confer with ſome others: and to draw a Draught, that your Honour might ſee them, Mr. Vicechancellor, Dr. *Perne*, Dr. *Hawford*, Dr. *Harvey*, Dr. *Ithel* and I, have laboured therin, and have almoſt finiſhed the ſame. Becauſe your Honour is troubled with other Buſines, ſo that it would be too much for your ſelf to peruſe them, if it would pleaſe you to write your Letters to my Lord of *Canterbury* his Grace, or ſome other whom you think beſt to take that Pains, and make Report to your Honour of them, we truſt they wil be thought very neceſſary and profitable for the State of the Univerſity, and good Government of the ſame.

My Lord *Zouch* is in good Health, Thanks be unto God, and ſhal not lack my Carefulnes and Diligence. For ſo I am bound to your Honour, if it were in far greater Matters. He continueth in his wel-doing: and ſo, I truſt, wil do. Thus with my harty Prayers unto God, for the Preſervation of your Honour, and all yours, (which is the only Recompence I can make for your Goodnes towards me) I leave off from further troubling your Honour at this Time. From *Trinity* College in *Cambridg*, the 19th of *Auguſt*, 1570.

To your Honour moſt bound,

JHON WHITGYFTE.

NUMB. IX.

The Proceedings of the Heads of the Univerſity with Mr. Thomas Cartwright, *B. D. Lady* Margaret *Profeſſor; for his Readings.*

Chap. IV.

E Regiſt. Academ. Cantabr.

THE 11th Day of *Decemb.* 1570, before Mr. Dr. *Whitgifte*, Vicechancellor, with Aſſiſtance of Mr. Doctors, *Perne*, *Hawford*, *Kelke*, *Meye*, *Chaderton*, Doctors of Divinity, and *Harvey*, *Ithel* and *Bynge*, Doctors of Law, in the great Chamber within the Maſter's Lodginge, within *Trinitie* Colledge.

At which Day and Place appeared Mr. *Tho. Cartwhryte*, Reader of the Divinity Lecture, founded by the Lady *Margaret*, &c. And then and there Mr. Vicechancellor did charge the ſaid Mr. *Cartwhryte* with certain Articles or Propoſitions of Doctrine contrarie to Religion, receyved and allowed by publicke Authoritie in this Realme, taught openlie by him in his Lecture, and otherwhere; and by him alſo put in Wrytynge, with Subſcription of his Hande; and divulgate by hym, as Matter that he wil ſtand to: And that hereof he hath been before tyme noted by the more part of Doctors of th' Univerſitie, before Mr. Dr. *Meye* late Vicechancellor: And hath been admonyſhed divers tymes by hym, to revoke the ſame: And upon his Refuſal, hath been puniſhed

ed by Subſtraction of his Stipend. And therefore the ſaid Mr. Dr. *Whitgifte*, now Vicechancellor, required his abſolute Anſwer, Whether he did mynde to teach his Auditors otherways, revoking that he hath before tawghte; or wil ſtil abyde in the Mayntenance of the ſame.

Whereunto the ſaid Mr. *Cartwhyte* did anſwere and confeſs, that after divers Communications had with the ſaid Mr. Dr. *Meye*, late Vicechancellor, and divers Charges wherewith he burdened him with his Doctrine tawght in hys Lecture, contrarie to the Religion here receyved and allowed, at length he ſaid, he delyvered unto the ſaid then Vicechancellor, thoes Articles in Wrytyng, ſubſcribed with his own Hande, which Mr. Dr. *Whitgifte* doth nowe leye unto hym, upon Conditions, *viz.* He woulde know, who ſhoulde be his Adverſaries, who ſhoulde be his Judges, and laſt, that thys Thyng ſhoulde not be prejudicial to ſuch Order as Mr. Secretary had taken with hym.

Whereupon Mr. Vicechancellor, omyttinge the private Communication betwixte Mr. Dr. *Meye*, and the ſaid Mr. *Cartwright*, ſeynge this Doctryne hath been by hym tawght, demaunded of hym, Whether thoes Articles whereunto his Hande is put, be his owne; and whether he myndeth to defend or revoke theim. Hereunto the ſaid *Cartwryght* anſwered, That th' Advantage ſaved unto hym, of his Proteſtation in delyverynge of theim, (as he hath before alledged) confeſſed, that thoes Articles, now ſhewed unto him, be his own, and ſubſcribed with his own Hande; and that he hath openlie tawght, and is fully determined to mayntain and defend them, as Trewth.

After this Anſwere, Mr. Vicechancellor required hym better to conſider with hymſelf, and to depart for a Space; And at hys Return Mr. Vicechancellor perceavynge, that no Admonition woulde helpe, but that he did perſiſte ſtyl in the ſame Mynde, with the Conſent of al the abovenamed Doctors, did pronounce hym the ſaid Mr. *Cartwright* to be removed from his ſaid Lecture: And by his final Decree or Sentence, did then and there remove hym; and declare the ſaid Lecture to be voyed: And that he mynded, according to the Foundation thereof, to proceed to the Election of a new Reader. And furder, then and there the ſaid Vicechancellor dyd, by vertue of his Office, inhibite the ſaid Mr. *Cartwright* from preaching within th' Univerſitie, and the Juriſdiction of the ſame.

The trewe Copie of the above mentioned Articles or Propoſitions, doth hereafter followe Worde by Worde, as is expreſſed in the Original, ſubſcribed with the Hande of the ſaid Mr. *Cartwright*, and remayning with the ſaid Mr. Vicechancellor.

I. *Archiepiſcoporum, & Archidiaconorum nomina, ſimul cum muneribus & Officiis ſuis ſunt abolenda.*

II. *Legitimorum in Eccleſia Miniſtrorum nomina, qualia ſunt Epiſcoporum & Diaconorum, ſeparata a ſuis muneribus, in Verbo Dei deſcriptis, ſimpliciter ſunt improbanda, & ad Inſtitutionem Apoſtolicam revocanda. Ut Epiſcopus in Verbo & Precibus, Diaconus in pauperibus curandis verſetur.*

III. *Epiſcoporum Cancellariis, aut Archidiaconorum Officialibus,* &c. *regimen Eccleſiæ non eſt committendum; ſed ad idoneum Miniſtrum & Preſbyterum ejuſdem Eccleſiæ deferendum.*

IV. *Non oportet Miniſtrum eſſe vagum & liberum; ſed quiſq; debet certo cuidam gregi addici.*

V. *Nemo debet Miniſterium, tanquam Candidatus, petere.*

VI. *Epiſcoporum tantum authoritate & poteſtate Miniſtri non ſunt creandi, multo minus in Muſæo, aut loco quopiam clanculario. Sed ab Eccleſia Electio fieri debet.*

Hiſce reformandis, quiſq; pro ſua vocatione ſtudere debet. Vocationem autem intelligo, ut Magiſtratus Authoritate, Miniſter Verbo, omnes Precibus, promoveant.

[NUMB. IX.]

A Faculty granted by the Univerſity to Dr. *Whitgift*; to preach throughout the Kingdom; Conſtituting him one of the Univerſity Preachers.

Chap. V.

E Regiſtro Acad. Cantab. fol. 277.

WIllielmus Cecill, &c. *Univerſitatis* Cantabrigienſis *Cancellarius, Magiſtri & Scholares ejuſdem; Omnibus Chriſti fidelibus, viſuris vel audituris, ſalutem in Domino ſempiternam. Cum nos, nuper Ordinem Reverendi Archiepiſcopi, & Epiſcoporum hujus Regni* Angliæ *Secuti, ut evituretur (quantum fieri poteſt) omnis Opinionum in Doctrina contentio, omnes illas Faculiates prædicandi ante Diem tertium* Auguſti *proximè elapſum, a nobis conceſſas, revocaverimus; eaſdem tamen reſtituri illis, qui ad hoc munus digni judicarentur, & qui manuum ſuarum ſubſcriptione teſtificarentur ſe aſſentire tam omnibus & ſingulis illis Articulis Religionis, de quibus convenit inter Archiepiſcopos & Epiſcopos utriúſq; Provinciæ, & Clerum univerſum hujus Regni* Angliæ *in Synodo* London. *Anno* 1562. *quàm aliis omnibus & ſingulis Ordinationibus & Conſtitutionibus præſcriptis per prædict. Archiepiſcopos & Epiſcopos ſubſcribendis ab omnibus, concionandi auctoritatem obtenturis & conſecuturis. Cúmq;* JOHANNES WHITGIFTE, *S. T. P. antehac,* viz. 10 Jun. *Anno* 1566, *auctoritatem prædicandi per totum Regnum* Angliæ & Hiberniæ *ſigillo noſtræ Univerſitatis communi communitam obtinuerit, quam nunc manibus noſtris tradidit cancellandum: NOS eundem* JOHANNEM WHITGIFTE, *qui jam ſupradictis Articulis, cæteriſq; præmiſſis conſenſerit & ſubſcripſerit, ob Modeſtiam, Gravitatem, Honeſtatem vitæ, & conſentientem Doctrinam, ad munus prædicandi, quod prius meruerat, reſtituimus, atq; harum literarum noſtrarum teſtimonio, ſigillo noſtræ Univerſitatis conſignato, unum ex prædicatoribus noſtræ Academiæ juxta indulta Regiæ Majeſtatis nobis conceſſa, ac auctoritate Parliamenti hujus Regni corroborata, aſſignamus & conſtituimus, ad Beneplacitum noſtrum duraturum. Dat.* Cantabr. Sept. 17. *Anno* 1571.

NUMB. X.

The Judgment of that Reverend Father, JEWEL, *ſometime Biſhop of* Sarum, *on this Aſſertion, (ſtyled by him in the Margin of his Paper,* Novitiorum Aſſertio) Archiepiſcoporum, & Archidiaconorum Nomina, ſimul cum Muneribus & Officiis ſuis, ſunt abolenda.

The firſt Reaſon.

Chap. VI.

Whitgift's Def. p. 427.

GOD ſo loved the World, that he left a perfect Pattern orderly, *&c. Epheſ.* IV. But there is named neither Pope, nor Archbiſhop, nor Archdeacon.

The Anſwer of the Biſhop of Saliſbury.

How know you, that the fourth Chapter *ad Epheſ.* is a perfect Pattern of al Eccleſiaſtical Government? We have now neither Apoſtles, nor Evangeliſts, nor Prophets. And yet are they the Chief in that Pattern. Neither have we there either Biſhop or *Preſbyter*, or *Diaconus*, or *Catechiſta*, or *Lector*. And yet are theſe neceſſary Parts in Eccleſiaſtical Government. Therefore that Pattern is not perfect to hold for ever. Neither were there then any public Churches, or Pulpits, or Schools, or Univerſities, *&c.* S. *Paul* nameth neither Pope nor Archbiſhop I graunt. And the Church is not governed by

by Names, but by Offices. Every Biſhop then was called *Papa*. And *Anacletus*, that was next after *Peter*, (if there be any Weight in *his* Words) nameth *Archbiſhops*.

The ſecond Reaſon.

The Synagogue of the *Jews* was a Figure of the Church of Chriſt. And God to the Perfection of that Church omitted nothing.

The Anſwer of the Biſhop.

I ſee not what you would conclude. Perhaps you wil ſay, they had not the Names of Pope or Archbiſhop. So had they not this Name, *Epiſcopus* in al *Moſes* Law. Yet were not al Prieſts of like Aunciencie in Government. They had other Names that were equivalent with Archbiſhops; as *Principes Synagogæ*; *Principes Sanctuarii*; *Principes Familiarum Leviticarum*; *Principes Familiarum Sacerdotalium*; *Principes Sacerdotum*; *Principes Domus Dei: Pontifex*; *Summus Pontifex: Summus Sacerdos*, &c. Therefore this negative Reaſon is but weak. Again, wheras it is ſaid, that to the Perfection of the Synagogue there wanted nothing, it may be anſwered, that to the Perfection therof there wanted many Things, as it is known and confeſſed. And as the Synagogue had not the Names of Pope and Archbiſhop, ſo had it not the Name of Apoſtle or Evangeliſt, *&c.*

The third Reaſon.

Where the Subſtance of any Thing is moſt perfect, there the Accidents be moſt perfect. But the Subſtance of true Religion was moſt perfect in the primitive Church. And yet there was then no Archbiſhop, *Ergo.*

The Anſwer of the Biſhop.

Firſt, This Maxime is not proved. For it may wel be doubted, whether the moſt perfect Subſtance hath evermore moſt perfect Accidents. And again, the Subſtance of Religion is the ſame now, as it was then. The Difference, if there be any, ſtandeth in Accidents, not in Subſtance. Therefore this Allegation of Subſtance and Accident was not needful. In the primitive Church God raiſed up Apoſtles and Prophets, and gave them Power extraordinary: As the Gift of Tongues, the Gift of Healing, the Gift of Government, *&c.* In Place wherof he hath given now Univerſities, Schools, Biſhops, Archbiſhops, *&c.* But you ſay, there was then no Archbiſhop. So may you ſay, that before King *Saul*, there was no King in *Iſrael*, So may you ſay, that before of late Times, there was neither Duke nor Earl in *England*. So may you ſay, that in the primitive Church, there was neither Dean, nor Perſon, nor Prebendary. And yet now, both in Eccleſiaſtical and Civil Government, al theſe are thought neceſſary.

Laſt of al, where you ſay, there was no Archbiſhop in the primitive Church; it is written by many, that S. *Paul* made *Titus* Archbiſhop of *Creta*. *Eraſmus* ſaith, *Paulus Titum Cretæ conſecravit.* And *Lyra* likewiſe ſaith, *Paulus inſtituit Titum Archiepiſcopum Cretenſium.* If theſe Authorities like you not, *Chryſoſtom* ſaith, *Paulus Tito multorum Epiſcoporum judicium commiſit.* Now having the Government of many Biſhops, what may we cal him but an Archbiſhop?

Eraſm. in Arg. Epiſt. ad Tit.
Chryſ. 1 Cap. Tit.

The fourth Reaſon.

The Eccleſiaſtical and Civil Government may not be confounded, or be together in one Perſon. But to be a Chief or a Ruler, is a Civil Power, *Ergo*, it cannot be exerciſed by any Eccleſiaſtical Perſon.

The

The Anſwer of the Biſhop.

Both theſe Governments were confounded in *Moſes*. Therefore they may be confounded. And the Prieſts of *Iſrael* had the Judgment and Government of the People. And S. *Auguſtin* was wearied with hearing and determining of Cauſes, as it appeareth by *Poſſidonius*. And where you ſay, to be a Chief or a Ruler is a Civil Government; nay, in Eccleſiaſtical Cauſes, it is an Eccleſiaſtical Government; and not Civil. And theſe Differences of Government may not ſo unadviſedly be confounded. This is the Key of Eccleſiaſtical Correction: and belongeth only to the Eccleſiaſtical Officer; and to none other. Hereof S. *Paul* ſaith, *Seniorem ne corripueris, niſi ſub*, &c. *Tradidi illum Satanæ*, &c. This Juriſdiction is not Civil, but Eccleſiaſtical. And therefore may be exerciſed by any Eccleſiaſtical Perſon.

The Biſhop of *Sarum* concludes. I beſeech you to take theſe ſudden Anſwers in good Part. As for theſe Reaſons in my Judgment, they are not made to build up; and they are too weak to pull down.

Stultitia nata eſt in Corde pueri, & Virga Diſciplinæ fugabit illam. Prov. 22. It is but Wantonnes; Correction wil help it.

NUMB. XI.

The Vicechancellor and Heads of the Univerſity of Cambridge, *to the Lord* Burghley, *their High Chancellor; Giving an Account of the Reaſon of their Expelling Mr.* Chark, *Fellow of* Peter-*Houſe, for his Sermon at S.* Maries.

Chap. VII. *Epiſt. Academ. pen. me.*

OUR Duties in moſt humble Maner to your Honour remembred. Your Lordſhip's Letters written in Behalf of Mr. *Chark*, have made us al not a little perplexed: partly for the Boldnes of him; Who, for ſo notorious a Fault, and manifeſt Breach of Statute, would attempt to procure your Lordſhip's Favour; but moſt of al, for that we are hereby brought in ſome Doubt of your Lordſhip's good Liking of our Procedings in that Caſe. Wherof to render a juſt Account, and that your Lordſhip may thereby the better judge what Lenity hath been uſed on our Parts towards the ſaid *Chark*, contrary to his Report, (as it ſeemeth) may it pleaſe your Lordſhip to be advertiſed of the whole Matter from the Beginning.

Firſt, omitting the great Expectation of many, long before his Sermon, raiſed (as may probably be thought) by ſome Speech given out by him concerning thoſe Things, wherof he would entreat; Leaving alſo his ſingular Confidence, uſed in the whole Action, and Utterance of his Sermon; even at that Time, when he was called before us, beſides the obſtinate defending of his Errors, he ſpared not in Preſence, to overthwart divers of the Heads, in very unſeemly Maner, and with taunting Words; Nevertheleſs bearing with his Want of Diſcretion beyond his Deſerts; and ſeeking to allure him by gentle Perſuaſions, we thought good, he ſhould ſeverally be communed with by three or four of our Company. After which Conference, tho they had little prevailed with him, yet that he ſhould not think himſelf too ſtraitly dealt with, we graunted him more than ſeven Weeks Space, to conſider thorowly of his Grounds, and after good Adviſement to yield his Anſwer upon the ſame: Giving him further to underſtand, how we could do none otherwiſe, than the Statute required, if he ſhould perſiſt in his conceived Opinions.

At

At the Time appointed we found him nothing altered: howbeit ſtil wiſhing his good Conformity, and meaning rather to reduce him charitably, than ſuddenly to cut him off, we offered, that if he would but only promiſe, upon better Deliberation, to revoke his Aſſertions, he ſhould be reſpected for the Performance therof til after *Eaſter*. Which, for that before us al, he utterly refuſed to do, it was concluded with one Conſent, that he ſhould incurr the Paine of the Statute, that is, to looſe both his College, and alſo the Univerſity.

Now if this Puniſhment had been enjoyned him only by our Arbitrement, and not by Statute, yet his Demerits being ſuch as we have declared, and he cannot deny, he could not juſtly have complained of overmuch Severity. But ſeeing we have done nothing of any private Conſideration in this Caſe; but our Sentence hath been wholly directed by her Majeſties Statutes delivered unto us, as a Rule to guide us, and wherewith to diſpenſe is utterly forbidden us; We much muſe what Colour of Defence he can ſeem to pretend: And ſurely, how neceſſary it is, that we have ſuch Statutes; and namely, that one concerning *Preachers*, [which Statute was ſent encloſed] the Malice of theſe Times doth eaſily ſhew. For ſince *Chark* hath broached theſe untimely Contentions, others have ventured to continue the ſame. Wherby the Minds of ſome are ſo incenſed, that in many Colleges they ſtudy and deviſe only, how to moleſt and diſquiet their Governours. Their Drift, as it is wel known, being nothing elſe but to procure to themſelves a licentious Liberty. Wherin if they may find Favour through their importune Suits, our State is moſt miſerable of al others. What Poiſon lieth hid in Popularity, cannot be unknown to your ſingular Wiſdom. Our Labours and Travails in ſuppreſſing the ſame, muſt needs be joyned with Occaſion of great Envy: Which we ſhal never be able to reſiſt, unleſs we be ſupported by your Lordſhip's Authority, and others that are placed in the chiefeſt Rooms. Eſpecially, when the Difference conſiſteth in this; Whether we ſhal be born with for executing our Laws, or others by Indulgency encouraged to break the ſame.

And yet for *Chark* we have further to report, that after the Delivery of your Lordſhip's Letters, being again demanded, whether he would yet promiſe to retract his former Doctrines, he would in no wiſe yield thereunto; but made the like Refuſal as before; adding, that he thought your Lordſhip's Meaning was, not to have him recant. Wherin, as your Lordſhip may wel perceive his great Preſumption, ſo did he nothing deceive the Expectation of ſome of us; who have noted him in the like haughty Stomac, ever ſithence we firſt knew him.

Thus having diſſembled nothing, but plainly laid forth the Cauſe, as it is, We are moſt humbly to crave your Lordſhip's favourable Aſſiſtance, for the repreſſing of this, and the like Enormities: wherewith we are ſo greatly incumbred at this preſent, that of Force we ſhould faint, were we not ſuſtained with the only Hope of your Lordſhip his good Acceptation and Countenance of our dutiful Travailes in that Behalf. Even ſo praying the Almighty long to preſerve your Honour, to our great Comfort, and the Wealth of this State, we humbly take our Leaves. From *Cambridge*, the 2d Day of *March*, 1572.

Your Lordſhip's ever moſt humble at Commaundment,

Thomas Byng, Vicechanc.
Andrew Perne,
Edward Hawford,
Roger Kelk,
John Mey,
Jhon Whitgyfte,
William Chaderton,
Henry Harvey,
Thomas Ithel,
John Caius,
Nicholas Shepperd.

NUMB. XII.

The Contents of a Sermon, preached at S. Maries *in* Cambridge, *by one* Millayn, *Fellow of* Chriſt's *College: Againſt the Miniſtrie of the Church of* England.

Chap. VIII. *Epiſt. Academ. pen. me.*

FIRST, That ignorant Miniſters were no Miniſters, becauſe they were not choſen by God. For they which were choſen by God, them God had always endued with Underſtanding ſufficient. But in thoſe were found no ſuch Sufficiency. Therefore they were no Miniſters.

Secondly, That other Miniſters, which were both ſufficient to anſwer their Charge, and alſo ready and willing to take upon them the Charge of the Miniſtry, were partly rejected from their Function by the Clergy; partly not called therunto. It is not lawful to admit him to the Miniſtry that cannot preach. And therefore there is invented a new Miniſtry, namely, a *Reading* Miniſtry.

Thirdly, That the Clergy of *England* do not only not advance, and ſet forward the edifying of the Church; but as much as lyeth in them, (and this Point he did exaggerate mervaillouſly) they do deface, hinder and pul down the ſame, in maintaining both Advoultrye and Idolatry. Firſt, *Advoultrye* was divers Ways boulſtred, contrary to God's Word, by the Pope's Law, called *The Canon Law.* Conſidering, that by the Canon Law, if a Man or Woman be never ſo much ſuſpected of Advoultry, if the Party bring forth twelve to ſwear, that they think he hath not committed that Crime, he is by and by cleared: Wherby many Advoultries are boulſtred.

A Miniſter, not being rightly called by the Congregation, is no Miniſter.

He that is negligent, and maintaineth *Officials*, is no Miniſter; and ſo ought of the People to be accounted.

Again, They maintain *Idolatry*, in allowing and defending Holydays of Saints, and Faſting on the Evens.

Fourthly, That the common Sort of the Clergy, which altho they had Learning, were either negligent in teaching, or preaching, or diſſolute in their Lives, were no Preachers, nor Miniſters before God. And ſo he perſuaded the People to take them: Urging alſo an earneſt and effectual Reaſon therefore; *viz.* That they could ſhew no Proof of their Preaching: Chalenging any of them out, to ſhew what one Soul they had won by their Preaching: Affirming, that twelve diligent Men would do more Good in al *England*, than al the Preachers that now be.

Fifthly, That our calling of the Miniſters was not lawful, becauſe they were not called to any ordinary Function, nor to any certain Place of the Miniſtry. But were made (as he ſaid ſome of them made this Excuſe) Paſtors of *England*, not of any private or certain Place: Which, he ſaid, was clean prepoſtrouſly don. And that rather a Paſtor of *England* might make a Biſhop of *Lincoln*, than the Biſhop of *Lincoln* might make a Miniſter of *England*.

The Prince admitting a Biſhop, called him to an ordinary Function. *What*, ſaid I, *to a Function?* He ſtood very much upon that Point, to perſuade the People, that there was no Miniſter now: and that they ought to look to the Matter, it being ſo weighty, and their Souls lying upon it.

NUMB. XIII.

A Privilege of the Univerſity of Cambridge: *That all Members thereof be tryed there, and in no other Court, for Debts, Accounts, Miſdemeanours,* &c.

Tenor Privilegiorum.

ELIZABETHA Dei Gratia, &c. Omnibus, &c. NOS pio & quieto Studioſorum voto, & tranquillitati in hac parte conſulere ac providere volentes, ac gratiam facere ſpecialem, Dedimus & conceſſimus, ac ex certa Scientia, & mero motu noſtris, per preſentes pro nobis, Heredibus, & Succeſſoribus noſtris, damus & concedimus prefato Cancellario, Magiſtris & Scholaribus, & Succeſſoribus ſuis imperpetuum: Quod ipſi & eorum loca tenentes pro tempore exiſtent. Coram ſeipſis habeant cognitionem omnium & omnimodorum Placitorum perſonalium, tum Debitorum, Compotorum, & aliorum quorundam contractuum, & injuriarum, quam tranſgreſſionum contra pacem, & miſpriſſionum quarumcúnque (ut predictum eſt) infra villam predict. Et ſuburbia ejuſdem initorum & factorum, ſive aliquo tempore impoſterum faciend. ſive ineund. Mahemio & Felonio duntaxat except. Ubi & quandocúnque aliquis Magiſter vel Scholaris, vel ſerviens Scholaris, aut i communis Miniſter dict&. Univerſitatis unius partis fuerit. Et omnia & ſingula humoi. Placita & tranſgreſſiones predict. Cancellar. & Scholares & eorum loca tenentes, & ſucceſſores ſui audiant, teneant, & finaliter determinent, ubicúnque infra villam & ſuburbia ejuſd. ville placuerit, & inde executionem faciant, ſecundum leges & conſuetudines ſuas antehac uſitatas. Ch. 8.

Int. Epiſt. Academic. penes me.

NUMB. XIV.

A Clauſe of an Act of Parliament; Confirming the Queens Letters Patents to the Univerſity, in reſpect of their Priviledges.

Tenor Actus Parliamenti.

AND be it alſo enacted, *&c.* as the Letters Patents of the Queen's Majeſty, aforeſaid, granted to the Chancellor, Maſters and Scholars of the Univerſity of *Cambridge*, bearing Date as is aforeſaid; and other Letters Patents by any of the Progenitors or Predeceſſors of her Highneſs: And all manner of Liberties, Franchiſes, Immunities, Quietances and Privileges, Lytes, and Law-Days, and other things whatſoever therein expreſſed, given or granted to the ſame Chancellor, Maſters, and Scholars of either of the ſaid Univerſities, or to any of their Predeceſſors of either of the Univerſities, by whatſoever Name the ſaid Chancellors, Maſters and Scholars of either of the ſaid Univerſities, in any of the ſaid Letters Patents be named: BEE, and by Vertue of this preſent Act ſhall be from henceforth ratified, eſtabliſhed, and confirmed unto the ſaid Chancellor, Maſters and Scholars of either of the ſaid Univerſities, and to their Succeſſors for ever, any Statute, Law, Uſage, Cuſtom, Conſtruction or other thing to the contrary, in any wiſe notwithſtanding. Ch. 8.

NUMB. XV.

The Vice-Chancellor, Dr. Whitgift, *and ſome other Heads of the Univerſity, to the Lord Treaſurer* Burghley, *their Chancellor: Giving account of their Proceedings in a Controverſy between the Maſter of* Benet *College, and the Fellows of the ſame.*

Ch. 8.

Epiſt. Acad. int. MSS. Burglian.

OUR dutiful Thanks for your Lordſhips continual Goodneſs towards this whole Univerſity. According to your Lordſhips Appointment we have called before us the Maſter and Company of *Benet* College: We have heard their Complaints, and Cauſes of Controverſy: And have entered to conſider the State of that Houſe. And now to make Report to your Honour of our Proceedings, May it pleaſe the ſame to be advertiſed, that touching the principal Difference between Mr. *Aldrich* and the Fellows, *viz.* Whether the ſaid *Aldrich*, being not qualified according to the Statutes, may ſtill nevertheleſs retain his Maſterſhip; after diligent weighing of the ſaid Statute, and hearing what might be alledged in his Defence, We incline in Opinion to this Point, that as the like Statutes are in ſundry Colleges, binding the Collegiates to be qualified diverſly, for not accompliſhing whereof, ſome heretofore have either voluntarily relinquiſhed, or been put from their Rooms: And conſidering again, how dangerous a thing it were, to admit the contrary Example in one Houſe, to the ſpecial Prejudice of a great Number: So likewiſe were we in this Caſe induced to think, that the plain Meaning of that Statute is, that whoſoever hath not that Quality required, is not to occupy and enjoy the Place.

Nevertheleſs, foraſmuch as by the Parties Conſent heretofore (as moſt of them have confeſſed) the Reſolution of the ſaid Doubt was referred to the Judgment of the Archbiſhop of *Canterbury*, we have thought it not amiſs to follow that Courſe, as well to ſatisfy his Grace in the behalf of our late Suit: (whereby we meant only to defend our Privileges, but not to withdraw from his Graces hearing any private Matter, which before had been orderly committed unto him) as alſo and chiefly, for that your Honour, not without great Conſideration, as we verily take it, eſtſones adviſed *Aldrich*, to enſue that way. To the which effect we have addreſſed our Letters to his Grace, not doubting, but that, as he hath a ſingular Care for the good Eſtate of that Houſe, ſo he will determine in this Caſe accordingly. For our own parts, we thought beſt, not to ſet down any definitive Sentence therein, unleſs your Honour's ſpeedy Advice ſhall otherwiſe direct us. The bleſſed God long preſerve your Lordſhip in moſt proſperous Eſtate, to his good pleaſure, and our chief Comfort. At *Cambridge*, the 8th day of *Auguſt*, 1573.

Your Lordſhip's moſt bounden, humbly at Commandment,

Thomas Byng, *Edward Hawford*,
Andrew Perne, *Roger Kelk*. *Jhon Whitgyfte*.

NUM.

NUMB. XVI.

Sandys *Biſhop of* London, *to the Lord Treaſurer* Burghley *and the Earl of* Leiceſter; *Concerning Seditious Preachers at St.* Paul's *Croſs. The great Favour* Cartwright, *and his Book obtains in the City.*

Ch. 9. *Epiſt. Epiſcopales pen. me.*

THESE evil Times force me to trouble your good Lordſhips. I do what I can to procure fit Men to preach at the *Croſs*; but I cannot know their Hearts. And theſe Times have altered Opinions. Such as preached directly the laſt Year, now labour by Railing to feed the Fancies of the People. Self-liking hath intoxicated them, and the Flattery of the Fantaſtical People hath betwitched them. Both ſeek dangerous Alteration; thinking that their State cannot be impaired; hoping that it may be bettered.

One *Crick*, Chaplain to the Biſhop of *Norwich*, much commended unto me for Learning and Sobriety, of late called to the *Croſs*, there moſt ſpitsfully inveighed againſt the Eccleſiaſtical Policy, now by Law eſtabliſhed; confirming Mr. *Cartwright*'s Book, as the true Platform of the ſincere and Apoſtolical Church. So ſoon as I heard of this Tragedy, I ſent a Meſſenger to apprehend him. My Lord of *Canterbury* joyned with me therein. And altho' he was conveyed away, yet we have taken ſuch Order, as we doubt not but that he will be ſhortly met withal.

On *Sunday* laſt, Mr. *Wake* of *Chriſt*'s Church in *Oxford*, who this laſt Year made a good Sermon at the *Croſs*, and now called to do the like; he made no Anſwer of the Receipt of my Letters, as he was required, until he came himſelf on the *Saturday*; and *Sunday* in the Morning being conferred withal, both by Dr. *Walker*, and my Chancellor Dr. *Hammond*, to have Conſideration of theſe troubled Times; and forſomuch as her Majeſty was in Progreſs, far from her City of *London*, that he would ſpeak nothing that ſhould turn to Sedition: Whereunto he anſwered, Well, well. Notwithſtanding being ſet on, and provoked thereunto, as was *Crick* before him, by ſuch as are Authors and Maintainers of theſe new and Seditious Fancies; his whole Sermon was conſumed in Railing againſt this preſent State; and affirming to be good whatever Mr. *Cartwright* in writing hath ſet down. On *Monday* I repaired to the City; and ſo ſoon as I heard hereof, I ſent a Meſſenger to ſeek him; But he was gone out of Town on his way towards *Oxford*. This Man I cannot deal withal by reaſon of the Privileges of that Univerſity. Therefore muſt defer it to your Lordſhips Wiſdoms, to conſider of.

Such Men muſt be reformed, if the State ſhall ſtand ſafe. Truly, my Lords, I have dealt ſo carefully as I can, to keep ſuch Fanatical Spirits from the *Croſs*: But the deceitful Devil, Enemy to Religion, hath ſo poured out the Poyſon of Sedition, and ſo ſuddenly chaunged theſe wavering Minds, that it is hard to tell whom a Man may truſt. But by God's Help, I will foreſee, that hereafter, the like fall not out: Praying, that I may have Authority from her Majeſty, (as ſome of my Predeceſſors have had) in her Name to require ſuch as are fitteſt for that Place (moſt part refuſe) to come thither. Hard it is to get any.

There is a Conventicle, or rather a Conſpiracy, breeding in *London*. Certain Men of ſundry Callings, are, as it were, in Commiſſion together, to procure Hands for Mr. *Cartwright*'s Book, and promiſe to ſtand in defence thereof unto Death. They came to Mr. *Squire*, Maſter of *Baliol* College in *Oxford*, and required his Hand. Who refuſed to give Conſent thereto. If your Lordſhips would call him, he would fully inform you hereof. If theſe ſeditious and tumultuous Beginnings be not met withal in time, they will in ſhort ſpace grow to great Inconvenience. The City will never be quiet, until theſe Authors of Sedition, who are now eſteemed as Gods, as *Field*, *Wilcox*, *Cartwright* and others,

be far removed from the City. The People reſort unto them, as in Popery they were wont to run on Pilgrimage. If theſe Idols, who are honoured for Saints, and greatly enriched with Gifts, were removed from hence, their Honour would fall into the Duſt. And they would be taken for Blocks as they are.

There be ſome Aldermen, and ſome wealthy Citizens, which give them great and ſtout Countenances; and perſwade what they can, that others may do the like. A Sharp Letter from her Majeſty would cut the Courage of theſe Men.

Her Majeſty's Proclamation took none Effect: Not one Book brought in. Mr. *Cartwright* is ſaid to lie hid in *London*, with great Reſort to him. If the Lord Maior, Alderman *Rivers*, with others, had Commiſſion to ſearch out theſe Matters, they would frankly do it. Mr. Dr. *Wylſon* * were fit for that Purpoſe.

* Maſter of S. *Katharine*'s by the *Tower*.

The *French* Miniſters are Medlers in theſe Matters. For Mr. *Dering* confeſſed to me, that he conferred with them touching the Articles, before he delivered them to the Council; and had their Conſent. A ſharp Letter from her Majeſty, or from your Lordſhips, to require them neither to meddle in Matters of this State, neither to admit any of her Majeſty's Subjects to their Communion, would be a good Means, in mine Opinion, to work Quietneſs.

Seeing that Mr. *Dering* is forbid Reading, [*i. e.* his Lecture in *Paul*'s] I would know your Lordſhips pleaſure, whether another [ſhall be appointed] there to occupy that Room? Truly, my Lords, it is high time to lay to your Hands, if you mind the Good of God's Church, the Safety of this State. You can hardly believe what Parts are made, what Miſchief is minded. For my part, I will do what I can; not in reſpect of mine own State, whereof I am very weary; but in reſpect of the Church of Chriſt, which is moſt dear unto me. But I am too weak. Yea, if all of my Calling were joyned together, we are too weak. Our Eſtimation is little; our Authority is leſs. So that we are become contemptible in the Eyes of the baſeſt Sort of People. How, or by what Means, or who is in the Fault, I will not diſpute; but leave it to the Searcher of all Hearts to judge.

But, good my Lords, even for that Reverence that you bear to the Almighty, even for that Love that you bear to the Church of Chriſt, even for that Duty which you bear unto her Majeſty, and the Safety of this her State; as God has called you in Authority, and given you Ability, ſo earneſtly, prudently, and ſpeedily reſiſt theſe tumultuous Enterprizes of theſe new fangled Fellows, and tumultuous People: And ſeek by what means you can, the Peace of the Church, the Tranquility and Safety of this Realm. I could not in duty, but thus much to ſay unto your Lordſhips. Pardon my many Words. I have much more needful Matter to utter: Which I ſpare, becauſe I would not be tedious unto you. Thus I commend your good Lordſhips to the good Direction of God's Holy Spirit. From my Houſe at *Fulham*, this 5th of *Auguſt* 1573.

Your Lordſhips at Commaundment.

Edw. London.

NUM.

NUMB. XVII.

Dr. Whitgift *to the L.* Burghley *L. Treaſurer: When he ſent him his Defence of his Book, againſt* Cartwright's *Reply.*

Ch. 10. *Epiſt.* Whitg. *penes me.*

I AM bold (high Honourable) to offer unto you my Book of *DEFENCE*, againſt the late *REPLIE* of *T. C.* not doubting, but that your Lordſhip will receive it with the ſame Mind, that it is given unto you. And altho' I know that your Leiſure will not ſerve you to peruſe it thorow, yet if it ſhall pleaſe your Lordſhip ſometimes to read of it, I doubt not, but that you will ſoon perceive how little Cauſe there is ſo grevuſlie to accuſe this Church of *ENGLAND*, and ſo bitterlie to invey againſte ſuch lawful, godlie Orders, and kinde of Government, as is uſed in the ſame. And ſuerlie if nothing elles, yet the manifold Untruths uttered in the *REPLIE*, not onelie in falſifying and corruptlie aleadging auntiaunte Authorities, abuſing of holie Scriptures, but alſo in the ſlendernes and weaknes of the Reaſons therein uſed, may move thoſe that are godlie, quiet and learned, to the utter miſliking of the *Platforme*, that cannot be builded, but with ſuch Tymber.

If I have not anſwered everie Poynte of the *REPLIE* to the ſatisfying of everie mans Opinion, or have lefte oute manie thinges that myght have bene added, (as no dowte I have) yet I moſt umblie beſech your Lordſhip, not to let that draw you into any miſlyking of the Cauſe: but rather perſuade your ſelf, that there be divers learned men in *England* (to whom I am in al reſpects far inferior) that are able to ſupplie my Wante, and ſatisfie to the full, that which lacketh in me. And in myne Opinion it were not amyſſe, if they were moved ſo to do. For ſo common a Cauſe ought not to be ventured uppon one mans Labors. But I am ſo wel aſſuered of my Doctrine, that I am not onelie wel content to ſuſteyne this Paine and Labor, but the Envie alſo of divers Perſons, and the manifeſt Injuries of curſed Tonges. The which notwithſtanding I ſhal the more eaſilie beare, yf I may ſtyll enjoy (whereof I dowte not) your Lordſhips accuſtomed Goodnes.

It becommeth me not, nether is it nedeful, to move your Lordſhip to be zelus in the Cauſe. For you know better what you have to do therein, then I am able to enforme. Onelie this I am wel aſſuered of, that if they ſhould be ſuffered to procede as they have begonne, nothing elles in the End can be loked for, then confuſion both of the Church, and of the State. But convenient Diſcipline joyned with Doctrine, being duelie exequuted wyl ſone remedie all. For Sectes and Schiſmes can by no meanes abyde theſe two: Nether wyll they long continew, where they are not by ſome in Authoritie cheriſhed and maynteyned. This Experience, and the Stories of al Ages teach to be true.

The Lord gyve Peace unto his Church: the Lord preſerve your Lordſhip, and govern you with hys Holie Spirit; that you may long live profitably unto hys Church, and honorablie unto your Countrie. From *Trinity* College in *Cambridge*, the 5th day of *Februarie* 1573.

To your Lordſhip moſte bownde, and for ever

to commaunde,

Jhon Whitgyfte.

NUM.

NUMB. XVIII.

Perne, *Vice-Chancellor, and the Heads of the Houſes in* Cambridge, *to the L.* Burghley *their Chancellor: To moderate ſome Statutes; whereby the Univerſity had not any Power to Diſpence in giving of Degrees.*

Ch. 11. *Epiſt. Academic.*

SI ex Legiſlatoris conſilio & prudentia legum dignitas ponderari, &c. To this Tenor in *Engliſh*; That if the Dignity of the Laws was wont to be weighed by the Council and Prudence of the Law-giver; and that the Felicity of the Commonwealth depended on the Dignity of the Laws: And that they were the beſt Laws that proceeded from the Mind of the wiſeſt Law-giver, and that Commonwealth beſt eſtabliſhed, which was governed by the beſt Laws; then in truth they, [of the Univerſity] who enjoyed ſo prudent a Lawgiver, as he, the moſt Honourable *Cecil*, and ſuch good Laws, congratulated themſelves; and ought certainly to render him the greateſt Thanks; who was pleaſed to be the exquiſite Framer of them. That while they more deeply bended their Thoughts upon the whole Univerſity, and viewed as it where, with Lyncean Eyes each Part of it, they found nothing in any Commonwealth, that concerned either Profit or Convenience, Dignity or Ornament in their Laws, but that they apprehended it was all fully conferred on their Univerſity, by his Pains, Counſil and Authority alone. Whether it were Peace among the Members and Agreement, which was the Fruits and Effects of good Laws; or worthy Rewards to Vertue, and due Puniſhments to Crimes, (whereby every Commonwealth is preſerved) all proceded from good Laws, as the Fountain. All theſe good things they did not ſo gladly feel themſelves to poſſeſs and enjoy by his Honourable Means, as willingly and freely to acknowledge it. For the Heads of Diſſenſion were now a good while ago cut off, and the moſt earneſtly wiſhed for Peace was reſtored to their Studies: And due Rewards of Vertue waited for ſuch as were ſtudious, and deſerved Puniſhments were inflicted upon Faults. No Place with them now for Drones and idle Perſons. No Degree granted, but to thoſe that well deſerved it. No Honour given, but to ſuch as were worthy and fit for it. For all which, ſo wholeſome to the Univerſity, and ſo beneficial to them al, ſince they flowed to them by his Prudence alone, they had great Cauſe, ſeriouſly to congratulate him, as the Author of their Safety and Dignity. And that they felt and declared themſelves Bleſſed, he being their Chief and Governour.

That his ſo anxious Care for their Affairs, thoſe his ſolicitous Thoughts, this his ſingular Love toward the whole Univerſity, and that his truly calm Mind toward every Academic among them, was the Cauſe, that as before, for their paſt Benefits, they had given their Thanks to him, their Illuſtrious *Mæcenas*; ſo now they came with a new Petition to his Prudence: From whom nothing was ſo great that they dared not ask; nothing ſo hard, which they hoped not to obtain.

That among the many Laws, as wel ſafe as neceſſary, lately given them by the Queens Majeſty, Experience had taught them, that one was a little too ſevere, Namely, that which took away altogether from them al Power of Diſpenſing in granting Degrees: Which [Law] neceſſarily required al the Rites, Ceremonies and Exerciſes from thoſe of their Univerſity whatſoever, that were to be promoted to any Dignities in Learning. Which indeed, if it had admitted its Interpretation, and reſpected thoſe that were preſent in the Univerſity, who daily frequented the public Schools, and who ought to be preſent at every Exerciſe of their Faculty, the Law [they acknowledged] was equal and good, and not ſo much, becauſe of the Profit it brought with it, as by reaſon of Neceſſity, which gave right to the Law it ſelf, to be admitted and approved by them; leſt their Dignities ſhould meet with Drones and idle Perſons, and ſuch as did nothing: Which ought to be open to none but ſuch as were worthy and indu-

induſtrious. But if the ſame Law reached to them who were gone away; but while they were with them in the Univerſity, converſed there with great Reputation; when they went abroad with no ſmall Praiſe in the open Light of the Commonwealth, who gave Teſtimony of their Learning, not at *Cambridge* only, but almoſt al over this Realm; and to ty them to every, even the ſmalleſt Exerciſe of their Schools; and to follow, not ſo much the Mind, as the Words of the Law; this ſeemed (as they tell him, whom they called their *Beſt and moſt Loving Patron*) while they rejected thoſe Men (and ſo often they rejected them, as they neither would willingly undergo their Burthens, nor was it in the Power of the Univerſity to remit any thing to them) that they did not ſufficiently conſult for their own Splendor, and Worth; than which nothing was more dear, and ſet by his Lordſhip, as they perſuaded themſelves.

That they required therefore ſome Mutation, or rather Mitigation of that Statute: That without any, either Blemiſh to their Credit, or Violation of their Laws, they might be able to do ſomething grateful to Strangers, repairing unto them out of Love and Honour, by ſome remiſſion of thoſe Exerciſes: And that by that Courteſy and Reſpect, they might allure to their Univerſity many Men eminent for Piety, and excellent in the Knowledge of Arts. And that if his Lordſhip would procure this Favour for them by his Wiſdom and Authority; he ſhould make the Univerſity of *Cambridge*, not only Illuſtrious for its own Ornaments; but, being graced with Lights from abroad, much more Illuſtrious.

But after what manner or way this might be done, they thought not fit to write down in their Letters, nor preſcribe to him, leſt they might ſeem too troubleſome to him, otherwiſe full of Buſineſs; all that, whatſoever it were, they reſerved to the Speech of Dr. *Whitgift*: To whom they earneſtly prayed his Lordſhip to give as much Credit, as he ſhould think were to be given to their Letters. Farewel. Dated from *Cambridge* 11 *Calend Martij*, 1574. Subſcribing,

Tui Honoris Studioſiſſimi, & reliqui Collegiorum Præfecti.

Procancellarius.

NUMB. XIX.

A Copy of certain Words uttered by John Cock, *Student and Fellow of St.* John's *College, before his Beginnings to certain Exerciſes, as wel of* Common Place, *ſo called,* as other his Readings intended by him; To anſwer a Statute of that Houſe *de Lectione Biblij*, what time he took to read the Epiſtle to the *Hebrews*.

THE laſt time I occupied this Place, I began to expound the Epiſtle of St. *Paul*, written to the *Romans*: And ſo in Exerciſe, which by vertue of Statute I was then enjoyned unto, I continued the ſame to an appointed End. Now for that a like urgent Neceſſity is nere, or upon me to expound out of Scripture, I cannot wel tell for how long, or how much, tho' I purpoſed not here to have opened my Mouth, yet for cauſes I cannot but ſpeak; what they be, it is not for you to hear of me. Sufficient unto you is my Preſence amongſt you. Ch. 12. *Academic.* MSS.

Say then. What ſhall I ſay? Somewhat, ſay you. Of what? Here is the Queſtion. And if I ſtand me ſtill to tarry you, and tarry me ſo, as to receive an Aunſwere from you, every ſeveral Saye of yours, which my heart telleth me, that you wold ſpeak, might ſet me to ſaye of every thing ſomewhat. Saye, ſaith the Superior, to ſpeak of the Inferior; Tell him of his Duety, ſhew him,

him, what a Evil, Disobedience is. Apply it to every days Excess and Defect. Magistrats are contemened. Reverence is neglected. Duties be confounded. The contentious man never more reigned. Tell him of that. Teach him by Humility how to amend that. Declare of the Evills that have happened by it. The Apostle, writing unto *Timothe*, hath matter of al sorts for that. *Ambrose* and others do very wel expound it. Call them *rashe*, call them *Heddye*, call them *Highminded*. And if there be any other thing in them, that is contrary to holesome Doctrine, spare them not: Speak it out of *Lactantius*: *Videri volunt non tantum cum venia, sed etiam cum ratione, peccare*. Seke in *Seneca*, what he saith of the Poet *Ovid*, *Non ignoravit vita sua, sed amavit*. Shew how prettily to what they may be compared. Then call of their Conscience, for al other their Dueties; which while they hold by Contention, they cann never have, to wytt, Love, Lowlines of mind, Obedience, Observing of good Laws and appointed Orders, with their Study to edifying, which is by Faith: from which they erre, while they are found endles.

Well, sayth the Inferior, and thus may I be blamed. But the evil you make no end of, beginneth not so. Yt is from a higher Head. And from thence am I derived. I consider the End of our Conversation: but the Superior leadeth not forward to the establishing thereof. I wold set my Stepps by the Brightnes of his Light; but the Light in him is no better than Darkness. Well may he sing of Mercy and Judgment; as who but he, in the way of Godlines? But when I see his gate, he treadeth not so; my Heart telleth me, he trippeth short. He doth al like as doth the Deceiver. His Life is like a Market, where is gayne. Make him better, and then mende you me. Tell him of his Duety, and guiding with indifferency. Charge him with his Othe, and the Streams which are to runn from his vowed integrity. And if there be any other thing in him, which is contrary to holeseme Doctrine, be yt Covetousnes, filthy Lucre, Lack of care to govern God's Church. This tell you them, before you tell me that.

Thus between this and that, and a thousand running Evills by this and that, there is no end of our invention, nor any beginning of good Disposition: Gods Matters lay before us Chaos-like. Al is as it were Vanity of Vanities. Al is to eat and to drink, and to walk in the Ways of our own heart. Heaven and Hel, Faith, Conscience; Sin, Death, alas! they do but serve in Tyme and Turne. We talk of Heaven, and tell of Hell: We speak of Faith and a good Conscience. We are able to disclose the Man of Sin, and humble men by the fear of Death. When *Loquens* is up in matter of no Learning, and carried with the ful tyde and Wynd of our own witt, we think us pretty wel. But where is good Will? Where is Christ? Whom do we follow? What may we say, to speak that truly? Truly, that God hath made man righteous; but he hath sought many inventions, *&c.*

This was that for the which I was first accused to the Master, and after acquitted for, by the Testimony of those that heard me speak yt. However otherwise some Masters of Houses, have by their Authority wished and willed *sub virtute juramenti*, a Form and Manner of retracting and revoking yt: *viz.* with their Testimony and Hand-writing under yt, Thus,

Edward Hawford.
Jhon Whitgift.
Roger Goade.

NUMB. XX.

Dr. *Still*, Maſter of S. *Johns* College to the L. *Burghley*: Upon his Nomination by the Queen, to ſuccede Dr. *Whitgift* in the Maſterſhip of *Trinity* College.

Ch. 13. MSS. *Academica.*

COGITANTI mihi jamdudum, Honoratiſſime Domine, quanto & Academiam noſtram amore, atq; ſtudio, & Academicos homines benevolentiâ, & meipſum in primis (fatendum eſt enim, & quidem, dum vixero, libentiſſimè fatebor) benignitate atq; adeo favore ſis complexus; dolendum potius videbatur, tuum mihi patrocinium in ampliſſimo beneficio anticipatum eſſe, quàm lætandum oblatum eſſe aliorum. Neq; enim ita rerum noſtrarum ignarus ſum, ut non intelligam, quantum & poſſit apud omnes, & apud nos debeat valere Dominatio tua; in cujus Amplitudine, conſilio, autoritate, tanquam in peropportuno diverſorio, Cantabrigienſes *omnes, Alumni tui, conquieſcimus. Verùm, cum ita Honoratiſſimis quibuſdam Dominis, atq; Patronis meis viſum eſt, ut meo nomine a Regia Majeſtate, ſua ſponte, me ne rogante quidem omnino, peterent, atq; adeo impetrarent, quod mihi maximo uſui eſſe poſſit, ſpero Dominationem tuam non gravate laturam, id in me munus eſſe collatum, quod Nobiliſſimorum Dominorum rogatu, non aliqua mea ambitione, conceſſum eſt. Atq; ita, ut ſperem, fecit perhumanus ſermo tuus, quo paulò ante diſceſſum meum utebare: Tam mihi gratus ſanè multis nominibus, quàm qui maximè.*

Quodq; ad illam graviſſimi ſermonis partem attinet, quæ erat habita de Collegio S. Joannis, *hoc unum & verè poſſum, & piè audeo affirmare, Collegij Ærarium, ex eo tempore, quo meæ Adminiſtrationi commiſſum eſt, non modo non deteriori, ſed etiam meliori conditione fuiſſe, quàm anteà fuit: Spero etiam illius ſtatum longè futurum deinceps, novis præſertim adhibitis rationibus, a tua potiſſimùm Dominatione procuratis, in dies ſingulos pacatiorem. Ego certè in eam curam atq; cogitationem quàm potui diligentiſſimè incubui, ut, qui locus querelarum, atq; turbarum pleniſſimus habebatur, eum efficerem ſtudeo meo, non ſolum tranquillum & morigerum, ſed etiam omni literarum virtutiſq; genere, quamprimùm id commodè fieri poſſet, florentiſſimum: Quodq; privatim in illius Collegij adminiſtratione inſtitueram facere pro viribus, id publicè mihi faciendum propoſui in univerſæ Academiæ ſtatu amplificando, ſiquo ſtudio, labore, induſtria, ſedulitate poſſim illius vel quieti, vel dignitate providere. In eo etiam Collegio potiſſimùm, quod prudentiſſimè a Doctore WHITGIFTO, pacatiſſiméque adminiſtratum, nec ullis jamdiu tumultibus agitatum, mihi Regiæ Majeſtatis voce, quemadmodum quidem accepi, deſignatum eſt. Quam tanto leviorem fore Provinciam animo proſpicio, quanto Collegium relinquetur ab optimo Præſide, moderatiori inſtituto atq; ritu, temperatum.*

In quo tamen, ſicut in rebus omnibus ad Academiæ ſtatum, atq; conſervationem pertinentibus, ita Honoris tui conſilium, voluntatemq; ſequi cupio, ut nihil prius aut antiquius ducam, quàm, ſi mihi per Dominationem tuam licuerit, in ea firmiſſimum mearum rationum, atq; conſiliorum præſidium collocare. Certè tam me obſequentem reperies, támq; ad ſapientiæ tuæ Normam flexibilem Alumnum, quàm debet eſſe is, qui eam univerſæ Reip. agnoſcit, Eccleſiæq; in primis ſalutarem. Deus Opt. Max. Honorem tuum, & mihi, & Academiæ noſtræ, & toti Reip. quàm diutiſſimè ſervet incolumem, ac florentiſſimum. Dat. 20. Februarij, 1576.

Honoris tui obſervantſſimus,

Joannes Still.

AN APPENDIX.

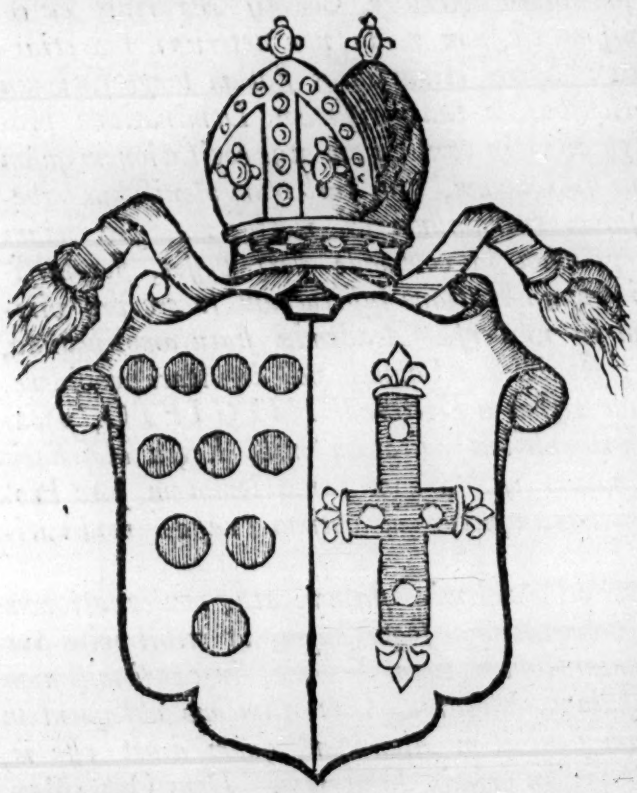
Containing Records, Letters, and other Original Writings, referred to in the foregoing History.

BOOK II.

NUMB. I.

The Patent granted to Dr. *Whitgift*, Bp. of *Worceſter* by Garter King at Armes; for the Bearing of Armes.

Ch. 1. *Ex Officio Armor.*



OMNIBUS Chriſti Fidelibus ad quos has preſentes Literas, [*pervenerint*] *viſuris, lecturis, vel audituris,* Gilbertus Dethick, *alias* Garter, *Miles, principalis Rex Armorum Anglicorum, ſalutem. Cum debita & humili Commendatione.*

Æquitas vult, & Ratio poſtulat, quod homines virtuoſi, laudabilis diſpoſitionis, & vitæ honorabilis, ſint per eorum merita honorati & remunerati in ſuis perſonis, exiſtentes in hac vita mortali tam brevi & tranſitoria, & in quolibet loco Honoris præ cæteris exaltati; demonſtrando ſigna & exempla virtutis, ac etiam humanitatis, Viz. *Scutum cum inſignijs honoris & ententione: Ut per eorum exempla alij magis conentur eorum vitam in bonis operibus & factis clariſſimis exercere. Et ideo ego prædict.* Garter, *rex Armorum, ut Supra, non ſolum ex divulgata fama, verum etiam ex mea cæterorumq; Nobilium fide, dignorúm teſtimonio, ſum veraciter inſtructus & informatus, quod Reverendum in Chriſto Pater Dom.* Johannes Whitgifte, *Doctor Divinitatis, ac* Wigorn. *Epiſcop. diu in virtute claruit, ac veri ac Chriſtiani præſulis officio functus eſt, & fungitur in dies. Adeo ut benè mereatur, & dignus ſit in omnibus Locis Honoris, admitti, numerari & recipi in numerum & conſortium aliorum veterum, præclariſſimorum, ac illuſtriſſimorum virorum. Quapropter ob memoriam æternam tantæ virtutis & humanitatis, authoritatem & poteſtatem mihi officióq; meo Garterij Regis Armorum per Sereniſſimam Dominam Reginam,* [*commiſſam*] *Conceſſi & attribui, ordinavi & aſſignavi præfat. Dom.* Johanni *Epiſcopo* Wigorn. *ut ſupra ſcutum cum inſignijs honoris, ſicut hic Gallicè declaratur,* Ceſte aſſavoir, D'or ſur un Croix flurette d'aſur quatuor boyſants, *ut latius in ſcuto hic depicto apparet: Habend. & tenend. eidem* Johanni *Epiſcop.*

ut

ut ſupra: Et ut ipſe in his ornatus ſit ad ejus honorem in perpetuum. In cujus rei teſtimonium has præſentes literas manu mea propria ſubſcripſi ac ſigillum meum ad arma, una cum Sigillo officij mei Regis Armorum præſentibus appoſui. Dat. Londini, *Anno regni Regin.* Eliz. *&c.* 19. *ſecundo die Menſis* Maij 1577.

NUMB. II.

The Privy Council to the Biſhop of Worceſter, *Vice-Preſident of the Council for the Marches in* Wales: *Notifying the L. Preſidents coming.*

AFTER our harty Commendations to your Lordſhip. Whereas our very good Friend, Sir *Henry Sidney*, L. Preſident of that Council, doth preſently make his repair into thoſe Parts, to exerciſe his Office of L. Preſident of that Council, in his own Perſon, with her Majeſties very good Liking; albeit that we find very good Cauſe right wel to like & allow of your Lordſhips Doings, while you have exerciſed that Office, as Vice-Preſident, *&c.* do in her Majeſties behalf, & our own, yield you right harty Thanks for the ſame: Yet foraſmuch as his Lordſhip doth now mind to attend it himſelf, it is meet, as we are ſure your Lordſhip thinketh reaſonable, that the Place ſhould be yielded unto him: that he may exerciſe the ſame with ful Authority, according to his Letters Patents, & the Inſtructions thereunto belonging: And which we nothing doubt but your Lordſhip, as a man faithfully inclined to her Majeſties Service, & a Councillor there, wil yield your beſt Aſſiſtance. And truſting this to ſuffice for notice to be given thereof as wel to your Lordſhip, as the reſt of the Council there, Wee bid you hartely Farewel. From *Weſtminſter*, the 8th of *February*, 1579.

Ch. 2. MSS. Guil. Petyt. *Armig.*

T. Bromley Canc. *Will. Burghley. E. Lyncoln. F. Bedford.*
R. Leyceſter. Hatton. T. Wylſon.

NUMB. III.

Cox *Biſhop of* Ely, *to the L. Treaſurer* Burghley; *acquainting him with News ſent him from* Switzerland *of the dangerous Condition of this Realm from the* Pope.

ET SI *multis modis tibi notum ſit, & ſatis cognitum quid moliatur ille Antichriſtus* Romanus; *interim tamen cum per amicos procul diſſitos Antichriſti incendium accendatur* Romæ, *& in omnem ferè orbem divulgetur; & nuper accepimus a verè amicis noſtris, & Regno & Reginæ noſtræ, atq; ejus Proceribus impenſiſſimè faventibus, quod Antichriſtus ille, ut Bulla* Alexandrino *Cardinali exhiberetur contra Sereniſſimam* Anglia *Reginam; atq; quingenta Exemplaria imprimerentur, quæ in eam Orbis partem emittantur, quæ Catholiciſſima judicatur, Antichriſtus &* Hiſpanus *in idem conſentiunt. Adeo ut duodecim millia* Italorum *in militiam* Hiſpanorum *brevi conſcribantur. Hæc quidem ad me jam ex* Helvetia *tranſmittuntur, quæ pii fratres candidè nos admonent. Et ſi procul a nobis abſint, precibus tamen propè adſunt,* &c. Downamiæ, 18 Junij 1580.

Ch. 2. *Epiſt. Epiſcopal.*

Tuæ Celſitudinis ex animo longe cariſſimus,

Richardus Coxus.

[NUMB. III.]

A Book of Articles, (Thirteen in Number) offered to the laſt Seſſion of Parliament, Anno 23 Eliz. 1580, *for Eccleſiaſtical Cauſes : With an Anſwer to the ſame from the Biſhops.*

Concerning Miniſters.

The Firſt ARTICLE.

Ch. 2. MSS. *Eccleſiaſtic. penes me.*

THAT it may be Enacted, that none be admitted to be Miniſter of the Word and Sacraments, but in a Benefice, having Cure of Soul; then Vacant in the Dioceſs of ſuch a Biſhop as is to admit him.

The Anſwer to the Firſt ARTICLE.

THIS cannot poſſibly be performed without Alteration of the whole State of the Church of *England.*

I. Becauſe there muſt be Curates, and that of Neceſſity.

II. Becauſe there are other Eccleſiaſtical Livings, which require Miniſters of the Word and Sacraments, as well as Benefices with Cure, as Deneries, Prebends, Maſterſhips, and Fellowſhips in the Univerſities; Petty-Cannons in Cathedral Churches.

This Article is grounded upon a falſe principle of *T. C.* againſt Miniſters having no Paſtoral Cure, which neyther he nor any man ells is able to mayntayne, eyther by the worde of God, or auncient authoritie for by *Miniſterium Vagum* the old Counſells and Cannons did alwayes vnderſtand ſuche as were ordayned *ſine patrimonio aut titulo,* That is, not havinge any ſtaye of lyvinge as it is manifeſt in the Councell of *Chalcedon.*

Suche as haue great Cures ſhalbe ouerburdened with ſayinge of ſervice, preachinge, miniſtringe of Sacraments all themſelues. For they ſhalbe deſtitute of a Curate to helpe them to ſaie Service, to viſitt the ſicke, to miniſter the Sacraments, to Catechiſe, *&c.* By this meanes Fellowſhips in Colleges, which by their ſtatute muſt be within orders, are overthrown.

The Seconde ARTICLE.

That before thadmiſſion of ſuche myniſter, the Biſhop ſhall geue publicke notice by wrytinge vnder his Seale, to be fixed on the Churche dore the deſtitute of a paſtor, upon ſome Sondaye or Holydaye in the tyme of divyne Service, ſignifienge the name of the partie permitted to that Churche: or thereto to be admitted, with Intimation that ſuche as within xx dayes after will object agaynſte his admiſſion ſhall appeare, at a place certayne, before him, and alleadge ſuche matter, as ſhall onlye concerne his converſation of lyfe, and thereby his inſufficiency for that place.

The Third ARTICLE.

That the Biſhop ſhall not procead to thadmiſſion of any to be miniſter of the worde & Sacraments, before due Certificate bemade in authenticke forme and publick place, by him to be aſſigned, that his proceſſe of notice and Intimation was executed in forme aforeſaid, nor before thexpiration of the ſaide xx dayes, nor without caulinge for, and hearinge of ſuche as uppon retorne of the ſaid proceſſe ſhall and will objecte, as is aforeſaid.

The

The Anſwer to the Second and Third Articles.

This is vnneceſſarye and in vayne, unleſſe he that is to be admitred had bene dwellinge in that pariſhe before: which will happen verye ſeldome.

The writinge and ſendinge to the Benefice voide, and the retorne thereof in Authenticke forme wilbe very chargeable to the miniſter, eſpecially where the place is farre from the Biſhops Manſion houſe.

It alſo protracteth tyme, and will miniſter occaſion of quarrelinge.

The Charges and delaye wilbe alſoe encreaſed, yf the partie to be admitted doe ſtand uppon the purgations of the objections layde agaynſt him.

This Teſtimony required of the pariſhioners lackinge their Paſtor is an Introduction to bringe the Patronage to the people, and to ſett a fier amongſt them, for teſtifienge or not teſtifyinge, and that many tymes of a perſon they know not.

The obiectinge of the people will fall out many tymes to be of malice, whereby immortall hatred will reſt amongſte them.

The perſon had neede be a very evill mann; that a nomber of the pariſhe will come a longe Jorney to the Ordinarie in their owne coſt, to object agaynſt him that is to be admitted.

What yf the pariſhe wilbe negligent, and will not retorne, ſhall they lacke a Paſtor ſtill? The Patrone, yf he be mightie, maie eyther lett the retorne, or procure ſuche as he ſhall lyke of, and whoe, and howe many of the pariſhe ſhal retorne.

The Fourth ARTICLE.

It is here to be provided, that where, in certayne Colleges and Cathedral and Collegiat churches, the Foundation or Statutes require ſuch as are there placed, to be miniſters; It ſhall be lawfull for ſuch as are knowne to profeſſe the Studye of Dyvinitie, or otherwiſe be lawfully diſpenſed with all, to retayne, as before this Acte they might, any Fellowſhip or Prebend within the ſaid Colleges, notwithſtandinge they be noe miniſters.

The Anſwer to the Fourth Article.

1. This utterlye overthroweth the foundation and ſtatutes of almoſt all the Colleges in *Cambridge* and *Oxford*, beinge founded principally for the ſtudye of Dyvinitie, and encreaſe of the nomber of learned preachers and miniſters, And therefore, not only the Maſter, Provoſt, Warden, Preſident, *&c.* by the ſame foundations & ſtatutes are bounden to be miniſters but dyvers others alſo of ſuche Societies are lykewiſe bounden to enter into the miniſtery by a certyane tyme, or ells to yelde there places to others.

2. It will deprive the Churche of *England* of the worthieſte beſt learned & wyſeſt myniſters & preachers. For there is no compariſon betwixt ſuch myniſters & preachers as the Univerſities continually yield, in the reſpect of ſuche fowndations & Statutes, & others beinge noe Univerſitie menn, or not entringe into the miniſterie, whiles they remayned there, as at this daye it is notorious. For althoughe there are diverſe that cann preache, *&c.* yet they haue noe ſubſtaunce of Learninge in them, neyther are they able to ſtand with thadverſarie eyther in Pulpitt or diſputation. A thinge as well required in a miniſter as Exhortation is.

3. Yf this deviſe take place, where the Uniuerſities yeld nowe yerely great nomber of preachers & miniſters, they would not then yelde one for twentie. And ſoe the nomber of preachers which nowe are thought to be very fewe, would then be much leſs, and at length the vtter decaye of the ſtudye of Divinitie, & the very next waie to bringe in Poperie and Ignoraunce agayne.

4. It ouerthroweth the Degrees of the Uniuerſities which are taken in Divinitie; as the Bachelerſhipp & Doctorſhipp. For even ſythens the firſte Foundation

tion of them bothe, it hathe ben perpetually uſed, & it is by Statute requyred, that none ſhould take any of theis Degrees, but ſuche as are in the miniſterie. And indeed it is bothe inconvenient & abſurde that it ſhould be otherwiſe.

5. At this daye there are in the Univerſitie of *Cambridge* an hundred Preachers at the leſt, very worthye menn: and not many leſſe in the Univerſitie of *Oxforde*. And the nomber daylye encreaſeth in both, to the great benefit of the Churche But yf this might take place within theis Seven yeres there would not be Five miniſters in eyther of them.

6. It would cauſe men all there lyfe tyme to remayne in the Univerſities: ſoe that there ſhould be no Succeſſion.

7. It alſoe overthroweth the foundation & ſtatutes of all Cathedrall & Collegiat Churches, and takethe awaye the cheife and principal Reward for learned preachers: For the beſt lyvinge for worthie men are in ſuch Churches.

8. It takethe awaye the wiſeſt, beſt learned & graveſt Divines; ſuche as bothe doe & are moſt able to withſtand not only Papiſts, but other Sectaries alſo.

9. Every one, to kepe theis places, would openly profeſſe the ſtudye of Divinitie, & ſecretly ſtudy the one Lawe or thother, or Phiſick; or ſome tryflynge ſtudye all his lyfe longe.

10. There wilbe noe care of profitinge, when theire is no triall thereof, which is moſt eſpeciall by open preaching, which were abſurde to be done by noe miniſters.

11. Any which hathe bene a ſtudent maie, under pretence of ſtudyinge Dyvinitie, without any triall obtayne Deaneries, Provoſtſhipps, Prebends, *&c.* and beinge a laye man, maie lyve idly on the ſpoyle of the Churche, all his lyfe, except he take a benefice.

12. There ſhall want ſufficient triall of the abilities of preachinge of ſuche as are to be Byſhopps, except they be choſen from ſome Benefice, which breadeth ſmale experience for Government.

13. It would greatly dyminſhe the nomber of Preachers & Sermons, which the Univerſities, Colleges, and Cathedrall Churches doe yeld bothe at home & abroade in euery countrie, in the reſpect that thoſe which nowe haue the lyvinge are bounde to be miniſters.

14. It taketh awaie dailie Service vſed in theis Churches, (which were impietie) unleſſe it might be ſaid or ſonge by ſuche as are noe miniſters, which is abſurde.

15. To conclude, it will breede a beggerlye, vnlearned & contemptible Clergie & Miniſterie. It is the very waie to ouerthrowe all Colleges, Cathedrall Churches and places of Learninge. It will extinguiſhe the ſtudye of Divinitie, diminiſhe the nomber of preachers, and breede a great confuſion and alteration in the Church und Commonwelthe And it is a pece of *T C* his Platforme.

16. By this the reward of Divinitie wilbe taken awaie, and the Divine thruſt to a Benefice of 40 *l.* This is conertly to ſhove at the Goſpell, to place the Lawyer and others as they pleaſe.

17. Note, that here they woulde haue Diſpenſations to take place agaynſt the Statutes of Colleges and Carhedrall Churches.

The Fifth ARTICLE.

That none be made myniſter, but uppon ſome Sondaye, publickly in the Cathedrall Chnrche of the Dioces where the miniſter is admitted

The Anſwer to the vth *Article.*

1. That he be made publickly it is not amyſſe, but to obſerve the preciſe place of the Cathedrall Churche, it cannot be, becauſe dyvers Byſhopps dwell farr from their Cathedrall Churches.

The

The Sixth Article.

That the Biſhop make noe Miniſter but ſuche as be of his owne Dioceſe,& haue there contynued by the ſpace of one whole yere, except ſuche only as come from the Univerſities and bringe Teſtimoniall of their meeteneſſe vnder the Univerſitie Seale.

The Seventh Article.

That ſuche as be of the Biſhops owne Dioceſe ſhall bringe with them ſuche a Teſtimoniall as is lymyted in the ſtatute of *Anno* 13 *Eliz.*

Anſwer to the Six and Seventh Articles.

1. Theis are very expedient & neceſſarie, and even ſoe provided for by the Lawe.
2. It were moſt meete alſo that theis two were obſerved, when Patrons preſent to a Benefice, and that as the Teſtimonialls doe witneſſe their converſation, ſo the Biſhop ſhould without any impeachement of *Quare impedit*, &c. be Judge of their abilitie, in reſpect of the Cure which they deſire.

The Eighth Article.

That after the receipte of the ſaid Teſtimoniall the Biſhop ſhall not procead to the makinge of the perſon miniſter, which bringeth that teſtimoniall, before he ſhall declare before the Deane & Chapter of his Cathedrall Churche, that he well knoweth the perſons by whome the Teſtimoniall is made, to be ſuche, as is by the ſaide Statute expreſſed.

The Anſwer to the Eighth Article.

This is vnneceſſarie und altogether needleſſe, neyther can it be performed.

The Ninth Article.

That he ſhall not make any miniſter, but ſuche as ſhall by the Deane and Chapiter, or the more parte of them or ſix learned preachers of the Dioceſe they preſent, be allowed for a man meete and ſufficient, by ſubſcription of their hands to ſome writinge, declaringe their aſſent in allowinge of him.

The Anſwere to the Ninth Article.

1. It will breed great trouble, and not worke that effect which is looked for, neyther can it in all places be performed.
2. It would alſoe be very chargeable uppon the abſence of the moſt of the Chapitre, yf the partie ſhould procure the hands of ſix preachers dwellinge diſperſed.

The Tenth Article.

That none ſhall haue a Benefice with Cure, beinge of the value of xx l. yerely in the Queenes Booke, excepte he be a Maſter of Arte, or a preacher allowed, notwithſtandinge that he be made a miniſter before of ſome meane Cure.

The Anſwere to the Tenth Article.

It is to be lyked of, ſo that diligent heede be taken that none be admitted preachers, but ſuche as be worthye.

Concerning

Concerning Excommunication.

The First ARTICLE.

Excommunication is at this tyme the payne of Contumacie, and hathe place where a man appeareth not uppon proceſſe, or ſatiſfieth not ſome order preſcribed by the Judge, as not takinge ſome othe, or not payinge Legacies, Tythes, *&c.*

The Second ARTICLE.

The offences that growe by the practiſe hereof, in this manner are great. One, that beinge the higheſt Cenſure leafte to the Churche of God, it is prophaned by applyinge it to Temporall and Civill Cauſes. Another, that it is executed by men that haue noe caulinge in the Churche, as Chauncellors Officialls, *&c.*

Agayne, foraſmuche as the Churche maie not be leafte without this Cenſure of *Extommunication*, It is to be provyded, that for enormous Crimes, as Adultery and ſuche other, the ſame be executed, eyther by the Biſhopps themſelues, with thaſſiſtance of grave perſons, or ells by other perſons of Callinge in the churche with the lyke aſſiſtaunce and not by Chauncellors & Officialls as hath bene vſed.

Anſwer to the Firſt and Secoud Articles.

Excommunication hath bene vſed by thecclefiaſtical Judge, ever ſythens there hath bene eyther Diſcipline in the Churche or Juriſdiction in the eccleſiaſticall magiſtrate, and is the only puniſhmente thereof. For the Auncient Lawe-makers thinkinge that bloud and bodyly paine ought to be farr from eccleſiaſticall magiſtrates, haue geven them this myld ſpiritual ſworde, to divide that perſon from the eccleſiaſticall body, that refuſethe to do his eccleſiaſticall Duties, and to obaye the Eccleſiaſticall Judge, not excommunicatinge euery mann for two penny Cauſes a sis ſurmiſed, (thoughe indeed there be aſmuche right in two pence, as in CC l. but excommunicatinge them for not obeyinge the Order, Decree and Sentence of the Judge, accordinge to her Majeſties eccleſiaſticall Lawes Euen as in a Temporall cauſe of ij d. the partie is outlawed, and conſequently his goods und fruite of his Lands at the Princes pleaſure, yf he appeare not, or obey not And it is not to be ſaid that a mann is owtlawed for ij d. but for not obeyinge the Lawe, proceſſe & Judge in a ij d. matter; for the ſmaler the matter is, the greater is the faulte of Contumacie & Diſobedience, ſaythe the Lawe.

Excommunication for proceſſe, order not obeyed, takinge ſome othe, *&c.* is not for Civill cauſes, but theis cauſes are eccleſiaſticall And what can be more agaynſt the Churche then when menn will not be ordered by it, nor obey it? In Gods lawe ſuche as would not be ordered by their Judge or his Prieſt were ſtoned.

There is no Lawe nor Function in this world, voyd of exception & imperfection, and to haue it void thereof *eſt optandum magis quam ſperandum*, as in *Platoes* common welthe, *&c.*

If Excommunication be either taken away or changed, the whole courſe of the Common lawes of the Realme concerning that matter, and towchinge the Write of *Excommunicato capiendo*, muſt be changed. Wherein manie things (not yet thought of) maie happen: and in ſteede thereof, ſome convenient temporall penalty, muſt be deviſed, which how vnliking and vnplauſible it will be, and howe full of difficulties, the wiſe can conſider.

And if Excommunication be thought fitteſt to contynewe (for that there wilbe as many inconveniences (or more) in tyme fownde in other thinges as in that) and that for the better credit of the proceadinge therein the Biſhop himſelfe be arcted to ſitt in Conſiſtory, his whole lyfe wilbe ſpente in his Juriſdiction, and in ſtudy of Lawe, for that he muſt be able to decerne, whether the proceſſe be accordinge

accordinge to Lawe before he inflicte the Cenſure: which wilbe as great a decaye of preachinge as it hath be in fore tyme. For that Juriſdiction alone requireth *totum & integrum hominem.*

Touching the Execution by menn of noe caulinge in the Churche.

The Juriſdiction in the beginninge was ioyntly in the Biſhop, Deane & Chapter: which bred ſo many opinions, ſuche impeachements & confuſion in proceadinge, that by the generall cuſtome of the worlde generally the Juriſdiction was thought conuenient to be exerciſed by the Biſhop alone. Which growinge great as the Church and eccleſiaſticall cauſes encreaſed, & conſequently caulinge the Biſhop from his function, the Lawe & Conſtitutions ordered that the Officiall or Vicar generall of a Biſhop or Archebiſhop ſhould haue the ſame Conſiſtory and Juriſdiction that the Archebiſhopp or Biſhopp had, and the ſame authoritie to Excommunicate, which by the Statute of this Realme is alſo allowed to doctors of the Lawe. For that in later tymes Dyvines haue wholly employed them ſelues to Diuinitie, and not to the procedings & ſtuddy of the Lawe, whereunto in fore tymes the Clargie was more addicted then to Divinitie, in reſpect of the gayne & offices exerciſed under Biſhopps, Archedeacons, & other eccleſiaſticall caulings: which drew them wholly from Dyvinitie.

This Excommunication by Lawe was neuer uſed, no, nor coulde be uſed as a puniſhemente of any cryme, ſavinge of notorious, Hereſie, Uſury, Symonye, Pyracie, conſpiracie agaynſte the Perſon of the Prince, of his ſtate and dignitie and crowne, perturbers of common peace and quietnes of the Churche or Realme, wilfull murderers, Sacrilegers, periurers and incorrigible und notorious committers of Inceſt und Adultery, falſe witneſſe and ſuborners thereof, violent layers of hands vppon eccleſiaſticall perſons, & ſuche other great and horrible crimes, which were cauled *Sentenciæ Canonum.* Wherein beſides the particular penaunces, that the Biſhop and their Officers did impoſe;

It was for more terror provided by auncient Canons, that there ſhould be a generall open denunciation of this excommunication in euery Cathedrall Churche and pariſhe Churche twiſe in the Yere.

For other light faults there was noe excommunication permitted or vſed as a puniſhment, other then for manifeſt & wilfull contumacie or diſobedience in not appearinge, when perſons were cauled & ſommoned for a cauſe eccleſiaſticall, or when any ſentence or decree of the Biſhop or his Officer, beinge deliberatly made, was wilfully diſobeyed, or not performed.

Suche wilfull contumacie & diſobedience to authoritie is in the Lawe accompted ſo great, that it is cauled a contempte of that, *quod eſt in Juriſdictione extremum*, That is to ſaie, yf the Judge cannot haue apparaunce of the parties or execution of his Judgements, he is at the wall, & can goe noe further.

Of very anncient tyme this was the manner of proceeding in this realme, and the only meanes of reducinge obſtinate perſons to the obedience of the Lawe.

It maie appeare by the auncient Statute or Acte of Parliament in the ixth yeare of *Edward* the ſecond, that it was the old cuſtome & vſage of the realme longe before that tyme. The words are theis

Si aliqui propter ſuam contumaciam manifeſtam excoicentur, ac poſt quadraginta dies pro eorum captione ſcribatur ac pretendunt ſe privilegiatos; & ſic denegatnr breve Regium pro captione corporum: Reſponſio Regis, nunquam fuit negatum, nec negabitur in futur.

It is to be conſidered, whither this manifeſt contumacie & wilfull diſobedience to the magiſtrate, & authoritie, be not as well puniſhable, when the originall cauſe or matter is light as waightie, the difference whereof dothe nothinge alter the nature of the diſobedience.

In this our Realme, of very auncient tyme, it hath bene obſerved from tyme to tyme, that there was neuer alteration made of any Lawe eccleſiaſticall, althoughe it had appearaunce to benefitte the State of the Clergye, but that it turned euer to ſome notable prejudice.

Concerning Commutation of Penaunce.

That there be no Commutation of Penaunce for Sinne, but by the order and appointement of the Biſhop with thaſſent of the Deane & Chapter, or the moſt parte of them, or with the aſſent of ſix preachers of that Dioceſe.

The ANSWERE.

1. The Biſhop is ſufficient for this matter.
2. It were good to Inhibite Juſtices of Peace to commute, but to permitt them only to puniſh corporally: And yet notwithſtandinge, the parties offendinge, not to be receyved into the Churche, till they haue done ſuche penaunce whereby the Congregation maie be ſatisfied.

Concerning Diſpenſations.

The Firſt ARTICLE.

The Faculties, which did the greateſt hurte in the Churche of God were three, *viz. Diſpenſatio de non promovendo*; Diſpenſation, for pluralities of Benefices, and Diſpenſation for non-Reſidence.

The Second ARTICLE.

Theis two laſt named Faculties haue bredd the diſorder of makinge *Vage Miniſters*, whereof hathe enſued two great incommodities. One, and the cheifeſt of all that the people is not taught. Thother, that miniſters placed in benefices where the Paſtor is abſent, and havinge for the moſt parte ſmale allowance, do poſt from place to place for their better preferments, and reſtinge noe where, reſpect neyther their lyfe, ne increaſe in knowledge. For men be carefull for their Conuerſation where they are to haue continuaunce. And ſmale accompte cann be taken how he profiteth that abydeth no where longe.

The ANSWERE

The Facultie *de non Reſidendo* is ſoe rare, as by the preſent Archb. there was neuer any graunted, & by the laſt Archb. never any yelded unto, but by ſpeciall requeſt and warant from my Lords of her majeſties Counſell, and that to menn qualified in her majeſties Service, ortherwiſe greatly imployed in the common welth, & therefore it needeth noe further Proviſion by Lawe.

The Facultie of non-Reſidence is alſoe ſo rare, and graunted in ſuche reſpects as ſythens the tyme of this Archb. there hathe not bene aboue one graunted, and that to a man of lxxx years old, with whome the Lawe it ſelfe diſpenſeth: Beſides, that the Statute of the Realme provideth ſo ſharpe a penaltie for non Reſidence by the forfeyture of x l. a moneth, to be recouered in the Exchequor, as noe man carethe to ſue for that Facultie. And yf they doe, it profiteth nothinge; for that the Statute inflicteth the puniſhment, all Faculties and diſpenſations, notwithſtandinge. And a more ſevere puniſhment cannot well be deviſed.

Touchinge the Facultre of *Pluralities*, the grounde thereof is this, men of excellent gifts and extraordinarie vertue, oft tymes, eyther haue noe lyvings, or very ſmale lyvings; and when they cannot obtayne ſo great as there qualitie deſerveth, the Pollicie of the Churche hath thought fitt to graunte to ſuche an one twoe lyvings, as an extraordinarie rewarde for extraordinarie vertue. For yf all menn could be made fitt for all lyvings, or all lyvings for all manner of menn, there ſhould haue needed noe diſpenſation of Pluralities: but for as muche as that cannot be, it is lawfull in ſuch caſe of neceſſitie, and for ſuche extraordinarie cauſes, to receed from the ſtreight and common courſe of the

the Lawe. And ſoe hath it bene vſed in all ages, neyther can it be better polliced or more reſtrained then of late it hathe beene, in reſpecte both of diſtaunce of places & the valewe of their perſons, with great caution bothe for their hoſpitalitie and preachings. Beſides, that the Lawes beinge poſitiue, that forbid Plurialities, the difference in reaſon is very ſmale between two little Benefices, not far diſtant, and one great benefice. And therefore noe ſtrange thinge, yf by lyke poſitive lawe, there be admitted by diſpenſation a mitigation of the rigour of Lawe.

Moreouer, the nomber of Benefices in *England* beinge about xviij thouſand, and the Univerſities not able to furniſhe the third parte of them with ſufficient menn, it is better that one worthie mann hath ij benefices, then to be vnfurniſhed of lyvinge, or obſcurely placed in a ſmale pariſhe and poore lyvinge, or the ſame ij benefices committed to two vnlearned men.

The Third ARTICLE.

That noe Chaplayne haue two Cures, yf bothe amounte aboue XL l. in the Quenes books or be twentie myles diſtaunte.

The Fourth ARTICLE.

That none enhabled to haue two Cures ſhall enioye the ſame, unleſſe they be vnder the value aforeſaid, and within xx miles diſtaunce, and be Reſident uppon one of them.

The Anſwere to the 3d. *&* 4th *Articles.*

1. The diſtaunce of miles is not to be miſlyked, but the limitinge of the valewe is vnreaſonable, and tendeth only to the impoveriſhinge of the myniſterye; beinge a ſtate as worthe of lyvinge in many reſpecte, as others of other caulinge whatſoeuer, in reſpecte of their calinge.

2. The beſt giftes deſerve the beſt rewards: And therfore it were better to make a lymitation, what degrees of Schooles ſhall only be enhabled for the beſt lyvings.

3. Dignities, Prebends & places in Colleges (as before) are required by diſpenſation for lay menn. Here the Divine is ſett at his XL l. If a man would deale couertly to pull awaye religion, howe could he do it better?

The Fifth ARTICLE.

That noe Deane of Cathedrall Churche, Prebendarie, or other, havinge Dignitie, ſhall haue more then one Benefice with Cure, beſids his Dignitie, *&c.*

The Sixth ARTICLE.

That noe one haue moe Dignities or Prebends then ij.

The Anſwere to the 5th *&* 6th *Articles.*

1. It is very vnreaſonable, and tendeth to the ſame end with the third & fouth Articles, & will diſcourage menn from the miniſtery, & make a Beggarly Clergie, far vnapte to geue hoſpitalitie, or to do many other things required of them, & looked for at their hands.

2. It is alſoe very inconvenient. For moſt of theis Dignitaries are decayed within theis laſt 50 Yeres very muche: Greater Impoſitions for the Service of the realme are layed uypon them: Euery thinge to be required at double or treble pryce, in reſpecte of that which it was then at: And yet as great or greater Hoſpitalitie looked for.

The Seventh ARTICLE.

That they which maie haue Chaplens ſhall advaunce noe more then their number, till the advaunced dye; or otherwiſe one of the ij benefices become voide.

The Anſwere to the Seventh Article.

1. This is not to be myſliked, vnleſſe the partie be otherwiſe qualified then by his Chaplenſhipp.

2. And yet Inconvenience maie ariſe of it. For yf a Chaplen doe not behaue himſelfe as apperrayneth, noe reaſon he ſhould be retayned in Service: And it were hard not to allow another in ſuche a caſe.

The Eighth ARTICLE.

That none ſhalbe Chaplen enhabled to two benefices, vnleſſe he be Maſter of Arte, or allowed by the Ordinary, as ſufficient.

The Anſwere to the Eighth Article.

It is very convenient.

The Ninth ARTICLE.

That none ſhalbe non-Reſident, but ſuche as be continually attendant in the Houſes of ſuche as they be Chaplens vnto.

The Anſwere to the Ninth Article.

1. To be attendaunt, the greater parte of the yere were ſufficient. For the other parte of the yere, they maie be at their Cure: And beſides, ſome haue Chaplens which attend by courſe, which is very convenient.

2. This is very prejudiciall to grave menn, required for governmente in the Univerſities, which maie very well diſchardge bothe duties.

3. This ouerthroweth Reſidence in Cathedrall Churches, Colleges, Deaneries. So that they cannot be attendaunt there, excepte they will leave there benefice, thoughe it be but one.

The Tenth ARTICLE.

That they ſhall preache in perſon yerely two Sermons, & four Sermons beſide, *per ſe vel per alium.*

The Anſwere to the Tenth Article.

It is too too eaſie: It is requiſite they ſhould preache moe Sermons, even in their owne perſons.

The Eleventh ARTICLE.

Laſtly, to conſider whether it were not meete to abate the nombers of the Chaplens of Archbiſhops, & other under that degree, that maie by the Statute keep more then one Chaplen.

The Anſwere to the Eleventh Article.

It is not meete: For thoſe of the Clargie that haue Chaplens allowed, the Statute ſetteth downe a good conſideration, and there are not many ſuche, beſides it is looked for, that they ſhould have Preachers about them to furniſhe the want that is in moſt Dioceſes.

The

The Twelfth ARTICLE.

That in Caſes of Pluralities and non-Reſidents, the Biſhop ſhall haue the allowinge of the miniſter that ſhall ſerue the Cure in thabſence of the Incumbent : And the Stipend of the ſaid miniſter to be appoynted by the Biſhop, accordinge to the ſufficiencie of the miniſter. So that the ſame Stipend doe not exceade the thirde parte of the clere yerely valewe of the Benefice.

The Anſwere to the Twelfth Article.

This is very reaſonable, and accordinge to Lawe.

The Thirteenth ARTICLE.

There is one Facultie of great inconvenience graunted, not only by the Courte of Faculties, but by the Chauncellor of euery Dioceſe, vſed. The Diſpenſation for marriage without Banes askinge, By occaſion whereof, Children make diſordered matches without the aſſent of their parents, and Orphanes are lefte to the ſpoyle of vnthriftie perſons.

The Anſwere to the Thirteenth Article.

1. It maie be ſoe qualified that noe Inconvenience ſhall enſue thereof.
2. Their be divers reaſonable occaſions that dayly happen, which maie hinder the thriſe askinge of Banes. Which cauſes are meete to be conſidered of, and allowed by the Ordinarie, or his Deputie.
3. The Inconvenience that is propoſed, is in moſt dioceſes already mett withall, by puttinge theis conditions in the Facultie, *viz.* That they haue their governors conſent; that there is noe ſute for matrimonye dependinge; noe precontracte, nor noe other Impediment which the partie is by a bond with Suerties bounde vnto : Soe that by this meanes this Inconvenience is better mett withall, then by askinge the Banes thryſe; which maie be done, and yet theis Impediments remayne.
4. And ſince the bonds haue bene qualified as is abouesaid, beinge about one twelue moneths paſt, experience dothe teache, that none of the pretended inconveniences haue happened.

A generall anſwere to all the Articles of Excommunication, Commutation and Diſpenſation.

Generally, this alteration, confuſion and abridgement of exerciſe of that Juriſdiction, will ſhortly decaye the profeſſion of the Canon Lawe and Civill Lawe together. Whereby divers nowe are bred upp in Learninge in Languages and in Studye : ſoe that they are enhabled to ſerue the Realme in any forrayne Service, aſwell as any one ſorte of learned menn in the Realme beſides.

NUMB. IV.

Peter Baro *Lady* Margarets *Profeſſor of Divinity, to the L. Treaſurer* Burghley : *For ſome Augmentation of his Livelihood.*

Illuſtriſſimo ac Sapientiſſimo Viro, Domino *BVRLEIO*, Summo hujus Regni Theſaurario, Digniſſimoq; *Cantabrigienſis* Academiæ Cancellario.

Ch. 2. MSS. Burghlian. *int. Epiſt. Acad.*

CUM Spartam *quam hic authoritate ac Suffragijs primariorum hujus Academiæ virorum, mihiq; amiciſſimorum, nactus ſum, nullis parcens laboribus, exornare, jam totos ſex hoſce annos, coner ac contendam ; hoc eſt, quum tuæ hujus Academiæ utilitati ac dignitati inſervire pro viribus quotidie enitar ; (Præſtantiſſime Domine) Cúmq; me antè tanta cum humanitate, menſa etiam tuâ excipere dignatus ſis : Hac fretus bonitate, has ad te breviſſimas Literas ſcribere auſus ſum : eas ſperans tuæ Dignitati non fore ingratas. Quibus te imprimis quàm officioſiſſimè ſalutans, tuam etiam de meo hic Statu memoriam refricarem. Audiſti enim prius a Doctore* Perne *qualis hic, & quàm tenuis mea ſit conditio: Imò, te hujus rationem habiturum, ac mihi proſpecturum dixiſti. Cui verbo quia confido, tibi in memoriam hoc revocare, ingratum non fore exiſtimavi : Ac ſiqua forte ſeſe mei juvandi occaſio offerat, eam tua erga me benevolentia effluere non ſinat. Quid autem ſit mihi commodum, id tua ipſius prudentia videre, & a Doctore* Perne *reſcire facilius poteſt, quàm a meipſo. Totum igitur hoc, méq; adeo ipſum tuæ fidei, illiúſq; Prudentiæ committens, Deum Opt. Max. oro atq; obſecro, Illuſtriſſime Domine, ut te huic Regno, Eccleſiæ, ac Academiæ, diu incolumem conſervet, ſuiſq; bonis perpetùo cumulet.* Cantabrigiæ xi *Cal.* Decembr. 1580.

Tibi Obſervantiſſimus,

P. Baro.

NUMB. V.

Minutes of the Lords Letters, to the Dean and Chapter of LITCHFIELD : *For the eſtabliſhing a Lecture of Divinity there.*

Ch. 3. MSS. *Epiſcopal.*

AFTER our harty Commendations. Whereas by occaſion of ſome Matter of that Church lately opened before us, We have underſtood there is lack of an ordinary Reader, very requiſite & commendable in al Cathedral Churches, both for the Inſtruction of others, & Conference among themſelves, & good Example to the reſt of the Dioces ; And therefore a Matter in our Opinion, requiring timely reformation, the State of that Church conſidered ; which is ſo wel endowed, and of ſo antient and rare Privileges ; Whereby alſo, divers not ſo wel affected to the maintenance of your former Eſtate, have more juſt Cauſe to impeach the Credit of your antient Government : We have hereupon thought good, for that care we have to ſupply ſuch Defects, eſpecially in Cathedral & Collegiat Churches, to move & require you the Dean, one to whom it doth principally belong, & other the Preben-

Prebendaries, to have ſpeedy Conſideration therof. That ſome convenient yearly Stipend may be had by Contribution proportionably, out of the Dignities & Prebends of your Church, of 40 *l.* at the leaſt; for the Entertainment of ſome able, ſufficient Perſon, learned in the Tongues, & otherwiſe qualified for the Place, to have continual Reſidence there. For the better Maintenance of which Perſon, attending that Charge, We have a further Diſpoſition; that the annual Stipend of 10 or 12 *l.* heretofore uſed to be allowed by her Majeſty, for the preaching of three or four Sermons, ſhalbe joyned to your foreſaid Contribution, to the Encreaſe & Advancement of his Living.

And therefore, We are moved to recommend the ſpeedy and effectual accompliſhment of this ſo good a Work to you al: Which cannot but acknowledge, however by Cuſtom, prevailing againſt Law, and your antient Foundation, you may be excuſed from neceſſary Reſidence, yet in Conſcience & in al reaſonable Intendment, this is the leaſt Duty you are bound to perform to your Cathedral Church.

And for that We are informed every Prebendary is Ordinary in his particular Church, & the Dean & Chapter over al generally, We require you further, to make choice of Four of your whole Company, beſt learned, and affected to Religion, diligently to overview & examine al the Miniſters throughout your Juriſdiction, according to the laſt Canons, Who may certify under their Hands the Worthines & ſufficiency of them every ways, unto your Viſitors, in the time of your Viſitation. That by their Authority they may then be eſtabliſhed or removed. To whom alſo you ſhal make true relation, what you have don in the Premiſſes. That We eſtſones may be advertiſed of al your & their Procedings. And ſo we bid you hartily wel to fare. From the Court at *Windſor*, this 7. of *Jan.* 1582.

Your very Loving Friends,

T. Bromley Canc. *W. Burghley.* *E. Lyncoln.* *A. Warwicke.*
R. Leyceſter. *F. Bedford.* *H. Hunſdon.* *F. Knollys.*
Jam. Crofts. *Chr. Hatton.* *Fra. Walſingham.*

NUMB. VI.

John *Bp. of* Wigorn, *to the L. Treaſurer* Burghley: *For ſtay of the Parſonage of* Lugwarden, *belonging to the Church of* Hereford, *pretended to be conceled.*

RIGHT Honourable & my ſingular good Lord. I am informed by the Dean & Chapter of the Cathedral Church of *Hereford*, that there is ſome Intendment to get from them *Lugwarden* Parſonage, with the Chapels annexed, under pretence that the ſame is conceled from her Majeſty. And altho' they ſeem not to miſdoubt of their Title, yet they think they may by ways and means be greatly moleſted, if your Lordſhip be not good unto them, in ſtaying ſuch Attempts. Therefore in behalf of the Church, & in the reſpect of the good & neceſſary Uſe that the ſaid Parſonage & Chapels are now allotted unto; I humbly beſeech your Lordſhip to hear their Petition, and to grant unto them your Favour & Help. Not that Church only, but divers others are greatly impoveriſhed, partly by unreaſonable Leaſes, & partly by other ways & means. So that they are not able to perform that which is looked for. And if they ſhal be further ſifted, they wil come in the End to nothing: being now the chief and principal Rewards that are left for learned Divines.

Ch. 4. *Int. Epiſt. Ep.* Wigorn. *penes me.*

I am perſwaded, that God wil the rather bleſs & proſper you in your Doings, & add to his Bleſſings wherwith he hath already bleſſed you, long Continuance, if you wil take upon you the Patronage of ſo good a Cauſe. S. *Ambroſe* calleth the Goods & Lands of the Church, the *Patrimony of Chriſt*; & the Wrong or Injury that is don thereunto, he calleth an Injury don unto Chriſt. And indeed ſo it is. Her Majeſty is of ſuch Sincerity every way, & ſo wonderful & ſo marvailous a Favourer of the Church & Church Matters; that if ſhe underſtood this & ſuch like Practices, ſhe wil not conſent therunto. God hath bleſſed her hitherto, & wil continue his Bleſſings (no doubt) to the end, if ſhe continue her Graciouſnes therin.

There is none with whom we of the Church, either are or may be ſo bold as with your Lordſhip: Neither is there any that may better make oure Caſe known to her Majeſty. And therefore we reſt in you, and are bold to trouble you, having nothing to recompence your Lordſhip for the ſame, but our harty & earneſt Prayers unto God, which I know you lack not in men of our Calling: Nor ſhal ever want in me by the Grace of God; being of al others moſt bound thereunto. And ſo I commit your Lordſhip to the tuition of Almighty God. From *Grimley*, the xi. of *June* 1583.

To your Lordſhip moſt bound,

Jo. Wigorn.

BOOK

BOOK III.

NUMB. I.

The Congratulatory Epiſtle of the Univerſity of *Cambridg* to the Archbiſhop : *Upon his Advancement to the See of* Canterbury.

Reverendiſſimo in Chriſto Patri, D. JOANNI *Archiepiſcopo* Cantuar. *Academiæ* Cantabr. *Patrono benigniſſimo.*

CUM nobis renuntiatum eſt dè ſummo Honoris gradu quo te nuper Sereniſſima Princeps extulit, Ampliſſime Præſul, ſanè quam pro eo ac potuimus, maximam animis voluntatem cepimus. Idémq; ut tibi & noſtræ Academiæ honorificus ac ſalutaris foret D. O. M. precati ſumus. Cum enim Academiæ noſtræ ſalus atq; Gloria in bonarum Literarum laude, ac Literatorum gratia & authoritate ponatur, quid hominum Academicorum, aut animis debet eſſe gratius, quàm optimis alumnis literarum, ſecundiſſima quæq; optare, aut auribus accidere poteſt jucundius, quàm pares optatis eſſe rerum eventus, audire? Quod quoniam in te (Ornatiſſime WHITGIFTE) clariſſimo quondam Academiæ noſtræ Alumno, clariſſimâ nunc dignitate aucto, fieri intelleximus, nihil nobis prius faciendum putavimus, quàm ut aliquam lætitiæ noſtræ ſignificationem daremus, & tibi hanc maximam honoris acceſſionem, tum tuo, tum matris Academiæ nomine, gratularemur. Quæ hoc ad laudem maternæ charitatis ſuæ pertinere exiſtimat; ut in quo ornando ſemper primas tenuiſſet, in eo jam ornato cum primis gaudeat. Ch. 1. *Regiſtr. Epiſt. Acad.* Cantab.

In quo tamen paulo diverſam a plurimis, quorum gratulantium vocibus circumſonant aures tuæ, rationem ſequitur. Nam ut ſemper fuit veræ laudis ſtudioſa, illáq; omnia quæ habent ſpeciem gloriæ, collecta inaniſſimis ſplendoris Inſignibus contemnens, verum Decus in unâ Virtute poſuit; ſic etiam nunc, non tam quia te ſummum Præſulem audit, lætatur, quam quod ea te facturum ſperat, quæ ſunt ſummo Præſule, optimóq; ſuarum Literarum Patrono digniſſima. Novit enim tuum in literas propenſum animum, & voluntatem ſibi paratiſſimam : Quam ſpectatam ſæpius, ſempérq; ſperatam, & hactenus ſummo ſtudio complexa eſt, & deinceps perpetua laude proſequetur : Idq; eo magis, quod ſingulari Principis bonitate jam aſſecutus es, ut id maximè poſſis, quod ei ſemper antehac optimè voluiſti.

Nunc enim (Clariſſime Cantuarienſis) campum habes in quo virtus tua erga univerſam Remp. & Pietas in Parentem Academiam excurrat latiſſimè. Habes adjunctam optimæ voluntatis tuæ æqualem ac pœne parem facultatem, quam quando complexus es, tene & perfice, ut ne minus Academia tibi, quàm tu Academiæ debeas. Quæ cum præſenti tibi, ut amantiſſima mater, omnes Doctrinæ ſuæ laudes, omnia dignitatis ornamenta, non parcè aut modicè, ſed prolixè cumulatéque metiri voluit, videtur a te tantâ jam authoritate aucto, viciſſim Heſiodeum illud a bonis laudatum, quaſi ſuo jure poſſe repetere, ut pari menſurâ, vel multo etiam ampliore, amorem ſuum remetiare.

Nec tamen in præſentia ullius beneficij certum nomen petit, ſed benevolentiæ tuæ, tanquam fidiſſimo cuſtodi omnia ſua committit, ſeq; ipſam totam tradit tibi, de manu (ut aiunt) in manum illam tuam, fide & bonitate præſtantem. In qua & firmiſſimum duris rebus præſidium, & ampliſſimum lætis ornamentum, ſibi ſitum & conſtitutum eſſe confidit : in eáq; fiducia jam conquieſcit, D. O. M. precata, ut T. D. ſibi, totíq; Reip. quàm diutiſſimè incolumem ſervire, omníq; benedictionis genere ἐν τοῖς ἐπουρανίοις exornet cumulatiſſimè.

Vale, Cantabrigiæ *è Senatu noſtro ad* 3 *Calend. Octo. pridie Feſtum* Michaelis, *Anno Dom.* 1583.

T. D. *Studioſiſſimi Procan. & reliquus Senatus* Cantabrigienſ.

Jo. Overal *ſubſtit.*

NUMB. II.

A Commiſſion from the Archbiſhop, made to the Lord Bp. Suffragan of the See of *Dover*; to Confirm Children and Conferr Orders.

Ch. 4. *Regiſtr.* Whitg.

JOHANNES *divinâ Providentiâ* Cantuar. *Archiepiſcopus totius* Angliæ *Primas & Metropolitanus, Dilecto nobis in Chriſto, Venerabili Confratri noſtro* Richardo Rogers *Epiſcopo Suffragan. Sed is* Dovor. *noſtræ* Cantuar. *Dioceſios, Salutem, & fraternam in Domino charitatem. Ad catechizand. & Confirmand. pueros quorumcunq; ſubditorum utriúſq; ſexus noſtræ Dioceſios & Provinciæ* Cantuar. *juxta morem & ritum modernos Eccleſiæ* Anglican. *in ea parte piè & Salubriter edit. & ordinat. Necnon ſacros Diaconatus & Presbyteratus Ordines quibuſcúnq; ſubditis noſtræ Dioc. & Provinciæ* Cantuarien. *& alijs perſonis literas Dimiſſorias ſuorum Dioceſanorum, & Titulos ſufficientes exhibentibus, ſi eas habiles & idoneos tam moribus & ætate, quàm etiam Literatura inveneris: (ſuper quibus Conſcientiam tuam coram Altiſſimo oneramus) nullúmq; alium legitimum eis in ea parte obſiſtat impedimentum; Juxta & ſecundum morem & ritum Eccleſiæ* Anglicanæ *in ea parte piè & Salubriter ordinat. & ſancit. conferendos, Ipſoſq; & eorum quemlibet ad humoi ſacros Ordines admittend. & promovend. Cæteráq; omnia & ſingula alia ad Officium Pontificale in præmiſſis, vel in aliquo præmiſſorum ſpectand. & pertinend. Et quæ in ea parte neceſſaria fuerint, ſeu quomodolibet requiſita, Fraternitati veſtræ vices noſtras committimus, & plenam in Domino tenore præſentium, concedimus facultatem. In cujus rei teſtimonium Sigillum præſentibus apponi fecimus, Datum in manerio noſtro de* Lambeheth *undecimo die menſ.* Decembr. *Anno Dom. milleſſimo quingenteſſ. octogeſſimo tertio, & noſtræ Trnſlationis anno primo.*

NUMB. III.

Contents of the Archbiſhop's Sermon Preached at the Cathedral of St. Paul's, London. Nov. *the* 17. 1583. *being the Anniverſary Day of Q.* ELIZABETH's *Coming to the Crown.*

CAP. III. *Ad Titum.*

Put them in remembrance to be Subject unto Principalities & Powers, to Obey Magiſtrates, &c.

Ch. 4. MSS. *Mtch. Hickes Eq. aur. Domino* Burghleio *a Secret.*

Firſt, IT is to be aunſwered, Why the Apoſtle is ſo earneſt to charge *Titus,* that he warn and preach to the People, that they be obedient to Magiſtrares.

Secondly, That Obedience is of Neceſſitie : And that all Chriſtians ought to Obey.

Thirdly, Paul ſetteth down the Notes & Marks, how a man ſhal know ſuch as are not obedient.

Firſt, Why the Apoſtle is ſo earneſt, *&c.*

Judas of *Gallilee* taught, that there ought to be no Obedience, nor any Magiſtrate. Whereby he drew a great Company after him. The *Scribes* & Elders, hearing of this as a Doctrine plauſible, demanded of *Chriſt,* Whether it were lawful to give Tribute unto *Cæſar,* or no ? And ſo afterwards grew to be a Queſtion in the Apoſtles time. Therefore we ſee in their Epiſtles, often Exhortations

hortations to Obedience; Not only to Maſters by their Servants, & Children to their Fathers, but alſo of al men to their Magiſtrates.

If then this Doctrin of Obedience were ſo neceſſary in their time, when the *Church* was in her Virginity, in Perſecution; & the *Chriſtians* ſo few in Number; how much more needful is it to be taught in theſe our corrupt Days, ſo ful of Diſobedience: In the which they that preach Obedience to Princes are counted Men-pleaſers, & Time-ſervers?

Therefore of theſe men it is foreſpoken by the Apoſtle; *In the latter days ſhal come Mockers*, Deſpiſers of Government, & ſuch as ſpeak il of Men that be in Authoritie.

S. *Jerome* writes of his time; *Quod non licet, cupimus, quod verò*, &c. Which never could be more truly verified than of theſe our days: Or when could ever that old Proverb be better applyed to any time than ours, *Nitimur in vetitum.*

Therefore if *Paul* gave in charge to *Titus* to preach Obedience, how much more need have our Biſhops & Miniſters to preach it to you?

The ſecond Part I have to entreat of, is the *Neceſſity* of Obedience. This Neceſſity appereth by four manner of ways.

By the expreſs Cmmandment of God.
By the Ordinance of God.
By the Commodities that enſue of it.
By the Plagues & Puniſhments that follow Diſobedience.

1. The Commandment of God is evident; by the Firſt Commandment of the Second Table: *Honour thy Father & thy Mother.*

Chriſt himſelf paid Tribute; & left it as a perpetual Rule to al, *Give unto Cæſar*, &c. *Let every Soul be ſubject unto the Higher Powers*: And, *obey thoſe that are ſet over you*, ſaith his Apoſtle. And S. *Peter*, *Be ſubject to every humane Ordinance for the Lord's ſake* Rom. xiii. Hebr. xiii. 1 Pet. 2. 13.

Ye muſt needs be ſubject, ſaith S. *Paul. Oportet ſubjici.* Obedience is nothing indifferent: to be taken, or ſhaken off at our own pleſure: but *for fear*, and for *Conſcience ſake* alſo, as the ſame Apoſtle addes. Rom. 13. 5.

If this Charge were made by the Apoſtles, when the Magiſtrate was an Infidel; & in the the time of *Nero*, a cruel Perſecutor, how much more ought Obedience be commanded now by us, & yielded by you, to a *Chriſtian* Magiſtrate, that ſaveth you from Perſecution?

2. It is the *Ordinance* of God. The Magiſtrate is appointed by God. He is his Vicar & Vicegerent. He giveth him his Name, & Title: *Vos Dij eſtis*: I ſaid, *Ye are Gods.*

Dominus dat Sceptrum, cui vult, & aufert: i. e. God gives the Sceptre to whom he wil, and takes it away.

Per me reges regnant: i. e. By me Kings reign.

Promotion cometh neither from the Eaſt, nor from the Weſt. God ſetteth up & pulleth down whom it pleaſeth him. Prov. viii.

The Devil ſaid, when he ſhewed *Chriſt* al the Kingdoms of the World, & the Glory of them, *Fall down & worſhip me, & I will give thee all theſe.* But they are none of his to give, but as *Irenæus* ſaith, *he lyed therein.* For he ſaith, *He by whom we have our Birth, we have alſo our Government & Authority.*

Omnis Poteſtas a Deo: i. e. Al Power is of God. And therfore, whether the Man be good or bad, he muſt be obeyed. To do ill comes from Man himſelf, but his Power is of God.

For the Sin of the People, God ſetteth an Hypocrite to reign over them: He chaungeth & tranſlateth Kingdomes. *Irenæus* ſaith, that God placeth Princes according to the Diſpoſition of the People.

Bonus Magiſtratus nutrix tibi, malus vero Tentator. Saith *Auguſtin.*

3. The *Commodities* of Obedience.

It makes us out of fear. If thou doſt wel, thou needeſt not fear. The Magiſtrate is appointed, ſaith S. *Peter*, for the Encouragement of the Godly, and for the Puniſhment of the Wicked.

Where no Magiſtrate is, there is no ſurety of Goods or Life. Al ly open to ſpoyl: The weak oppreſſed by the ſtronger.

When there was no King in *Iſrael*, (which ſignified a time of Confuſion) then every man did what he liſted.

Better it is to have a Tyant reign over us, then to have no King at al; ſaid *Chryſoſtom.*

A Realm without a Magiſtrate, is a Choire without a Chaunter, a Ship without a Pylot, a Flock without a Shepherd, an Army without a Captain.

Equality of Perſons engendreth Strife; which is the Cauſe of al Evil. *Ubi multum Imperium, nullus Ordo: Ubi nullus Ordo, ſequitur rerum confuſio; Confuſionem deſtructio.*

[4. The *Plagues* & *Puniſhments* of Diſobedience.]

Long Life is a Promiſe to Obedience. Therefore ſhort Life [is the reward] to Diſobedience.

Diſobedience, by the old Law, to the High Prieſt, was puniſhed with Death. So alſo was it to the Prince, or to the Parents.

Corah, &c. diſobeyed *Aaron*, & were ſwallowed up quick. *Abſolom*, his Father *David*, & was ſlain in Battle: Likewiſe *Achitophel*, [for Diſobedience to his King, came to an untimely End.]

Al Stories, Sacred & Prophane, Eccleſiaſtical & Civil, do record & teſtify, that Diſobedience hath been always puniſhed.

I have marked it my ſelf in ſuch Places as I have come to, and had to do in, of long time: & it never yet fell out otherwiſe, but that ſuch as were contentious & diſobedient, either never came to be Governours themſelves, altho' they did earneſtly deſire it, or elſe have had the Government of contentious Perſons [for their Puniſhment.]

But albeit, peradventure they may eſcape Temporal Puniſhment in this world, yet they ſhal not eſcape Eternal Damnation, except they repent.

Jude pronounceth eternal Woe to Diſobedience.

But ſome man wil here demaund of me, wherein Obedience conſiſteth; & how far it reacheth. I anſwer, it conſiſteth in four Points.

In Doing: In Praying: In Honouring: In Relieving.

[1. In Doing.] Many now a days do profeſs & proteſt Obedience in Word, & in a generalitie, & give the Magiſtrate Cap & Knee, but they wil not do that which they command. Theſe men give *Reverentiam Subjectionis*, but not *Obedientiam Actionis*, as one ſaith. They ſay, & do not, As *Chriſt* ſaid to certain that called him Lord & Maſter, *Why do yee cal me Lord, & do not the Things I bid you?*

He that ſaid, he would not do it, & yet did it, was more commended, than he that ſaid he would do it, & did it not.

A certain King ſaid, *Ne dixeris mihi eſſe regnum, ubi Leges meas trenſgreſſus eris:* i. e. Do not ſay, the Kingdom is mine, when you tranſgreſs my Laws.

Regnum amiſit, qui obedientiam amiſit: i. e. He hath loſt his Kingdom, that hath loſt his Obedience, ſaith another.

Rex eſt Deſerti, non Regni, cujus Populus non obedit. i. e. He is King not of a Kingdom, but of a Deſart, whoſe People obey him not.

Chryſoſtom ſaith, People that have a Prince, & do not obey him, are worſe than they that have no Prince.

But ſome wil ſay to me here: What? Shal we obey the Magiſtrate in al things, without exception?

This Queſtion is common, & the Anſwer eaſy, & without queſtion. The Commandments of Magiſtrates, being not againſt the Word of God, bindeth in Conſcience, & are to be kept upon pain of Damnation.

In caſe where the Magiſtrate commaundeth any thing againſt the Law of God, anſwer with the Apoſtle, *Melius eſt obedire Deo, quam hominibus*: i. e. It is better to obey God, than Men.

One ſaith, There is no power in Man, either to commaund things which God forbiddeth, or to forbid things that God commaundeth.

The Rule of Obedience, that is betwixt the Magiſtrate & the Subject, holdeth betwixt the Husband & the Wife, the Father & his Child, the Maſter & the Servant. Therefore meſure thou the Obedience to the Magiſtrate, as thou wouldeſt they ſhould perform it unto thee.

II. The ſecond Part of Obedience is *Prayer* for the Magiſtrate.

The Apoſtle willeth us to make Prayers & Supplications for our Princes.

When the Children of *Iſrael* were led into Captivity into *Babylon*, they were commaunded by the Prophet to pray for the Life of *Nebuchodonozer*.

In *Tertullian*'s time, in the Aſſemblies of the Chriſtians, Prayers were made for perſecuting Emperors. How much more ought we to pray for our Chriſtian Prince: Who hath redeemed us out of Captivity, & ſet us at Liberty?

Here are confuted the Popes Practices: that doth not only not pray for Princes, but at his Pleſure curſeth them.

Here alſo are confuted thoſe that condemne our Aſſemblies & Meetings at this Time. [*viz.* the 17. of *November*] as a Superſtitious thing, in making a Holy day of it.

Mardocheus, after the deliverance of the *Jews* out of the Conſpiracy of *Haman*, commaunded that Day in the Month *Adar*, yearly ſhould be kept holy, in remembrance of their Deliverance. And there is none that can miſlike that we do the like, in remembrance of our great Deliverance, but ſuch as maligne our Eſtate, or are fantaſtical, whom nothing pleaſeth, but that which they do themſelves.

III. The third Part of Obedience to Princes is *Honour*.

It is ſaid, My Son, give Fear & Honour to whom it is due. This Love & Fear conſiſteth not onely in outward Geſture, but alſo in the Love, & Fear of the Heart.

Where this Love & Fear is, Commonwealths proſper & flouriſh & encreaſe.

The Government of the *Perſians* continued by theſe two.

And now laſtly, I am to ſhew you, by what Marks & Tokens you ſhal know ſuch as are diſobedient.

And they be three ſorts of Perſons eſpecially: *Viz.* Papiſts, Anabaptiſts, & our Wayward & conceited Perſons.

The *Anabaptiſts* take Obedience clean away. For they would have no Magiſtrates at al.

The *Papiſts* reſtrain it, in reſpect of Perſons & Cauſes. Chriſt was an Eccleſiaſtical Perſon, & the Head of the Church, & yet he was ſubject.

Omnis Anima, &c. i. e. *Let every Soul be ſubject to the Higher Powers*, ſaith the Apoſtle. This exempteth none.

Etiamſi Propheta, Evangeliſta vel Apoſtolus ſit: i. e. Be he a Prophet, Evangeliſt or Apoſtle. Al are comprehended within this, To be ſubject to the Higher Powers.

Peter doth not exempt himſelf, but calleth the Magiſtrate the *moſt excellent Perſon* * Therefore none is above him. * ὑπερέχονσι. 1 Pet. 2. 13.

And the Pope claimes from him: And therefore muſt be ſubject, as he was.

Tertullian, a Prieſt of *Rome*, ſaid, We honour the Emperor next to God, above al other Men

The Emperor hath no Peer on Earth. He termeth him, *Summitas in terra*: i. e. The Heighth or Top of al on Earth.

Divers Popes, Biſhops of *Rome*, have pleaded their Cauſes, have received Judgment, before Emperors: And have been Depoſed by them.

Wee give Princes Supremacy in Eccleſiaſtical Cauſes; but not to execute Eccleſiaſtical Functions; as to Preach, Miniſter the Sacraments, or Conſecrate Biſhops: As certain wayward Perſons affirme. It was never given by us to any Prince, nor challenged by them.

Their Office is to ſe God ſerved, & honoured, & obeyed by their Subjects. They have both the Tables committed unto them. Kings are called nurſing Fathers, & Queens nurſing Mothers. Which were in vain, if they had nothing to do in the Church.

That the Magiſtrates of the *Old Teſtament* had it, many Papiſts confeſs themſelves.

E lutherius

Eleutherius Biſhop of *Rome*, writing to *Lucius* King of *England*, calleth him *Gods Vicar in England.*

The Emperors made Laws touching the Trinity, Feſtival Days, *&c.*

Nebuchodonozer made a Law for the erecting of an Idol: & afterwards made a Law for the pulling of it down, and worſhipping of the true God.

Princes ſerve *Chriſt*, in making Laws for *Chriſt.*

Auguſtin ſaith, to certain that denyed the Authority of the Emperor, *Why do you appeal to him? Why do you make him your Judge?*

But Popes now a days do not only deny Obedience to *Chriſtian* Princes, but ſeek their Deſtruction.

Pope *Zachary* diſſolved the Allegiance of the Subject toward his Prince.

Gregory depoſed *Henry* IV. And when that would not ſerve, he ſought to murther him, with a Stone falling down in a Church, where he ſat.

Paſcal procured the Son to rebel againſt his Father.

Alexander III. betrayed *Frederic* the Emperor to the *Turk.*

And what the Pope doth contrive now-a-days for the Deſtruction of our Gracious Sovereign, it is evident to al men.

The ſecond Sort are the *Anabaptiſts*: Who wil have no Government at al. And they ground their Hereſy upon the Fifth to the *Galathians*, *Stand faſt in the Liberty wherewith Chriſt hath made you free.* And again, *You are called unto Liberty.* But they mark not another Place, where it is ſaid by the ſame Apoſtle, *Take heed, that by your Liberty you give not occaſion to the Fleſh.*

This Liberty which the Apoſtle ſpeaketh of, is Chriſtian Liberty, which freeth us from Sin, & not from Subjection, except from the Subjection of Satan.

This Hereſy, in ſhort, of the *Anabaptiſts* is ſo evident, as it needs no Confutation.

The third Sort are theſe wayward & conceited Fellows, who do not *condemn* Magiſtrates, but *contemn* & diſpiſe Magiſtrates.

Theſe Men wil obey, but it is, what they liſt, whom they liſt, & wherein they liſt theſelves. And al becauſe they cannot be Governours themſelves.

Theſe be thoſe ſame *Præfracti, & Superbi homines*; who are not aſhamed to ſpeak ill of ſuch as be in Authority. *Jude* forwarneth us of theſe; telling us, That *they ſeparate themſelves*; that *they are Murmurers & Complainers.*

Paul notes them to be Lovers of themſelves; to have an outward ſhew of Godlineſs; & to go from Houſe to Houſe, and from Table to Table, eſpecially to the Houſes of Widows & ſimple Women.

It is moſt truly verified of them, that *Auguſtin* ſaid of ſuch kind of men in his time: *Quod volumus ſanctum eſt, & quando, & quamdiu volumus:* What we wil is Holy, & when, & as long as we wil. I my ſelf have kuown many things, that have not been Holy [in their Account] that now are Holy.

The Apoſtle ſets down here two ſpecial Marks of them. *Viz.* That they be *Slaunderers, evil Speakers*, & *Contentious* Perſons. By ſpeaking evil & impugning Laws, grows Contention.

Men are naturally prone to ſpeak ill of two kinds of Perſons: *Viz.* Of *Biſhops* & *Magiſtrates.* The original Cauſe is the Devil. For hereby he ſeeks to hinder the Courſe of the Word of God iu the one, [*Viz.* the *Biſhops.*]

This hath been always in al Ages the Lot of Biſhops, to be evil ſpoken of. Chriſt was called a *Samaritan*, & that he had a Devil.

He doth not ſay, wbich of you doth *accuſe* me of Sin, but which of you doth *Convince* me of Sin.

Paul doth not require of a Biſhop, that he be unblamed, but that he deſerve not to be blamed.

The ſame *Paul* willeth us not to receive, nor believe any Accuſation againſt an Elder, under two Witneſſes.

Baſil complains, that in his time, certain young men, ſeeking popular Favour, did preach & inveigh againſt Biſhops.

Chyſoſtom

Chryſoſtom complained, that the State of Biſhops in his time was worſe, than in the time of the Apoſtles. *For they were but ill ſpoken of before great Men & Angels: But we*, ſaith he, *are the Talk of the People; Tea, & thoſe of the worſt ſort. They talk of us in the Streets, at their Tables, upon their Ale-benches, & in Plays upon Stages.*

I my ſelf may be counted a partial Judg in this Cauſe. And therefore I appeal to him that knowes the Juſtnes of my Complaint: And I ſummon, in the behalf of my ſelf & my Brethren, thoſe blaſphemous Tongues, to aunſwer before the Judgment Seat of God, where they ſhal receive a juſt reward of their blaſphemous Speeches, if they repent not.

[And they ſpeak evil of Magiſtrates as well as Biſhops.]

Thou ſhalt not ſpeak evil of the Prince of thy People: No not in thy ſecret Chamber: (that is, in thy heart) *For the Birds of the Air wil bewray thee.*

Mary, Moſes's Siſter, murmured but once againſt him, & ſhe was ſtricken with a Leproſy. Thou daily murmureſt again the lawful Magiſtrates & Miniſters; and thinkeſt thou to eſcape Puniſhment?

It was Death by the old Law, to ſpeak ill of a Man's Father. And ſhal it not be eternal Death, to ſpeak ill of thoſe that are preferred before Father & Mother?

It is ſaid, *Cur ſedens adverſus fratrem tuum loquebaris?* i. e. *Why doſt thou ſit & ſpeak againſt thy Brother?* And thou *thoughteſt I was ſuch an one as thy ſelf.* But *I wil reprove thee.* And ſhal we ſuffer them [without any Repoof] to preach againſt Magiſtrates?

The Devil diſputing with *Michael* about the Body of *Moſes*, *Michael* gave him no rayling Words. Thou art no Archangel, [and doſt thou rail?]

The Devil was *Primus Calumniator*: i. e. The firſt Slanderer. It is ſaid, *Smite not thy Neighbour*: Much leſs the Magiſtrate. Al evil Speakers are Contentious Perſons. Contentious Perſons are Diſobedient.

S. *Paul* writes, *As long as there are Contentions among you, are ye not Carnal?*

Paul ſecludes a Contentious Perſon out of the Church. *If any man luſt to be Contentious, we have no ſuch Cuſtom, nor the Churches of God. Nomen Eccleſiæ, nomen Unitatis & Pacis*, ſaith S. *Auguſtin*: i. e. The Name of the Church is the Name of Unity and Peace.

Altho' a man hold al the Articles of Religion, & break the Unity of the Church, he is not of the Church. Yea, albeit he have never ſo great a Multitude of Hearers at his Sermons.

To divide the Church is as great a Fault, as to fall into an Hereſy, ſaith *Chryſoſtom.*

And yet theſe Men colour their Contention, by the Names of Religion, Faith & Perfection. And ſo did the like Men in old time before them.

Ob Modicas cauſas ſcindunt Pacem Eccleſiæ, & Corpus Chriſti: i. e. For ſlight Cauſes they break the Peace of the Church, & the Body of Chriſt; ſaith one, of his Time. Another ſaith, *Loquuntur Pacem*, &c. i. e. Peace is in their Mouth, but Contention in their Actions.

Theſe be they, of whom Chriſt ſpeaketh, *They ſtraine at a Gnat, & ſwallow a Camel.*

Iſti factioſi & ſuperbi; (ſaith another) i. e. Thoſe are the Factious & the Proud. *Judicantes & condemnantes*: Judging of, & condemning al other Men, but themſelves; ſaith the Glory of the World, *Nazianzen.*

Yet theſe Men have many Favourers & Followers too; becauſe they colour their Doings, as I ſaid, with the Titles of *Faith & Perfection.*

I ſpeak that which I know, & wil juſtify; & am able to bring many Examples of: That, amongſt other Cauſes, This is one, & not the leaſt, that ſo many have revolted from the Goſpel. *Regnum diviſum*, &c. ſaith our Saviour: *Every Kingdom divided againſt it ſelf, cannot ſtand.*

Nazianzen compareth the Church, thus troubled with Contentious Perſons, to a Ship toſſed upon the Sea with boiſtrous Winds & Waves. Whereby it is in Peril to be overwhelmed.

Jeruſalem may be another Example, & Pattern to us, what are the Fruits and Effects of Contention; What a broad Gap it openeth to al kind of Miſchief & Inconvenience.

Therefore,

Therefore, I beſeech you in the Bowels, & for the Love of Chriſt, leave off this Contention: *Et diligite invicem*: i. e. And love one another; As Chriſt commandeth thoſe, that are his Servants & Diſciples. *Et pacem habete invicem:* i. e. And have Peace one with another.

Pacem meam do vobis: i. e. *My Peace I give unto you*, ſaid Chriſt to his Apoſtles. And at his Farewel, *Pacem meam relinquo vobis*: i. e. My Peace I leave with you.

If any Man have been Contentious heretofore, let him not be aſhamed now to give it over. *It is Honour*, ſaith *Solomon*, *to depart from Contention.*

I ſay to you with our Apoſtle, *If there be any Comfort of Love, Conſolation of the Spirit, or Mercy; Fulfil my Joy; that yee be like-minded, of one Accord & Judgment.*

Let every man think & eſteem better of another man, than of himſelf. Charitas non quærit ſua, i. e. Charity ſeeketh not its own; but another Mans.

Let theſe Exhortations of the Apoſtle move you to Peace. Let the Commodities that follow it, allure you. Let the Plagues & Puniſhments that enſue Contention, cauſe you to give it over.

And finally, let us provoke one another to Love & Peace, becauſe the Days are evil, & the Time ſhort. And ſo ſhall our God, the Author & Giver of al Peace, bleſs us with it in this World, and with an everlaſting Peace in the World to come. *Amen.*

NUMB. IV.

Apud Lamhith. *May.* 1584.

Articuli ſive Interrogatoria objecta & miniſtrat. Ex officio mero C. D. ***Rectori,*** &c. ***Coram Rev^mo. Patre*** Johanne ***Cantuar. Archiepiſcop.*** C. M. D. G. ***&c. Commiſſarijs & Delegatis Regiæ Majeſtatis ad cauſas Eccleſiaſticas per literas Patentis magno Sigillo*** Angliæ ***rite & Legitime fultis ad omnia infraſcripta,*** &c.

1. *INPRIMIS objicimus, ponimus, & articulamur,* That you are a Deacon, or Miniſter and Prieſt admitted : Declare by whome, and what tyme you weare ordered; and likewiſe, that your orderinge was accordinge to the Booke in that behalf by Lawe of this Land provided. *Et objicimus conjunctim de omni, & diviſim de quolibet.* Ch. 4. MSS. *Whitgift.*
2. *Item objicimus, ponimus, & articulamur,* That youe deeme and judge ſuch your orderinge, admiſſion, and callinge into the Miniſterie to be lawfull, and not repugnant to the Word of God. *Et objicimus vt ſupra.*
3. *Item objicimus, ponimus, & articulamur,* That youe haue ſworne aſwell at the tyme of your orderinge, as Inſtitution, Dutie, and Allegiaunce to the Quenes Majeſtie, and Canonicall Obedience to your Ordinarie, and his Succeſſor, and to the Metropolitane, and his Succeſſors, or to ſome of them. *Et objicimus vt ſupra.*
4. *Item objicimus,* &c. That by a Statute or Act of Parliament, made in the firſt Yere of the Quenes Majeſties Reigne, that nowe is, one vertuous and Godly Booke, entituled, *The Booke of Common Prayer, and Adminiſtration of Sacraments, and of other Rites and Ceremonies in the Church of* England, was authoriſed and eſtabliſhed, to ſtand and be from and after the Feaſt of the Nativitie of St. *John Baptiſt*, then next enſuinge, in full force and effect, acordinge to the tenor and effect of the ſaid Statute, and ſo yet remaineth. *Et objicimus vt ſuprà.*
5. *Item objicimus,* &c. That by the ſaid Statute, all and ſingular Miniſters within her Majeſties Dominions, ever ſince the ſaid Feaſt haue bene, and are bound to ſaye and vſe, a certeyne Forme of Morninge and Eveninge Prayer, *&c.* called in the Act, the Mattens, Even-ſong, Celebration of the Lordes Supper, and Adminiſtration of eache of the Sacraments, and all other common and open Prayer, in ſuch Order and Forme as is mentioned in the ſaid Booke, ſo authoriſed by Statute, and none other, nor otherwiſe. *Et objicimus vt ſupra.*
6. *Item objicimus,* &c. That in the ſaid Statute, her Majeſtie, the Lords Temporal, and all the Commons in that Parliament, aſſembled, doe in Godes Name, earneſtly chardge and require all the Archbiſhoppes, Biſhopes, and other Ordinaries, that they ſhall endevoure themſelves, to the vttermoſt of theire Knowledge, that the due and true Execution of the ſaid Act might be had throughout theire Dioceſſe and Chardges, as they wold aunſwere before Almighty God, *&c. Et objicimus vt ſupra.*
7. *Item objicimus, poniuus & articulamur,* That you deeme and judge the ſaid whole Booke to be a godly and a vertuouſe Booke, agreable, or at the leaſt, not repugnant to the Word of God; yf not, wee require and command you to declare wherein, and in what Pointes. *Et objicimus vt ſupra.*

8. *Item, Objicimus, &c.* That for the ſpace of theiſe three Years, two Yeres, one Yere, half a Yere, three, two, or one Moneth laſt paſt, you haue at the tyme of Communion, and at all, or ſome other tymes in your Miniſtration, vſed and worne onely your ordinarie Apparel, and not the Surpleſſe, as is required; declare how longe, how often, and for what Cauſe, Conſideration, or Entente youe haue ſo done, or refuſed ſo to doe. *Et objicimus vt ſupra.*

9. *Item objicimus, &c.* That within the tyme aforeſaid, you haue baptized divers, or at the leaſt one Infant, and haue refuſed to vſe, or not uſed the Signe of the Croſſe in the Foreheade, with the Words in the ſaid Booke of Common-Prayer, there preſcribed to be uſed. Declare how manie you haue ſo baptized, and for what Cauſe, Conſideration, and Intent. *Et objicimus vt ſupra.*

10. *Item objicimus, &c.* That within the tyme aforeſaid, you haue bene ſent unto, and required divers tymes, or at the leaſt once to baptize Children, or ſome one Child beinge verie weake; and haue refuſed, neglected, or at the leaſt, ſo longe differred the ſame, till ſuch Children or Child died without the Sacrament of Baptiſme; declare whoſe Child, when, and for what Conſideration. *Et objicimus vt ſupra.*

11. *Item objicimus, &c.* That you haue, within the tyme aforeſaid, celebrated Matrimonie, otherwiſe then is by the ſaid Booke preſcribed, and without a Ringe, and haue refuſed at ſuch tymes to call for the Ringe, and to vſe ſuch wordes in that behalf, as the ſaid Booke doth appoint; and alſo refuſed to vſe theis Wordes; That by Matrimony is ſignified, and repreſented the Spiritual Marriage, and Unitie betwixt Chriſt, and his Church: Declare the circumſtances of Tyme, Perſon, and Place, and for what Cauſe, Intent, and Conſideration. *Et objicimus vt ſupra.*

12. *Item objicimus, &c.* That youe haue within the tyme aforeſaid, neglected, or refuſed to vſe the Forme of Thanſgivinge for Weomen, or ſome one Woman after Child, both accordinge to the ſaid Booke. Declare the like Circumſtaunce thereof; and for what Intent, Cauſe, or Conſideration you haue ſo done, or refuſed ſo to doe. *Et objicimus vt ſupra.*

13. *Item,* We haue objected, *&c.* That you within the tyme aforeſaid, baptized divers Infantes, or at the leaſt one, otherwiſe and in other manner then the ſaid Booke preſcribeth, and not vſed the Interrogatories to the Godfathers, and God-mothers, in the Name of the Infant, as the ſaid Booke requireth; declare the like Circumſtances thereof, and for what Cauſe, Intent, or Conſideration, you haue ſo done, or refuſed. *Et objicimus vt ſupra.*

14. *Item,* We doe object, That you haue within the tyme aforeſaid, vſed anie other Forme of Letanie, in diverſe or ſome Pointes, from the ſaid Booke, or that you haue often, or once whollie refuſed to vſe the ſaid Letanie. Declare the like Circumſtances thereof, and for what Cauſe, Intent, or Conſideration you haue ſo done, or refuſed ſo to doe. *Et objicimus vt ſupra.*

15. *Item,* We doe object, *&c.* That you haue within the tyme aforeſaid, refuſed, and omitted to reade divers Leſſons preſcribed by the ſaid Booke, and haue divers tymes, either not redd anie Leſſons at all, or redd others in their places. Declare the like Circumſtaunces thereof, and for what Entent, Cauſe, or Conſideration you haue ſo done, or refuſed. *Et objicimus vt ſupra.*

16. *Item objicimus,* That within the tyme aforeſaid, you haue either not uſed at all, or els vſed another manner of Common Prayer or Service at Buriall, from that which the ſaid Booke preſcribeth, and have refuſed there to uſe theſe Wordes: *We commit earth to earth, in ſure and certeine hope of Reſurrection to eternall Life.* Declare the like Circumſtaunces thereof, and for what Entent, Cauſe, or Conſideration, you haue ſo done, or refuſed ſo to doe. *Et objicimus vt ſupra.*

17. *Item objicimus,* &c. That within the tyme aforeſaid, you haue adviſedly, and of ſett purpoſe, not onely omitted and refuſed to uſe the foreſaid Partes, or ſome of them of the ſaid Booke; but alſo ſome other Parts of the ſaid Booke of Common Prayer, as being perſuaded, that in ſuch Pointes, it is repugnant to the Word of God. Declare, what other Partes of the ſaid

Booke,

Booke, you haue refuſed to vſe, for what Intent, Cauſe and Conſideration. *Et objicimus vt ſupra.*

18. *Item objicimus*, &c. That within the tyme aforeſaid, you haue at the Communion, and in other partes of your Miniſtration, adviſedly added unto, dimyniſhed, and taken from, altered, and tranſpoſed manifoldly, at your own pleaſure, ſundrie Partes of the ſaid Booke of Common Praier. Declare the Circumſtances of tyme, and place, and for what Intent, Cauſe, and Conſideration. *Et objicimus vt ſupra.*

19. *Item objicimus*, &c. That within the tyme aforeſaid, you haue adviſedly, and of ſett purpoſe preached, taught, declared, ſett downe, or publiſhed by Writinge, publique, or private Speeche, matter againſt the ſaid Booke of Common Praier, or of ſome thing therein conteined, as being repugnant to the Word of God, or not Convenient to be uſed in the Church: or ſome thing haue written or vttered, tending to the depravinge, deſpiſing, or defaceing of ſome thinge conteined in the ſaid Booke. Declare what, and the like Circumſtances thereof, and for what cauſe or conſideration you haue ſo done. *Et objicimus vt ſupra.*

20. *Item objicimus*, &c. That you at this preſent doe contynue all or ſome of your former Opinions againſt the ſaid Booke, and haue a ſetled Purpoſe to contynue hereafter ſuch Additions, Demynutions, Alterations, and Tranſpoſitions, or ſome of them, as you heretofore vnlawfully haue vſed in your publique Miniſtration: And that you haue vſed private Conferences, and aſſembled or byn preſent at Conventicles, for the maintenance of your doings herein, and for the animatinge and encourageinge of others to contynue in the like Diſpoſition in this behalf, that you are of. Declare the like Circumſtaunces, and for what intent, cauſe, and conſideration. *Et objicimus vt ſupra.*

21. *Item objicimus*, &c. That you haue bene heretofore noted, defamed, preſented, or detected publiquely, to haue bene faultie in all and ſingular the Premiſſes, and of everie or ſome of them; and that you have bene divers and ſondrie tymes, or once at the leaſt, admoniſhed by your Ordinary, or other Eccleſiaſticall Magiſtrate, to reforme the ſame, and to obſerve the Forme, and Order of the Booke of Common Praier, which youe haue refuſed, or deferre to doe. Declare the like circumſtances thereof. *Et objicimus vt ſupra.*

22. *Item*, That for the Teſtification hereafter of your Unitie with the Church of *England*, and your Conformitie to Lawes eſtabliſhed, you haue bene required ſimply and abſolutely to ſubſcribe with your Hand: That her Majeſty, under God, hath, and ought to haue the Soveraigntie, and Rule over all manner of Perſons, borne within her Realme, Dominions and Countries: Of what State, either Eccleſiaſtical or Temporall, ſoever they be, and that none other foreigne Power, Prelate, State, or Potentate, hath, or ought to haue anie Juriſdiction, Power, Superioritie, Preheminence, or Authoritie Eccleſiaſticall or Spiritual, within her Majeſties ſaid Realmes, Dominions or Countries.

That the Booke of Common-Praier, and of orderinge Biſhopps, Prieſts and Deacons, conteyneth in it nothinge contrarie to the Word of God, and that the ſame may lawfully be vſed; and that you who doe ſubſcribe, will vſe the Forme in the ſaid Booke preſcribed in publique Praier, and Adminiſtration of the Sacraments, and none other.

That you allowe the Booke of Articles of Religion, agreed upon by the Archbiſhopps and Biſhopps of both Provinces, and the whole Clergy in the Convocation, holden at *London*, in the Yere of our Lord God 1562. and ſett forth by her Majeſties Authoritie; and doe beleve all the Articles therein conteyned to be agreeable to the Word of God. Declare by whom, and how often; which hitherto you haue adviſedlie refuſed to performe, and ſo yet doe perſiſt. *Et objicimus*, &c.

23. *Item*, That you haue taken upon you to preach, read or expound the Scriptures aſwell in publique places as in private Howſes, not beinge licenſed by your Ordinary, nor anie other Magiſtrate, havinge Authoritie by the

Lawes of this Lande ſo to licenſe you; Declare the like Circumſtances hereof. *Et objicimus vt ſupra.*

24. *Item, Quod premiſſa omnia & ſingula,* &c.

NUMB. V.

Some Poynts in Mr. Beales *Booke, exhibited to the Archbiſhop of* Canterburie: *And the Abſurdities and Inconveniences which followe thereof.*

He ſaieth, *Others doe abuſe her Majeſties Stile of* Fidei Defenſor; *who doe principally extende that Authoritie, in ſteede of Faithe, to be a Defendreſſe of beggerlye, Popiſhe, and Antichriſtian Rites and Ceremonies,* quæ *Fidem* impediunt & deſtruunt.

Ch. 5. MSS. *Whitgift* penes me.

BUT none doe extend her Majeſties Authoritie for defence of any Ceremonies or Rites, but ſuche as this Church of *England*, by Law, hath receaved: Therefore, hereupon it will followe, that, in his Judgment, the Ceremonies of this Churche, are Beggerlie, Popiſhe, Antichriſtian, and ſuche as hinder, yea, deſtroye Faithe.

He goeth about by this *Poſtulatum, (That two Juriſdictions cann not be united together) to prove, that the Law may not autoriſe Biſhoppes, to make Lawes for Rites or Ceremonies in the Churche.* And though this Collection followe not, (ſeinge to ordeyne and make Ceremonyes is a Parcell of Eccleſiaſticall Juriſdiction) Yet this Principle (if it were true) would overthrowe the Queenes Majeſties Authoritie in Cauſes Eccleſiaſticall, ſhe beinge alſo a Civill Magiſtrate.

In diverſe places, he playnelye inſinuateth the Booke of *Common Prayer*, not to be eſtabliſhed by Law: As where he concludeth; *That manye thinges beare the cloake and coloure of Law, which are not Law, and haue bene and are obtruded as Law:* Wherevppon alſo (he thinketh) *many ſimple and good Men to haue bene condemned and puniſhed contrary to Law.*

To that, This generalitie of Wordes will include, that Papiſts alſo haue bene condemned contrarie to Law, if the Booke be not by Lawe 1 *Eliz.* eſtabliſhed: Which thinge he reſolutelye concludeth, that it is not; though vntrulye, and by meere Fallation he ſo gathereth.

He devideth well and trulie all thinges *into abſolutelie good*, viz. *Suche as be commaunded by Gods Worde; and into abſolutelie badde*, viz. *Such as be forbidden by Gods Word; and into thinges indifferent of their owne Nature.*

But he reſtrayneth the Wordes of the Apoſtle, 13. *Rom.* for Obedience unto Magiſtrates *(Non ſolum propter Iram, ſed propter Conſcientiam)* unto ſuch thinges onelye as be abſolutelye good, and commaunded by Gods Word, and denyeth them any place in thinges of theire owne Nature indifferent: In which thinges, they eſpecially have place, not by chaunging the Nature of the indifferent thinge, but by makinge it not indifferent *quoad uſum*, ſo longe as it is commaunded.

In indifferent thinges; Multa ſæpe non facienda, quæ lex imperat: Thereupon it followeth, that Magiſtrates maye commaund; but Subjects oftentymes in ſuche thinges as are commaunded, may doe as they liſt.

No Law poſitive whatſoeuer, (ſayth he) *canne haue more Authoritie then the Law of* Moiſes *had, concerninge the Obſervation of the Sabboth and Circumciſion: Which, neuertheles, was to be kept, or not kept, as the Rule of Charitie did require.*

Hereupon it followeth, that he thinketh no man is bound to keep anye poſitive Law of Prynces, vnleſs he be perſuaded, that it be accordinge to the Rule of Charitie.

He

He ſaith, That, *Whenſoeuer thinges indifferent are abuſed, they ought to be abrogated.* Then is it not lawfull for anye Magiſtrate to force his Subjects to vſe that rightlye, which they haue abuſed? But all ſuche thinges muſt be cleane taken awaye, and no more vſed.

He ſaith, That, *The Yoke of Papiſticall Ceremonies ought not to be laid vppon anye againſt theire Willes*, Whereby it appeareth, that he accompteth the Ceremonies of the Churche of *England*, a Yoke of Papiſticall Ceremonies, and that the Prynce hath not Authoritie to commaund the vſe of them to any againſt his Will.

He ſaith, That, *The Ordinaunce made by the Apoſtles*, Acts 15. *proceeded from the Holye Ghoſte, and Perſons of greater Authoritie then anye Counſell, Parliament, Prince, or Prelate euer ſince had; and yet was without anye ſpeciall Reuocation, abrogated by the Rule of Charitie.*

By this it ſeemeth, he would conclude, that no ſpeciall Revocation needeth for anye Law made of thinges Indifferent, but that the Rule of Charitie teacheth everie one, how longe he ſhould obſerve ſuche Lawes.

He ſaith in the ſame Place, *Where Teſtimonium Spiritus Sancti*, is, *Rites are not to be exacted, but left to the Libertie, Spiritum habentis*: Wherevpon, it neceſſarilie followeth, that no Commaundement muſt be layed vppon hym, that hath the Spirit, to obſerve anye Rite.

Quod vult faciat, modò in Domino, &c. *To teache otherwiſe concerninge Marriage, or the uſe of ſuche thinges which the Lord hathe made indifferent, is Deviliſhe Doctrine.* He is therefore here, of Opinion, that to commaund any indifferent thinge as neceſſarie, is Deviliſhe, not diſtinguiſhing betwixt that which is made neceſſarie to Salvation, and that which is made neceſſary only for Order and Decency, or *quoad vſum.*

He ſayth, the *Minor* is falſe. *Quoad contra fidem eſt, eſt contra ſacras Literas.*

But *contra fidem eſt, if in indifferent thinges neceſſitie be layed, and God hath not eſtabliſhed a Mans Conſcience to vſe the ſame: Therefore it is contra ſacras Literas, to commaund any indifferent thinge unto a Man, whoſe Conſcience God hath not eſtabliſhed to doe that which is commaunded.*

He goeth about to prove, *That they extend the Authority of the Magiſtrate further then by the Worde of God it ſhoulde be, which ſaye, that the Judgement of the Rule of Charitie, touchinge the uſing of indifferent thinges, dooth conſiſt in the Magiſtrates, and ſhould not be left to the particular Conſcience of eucrie man.*

He ſaith, *That a Magiſtrate may reſtrayne Exceſſe and Vanity in Apparell:* But if he ſhould *goe about to bringe it vnto a certen forme, the vſe whereof might be offenſiue to a Chriſten Mans Conſcience, then ſhoulde he exceede his Authoritie.*

Becauſe the Apoſtle will have Obedience for Conſcience ſake; he concludeth, that therefore *no thinge indifferent muſt be commaunded, that is againſt the Conſcience of anye, for then no trew Obedience is ſought.*

He is perſuaded, *That the Ordinaunces of ſuch Ceremonies which are preſcribed to be neceſſarilye obſerved in this Church, haue not bene made accordinge to the Rule of Charitie and edifieng; And therefore*, (he thinketh) *them vnlawfull, and that the Partie which, with a good Conſcience, refuſeth to obſerue them, committeth no Diſobedience, nor offendeth anye Law.*

He taketh vppon hym to confute the Articles latelie ſett downe by her Majeſties Conſent, for the Reforminge of diverſe Abuſes, and reteyninge of Unitie in the Churche: He fighteth in manye thinges with his owne Shadowe, and deſcanteth of them at his Pleaſure.

He vſeth the ſame Reaſons againſt the Booke of *Common-Prayer*, which the reſt doe, that refuſe to Subſcribe therevnto.

His

His whole Booke, as it is without Methode and Order, ſo is it grounded vpon falſe Principles, and argueth, that he hath redde ſomethinge, but lacketh bothe the Arte of Logick and Rhetorick. His chiefeſt Eloquence conſiſteth in Intemperate and Vncharitable Speeches, whereof there is no want.

NUMB. VI.

Mr. Beals *Letter to the Archbiſhop, Vindicating himſelf from ſome thing layd to his Charge by the ſaid Arch-Biſhop.*

Ch. 6. MSS. *Whitg.*

IT may pleaſe your Lordſhip, havinge conſidered of ſuche Matters as your Lordſhip charged me with, at my laſt beinge with you, to be Malapert, a Maynteyner of Diſorders, a Mocker of Preachers; Albeit, I would gladlie have paſſed them over in ſilence, with an Intention never to have troubled your Lordſhip agayne; Yet findinge them to touche my Creditt verie muche, I could not leave them vnanſwered in Writinge: To the Intent that your Lordſhip myght conſider of the ſame at leyſure, committinge the Succeſſe vnto the Lorde, who knoweth the ſinglenes of my Hart and Meaninge.

Firſt, Touchinge Malapertnes and Pride. I dare boldelye avouche, that my Behaviour at home and abroade, with high and lowe, hath bene ſuche, as no man can juſtlie charge me with ſuch Faults: And if I had bene ſuche a one, Surelye, I have paſſed amonge Men manye Yeares of Probation: It would have bene perceaved before this. But ſeinge ithath not bene objected vnto me by anye; but I dare as boldlye ſtand vppon the Honeſtie and Integritie of my Behaviour, as anye Clergie Man in *England* whatſoever, and have bene as little an Intermedler as anye other of my Callinge: I doe the leſſer weigh theſe your Lordſhips Wordes, eſpeciallie ſeinge I remember, that when as in the laſt Seſſion of Parliament, the lower Houſe preſſed a Reformation of ſundrie Diſorders, yet remayninge in the Churche, Your Lordſhip, in like ſorte, in generall charged the whole Houſe with ſuch Malapertnes, as though it become them not to deale with their Betters; when as indeede nothinge was ſpoken vndecently and vntomely, as was then anſwered by ſome honourable Perſons of the Houſe, if it pleaſe your Lordſhip to call the Matter to remembrance. But when thinges canne not be annſwered in Learninge, nor juſtified by Law, then is it common Wont to charge Men with Malapertnes, as though, the Spirit of God and all Learninge conſiſted onely in ſome few, and apperteyned nothinge vnto anye others, which muſt be ledde as Buffells by reſpect of Perſons, and not the Veritie of Gods Truth, as was the Cuſtome in Poperie. Which it greeveth me to ſee to encroche ſo muche as it doth, and will doe, if better Order be not ſpeedelie taken. When I deliuered your Lordſhip the Writinge, I did it vpon Promis to have it agayne to finiſhe it, and to be better perſuaded by ſome Annſwer by your Lordſhip; and accordinge to the Chriſtian Rule of St. *Auguſtine* deſired, that *res cum re, ratio cum ratione concertaret.* But to that which I did in eight Dayes, I can ſee noe Annſwer in eight Weekes, more then *ipſe dixit*: No Scripture, no Law: And when a Chriſtian Toleration is ſought for, and vrged, I am thought *Malepert.* Well I may beare ſuche Wordes, when (as I am crediblye enformed) *Calvin*, *Beza*, *Junius*, and the Miniſters of *Scotland*, Men nothinge inferior to your Lordſhip in Learninge, have had as evill or worſe.

Touchinge the Accuſation intended to be made of me to her Majeſtie, I can ſaye, that I have abroade and at home ſerved without Blame or Spott theſe xij Yeres: I would to God that all Biſhops could ſaye the like: And I thank God, I am able to ſerve in my Callinge, aſwell as moſt of the Clergie Men are in theirs. I know the eſtate of Churches abroad and at home aſwell as any of them:

them: And touching this Cauſe, I dare boldely ſaye, that I have ſtudied, and am able to ſaye as much in it as your Lordſhip; or any other can: Yea, ſeeinge heretofore your Lordſhip confeſſed to me, that you had never ſeene the Bookes of Kinge *Edward*, wherevpon the lawfulnes of the Booke now vſed conſiſteth, I thinke that I had, in that reſpect, better conſidered of them, then your Lordſhip did. Well, my Lord, I am able to performe as much as was conteyned in the Title of my Booke, and will refuſe no indifferent and Learned Judges. I haue redde your Lordſhips greate Booke, and diverſe other vnlearned and fooliſhe Pamphletts, made for the Defence of that Cauſe: Wherein I offer, vppon the Hazzard of my Life, to ſhew manifeſt groſſe Abſurdities, Falſhoods, Miſconſtruinge of Scriptures, and impertinent Allegations of the Fathers, after the Popiſh manner, as *Stapleton*, and others, haue trulie written of them: And when I ſhall ſee my Booke trulie anſwered, and better Matter then hitherto hathe bene publiſhed; I am not ſo malepert, or obſtinate, but I will geve place to Truthe, and in the meane tyme, your Lordſhip muſt pardon me, if I be not by the Noſe ledde with anye *Pythagorical*, or *Papall ipſe dixit*, knowinge, as I knowe, the Writinges and Vſe of the beſt Learned Men in *Europe*, to be to the contrarie. If in myne Abſence I be charged, I deſire that my true originall Coppie, (which your Lordſhip hath) may be produced, and particularlye anſwered, which I aſſure my ſelf, canne not be: And if I have done amyſs, then I ſubmitt my ſelf to any Puniſhment. But when her Majeſtie (who will reſpect more Matter then Wordes) ſhall vnderſtand ſo much, I doubt not but I ſhall, in Conſideration of my Service paſt and to come, be better conſidered of then diſcredited vppon anye ſimple Reports. And truly, my Lord, my good will in furtheringe ſome of your Cauſes, when you firſt came to this Place, beſides that, I am her Majeſties Servant, deſerved another kinde of Enterteynment. It is truth, your Lordſhip is greate, and to be reverenced: But *Major eſt veritas*, and *Maximus eſt Chriſtus, cujus cauſa agitur*. I ſee the preachinge of his bleſſed Worde is little regarded, the People is vntaught, the Gentlemen knowne to be beſt affected to God and her Majeſtie, are therewith greived, the Adverſary to them both is comforted, *Poperie* and *Atheiſme* (as your Lordſhip by a late Accident knoweth) encreaſeth: Our Enemyes abroade, which doe attend any Opportuntie, annoye vs, are likelie to laye holde on this Opportunitie to woorke theire Miſcheife. And therefore, as hitherto the rigorous Execution of theſe thinges hath bene in a ſorte, (in reſpect of the Neceſſitie of the Eſtate) qualified and ſuſpended; So moſt of all (Circumſtances being dulie conſidered) ought it to be now. For howſoever ſmall my Learninge, and other Gifts ſeem to your Lordſhip to be; Trulie in knowledge of the Eſtate (without Pride) I thinke my ſelf inferior to never a Prelat in this Realme. The experience of my Place hath taught me ſomewhat, and my beinge abroade, and Endevour by Readinge, and otherwiſe, to come to knowledge of theſe Matters, is equall with anye of theirs. And therefore I dare with a good Conſcience to God and her Majeſtie ſaye, that ſuche is this Eſtate now, that if theſe Proceedings goe ſo forward, as they haue begun, both the Churche and the Eſtate of the whole Realme will receave greate Prejudice and Hurt thereby, whatſoever your Lordſhip thinketh otherwiſe.

But forſooth, the Miniſters would haue yeelded, if they had not bene encouraged to ſtand out. It is an eaſie thinge to charge a Man in generalitie, but particular Proof muſt condemne hym. And to this I ſay, that if it can be prooved, that I haue counſelled any one of the Miniſters that hath come vp to ſtand in the Cauſe, but haue adviſed manye of them, by all humble and dutifull Meanes to ſeeke theire Relief at your Lordſhips hands; Then will I be contented to ſubmitt my ſelf to anye Puniſhment that her Majeſtie ſhall lay vppon me.

Concerninge my mockinge of Sermons, I make the ſame Anſwer: Lett me be charged with particular Matter, and if I doe not ſufficientlie annſwer it, let me abide the Payne. I know the Biſhopp that would haue had your Lordſhip to complayne of me to her Majeſtie, was angrie with me, for ſayinge, that his Sermon was a good Sermon for a Biſhop: I know not well whether I ſaid the Wordes or no: But this dare I avouche, that ſome of his Sermons before her Majeſtie, were ſuche, as Prynce, Counſellers, and all the reſt of the Auditorie, departed

departed with very evill Satisfaction, Yea, Derision of his Doinges. The like can I saye trulie of others, and of your Lordships Chapleyne, that preached in the Court 8 *Martij* last, that havinge devided his Text into foure severall Partes, of the Temptations of Christe, never touched anye of them, but foolishlye entred into other by and impertinent Matters: And what the Opynion of those of her Majesties Counsell, and the Lord Bishop, that then was present was, your Lordship may vnderstand from others. If falselie and imprudently they alledge and surmise thinges whiche are not founde so, Maye they not be misliked and tolde of it? Is not this to reduce the Laitee to the Popishe Ignorance? May wee not prove the Spirits, and discern of them? Are wee onely Beasts, and is the Spiritt of God and his good Gifts onelye bestowed vppon suche as are termed of the *Clergie*? Surely, seinge I seem in your Eyes to be so base and contemptible, and vnmeete and vnworthy to deale in these Causes, Let me, without Arrogancy, saye somewhat for my self. First, for my Knowledge of the Estate or the Churche abroade, and the Learned Men which haue bene of late Yeres; It is not inferiour to any Bishop or Clergie man in *England*.

Touchinge my Studies, I have by the space of xxvj Yeres and vpwards bene a Student of the Civill Lawes, and long sith could have taken Degree, if I had thought, (as some doe) that the Substaunce of Learninge consisteth more in Forme and Title, then Matter: And albeit, for lacke of vse, my Skill be impayred; Yet would I be lothe that the greatest Doctor that is about your Lordship, could so teache me, What Lawe is, but that, with a little Studie, I could discerne, whether he saye trulie or no. In *Divinitie*, I think, I haue redde as much as anye Chapleyne your Lordship hathe: And when my Booke shalbe finished, and annswered, let others judge thereof. I trust it shall appeare, that it is not made by *Indices*, or *Registers*, or *Collections*, and *Rapsodies* of others, but trulie and soundelye grounded vppon the Veritie of Gods Booke, and Custome of the pure, auncient and Christian Antiquity. As for *Poperie*, I haue detested it, and do still, *idq; perfecto odio*, as the *Psalme* saith: I fear the Relapse of this Realme into it, whereof my Conscience persuadeth me, that these Actions are forerunners: And it grieveth me not a little, to haue probablye heard, that the Traytor *Throgmorton*, sith his Committment to the *Tower*, hath, amonge all the rest, commended your Lordship to be the onely meetest Bishop of this Realme, and added, that both his Father and he, were muche beholding vnto you. The rest of that Crew haue conceaved the same Opynion and Courage, not without Cause. For Poperie is left untouched, or findeth more Favour: And those that instruct the People to beware of them, are put to silence, so as the Woolfe may enter and make Havocke of the Flock at his pleasure. The Consideration of these thinges, which are trew and manifest, is lamentable, and the Matter is to be looked vnto, and reformed in tyme, least hereafter it growe to a further and remediles Inconvenience. I haue discharged the Parte of a Christian Man, and dutifull Subject to her Majestie, to foretell your Lordship of these thinges, and to beseeche you, for the Necessitie of the tyme, to suffer the Churche to enjoye that Peace, which it did at your cominge to that Place. So shall your Lordship be *ecceptus & Deo & hominibus*. If you doe otherwise, my Conscience forceth me to tell your Lordship playnlye, *in libertate Spiritus Dom. Jhesu, te non incedere recto pede, prout conuenit veritati Evangelij, & saluti hominum Regni*. And so must the *Væ* of the Lord come vppon them, *per quos offendicula venerint*, and that shall vse the Authoritie which is geven them *ad ædificationem, ad destrüctionem*. The Lord *Jhesus* geve vnto your Lordship, a true Love and Compassion of his Church, that *coram tremendo tribunali ipsius, vbi potentes potenter punientur*, you may geve a good accompt of the feedinge of his Shepe, which beinge bereft of their good Shepwardes, doe want Foode, and are like to dye, both Bodye and Soul, the Penaltie whereof *irremissibiliter* will be exacted at your Lordships handes.

I am presently dispatched from her Majestie toward the *Scottishe* Queene: wherein I beseeche the Lorde to grant me suche Successe, as may be for the Benefit of his Churche, and her Highnes Honor and Contentment. But by the way, I must tell your Lordship, that she liketh very well of your Lordships Proceedinges against the *Puritanes*, whome she accompteth her mortall Enemyes, and

and alloweth better of the Order that is ment to be eſtabliſhed by your Lordſhip in this Church, then ſhe dooth of the Churches in *Frannce* or *Scotland*, for that here lacketh nothinge, but onely the ſettinge vp of the Maſſe agayne. If this be true, (as I can aſſure your Lordſhip it is) What are they then that are the Quenes Majeſties trew Servaunts and Friends? Beſides the Wordes which are reported to haue bene vſed by your Lordſhip againſt the Churches of *Scotland*, it is vehemently ſuſpected, that the Archbiſhop of St. *Andrewes* is latelie departed hence with ſuch an Approbation of our Rites here, as carrieth with it a Condemnation of the Forme vſed there. Whereon it is not vnlike, but at the firſt ſome holde wilbe taken, to the greate Diſadvantage of the Churche. And if that happen, as I verilie thinke it wilbe attempted, What accompt of Fidelitie or Friendſhip towards her Majeſtie, and this Eſtate, can be repoſed in others? Theſe be the Frutes of theſe Proceedings, derogatorie to the Glorie of God, and Advancement of his Word, and like to bringe greate Inconveniences, both abroade and at home. The Lorde open your Lordſhips Eyes, that you may ſee unto them, and prevent the Daunger in tyme, I haue diſcharged my Dutie, and will not be guiltie of the Ruines to come: Howſoever by Service my Daunger may be ſooner, then of thoſe that are, and wilbe the chiefeſt Cauſes and Inſtruments of it. I beſeech your Lordſhip to accept this Admonition, as proceedinge of a Chriſtian Zeale, of one who ſtandeth upon an aſſured Foundation of Learninge and Lawe, vntill that Parte of my Booke delivered vnto your Lordſhip ſhalbe in other ſorte particularly aunſwered, then it hath bene hitherto in Woordes onelie, which I preſume your Lordſhip, and all your Chapleynes are not able to doe, and yet the larger, and moſt learned and forcible Part thereof remayneth behinde. Concerninge my ſelf, in reſpect of Gods Truth, and preſervation of Chriſtes Churche, and Deſence, and Suretee of her Majeſtie, and her Eſtate, I paſſe nothinge what worldlye Diſpleaſure your Lordſhip may bringe me into by ſiniſter Informations.

This (I take the Lorde of Heaven and Earth to recorde) proceedeth not of Pride, as your Lordſhip hathe vncharitablye charged me: The Tree is to be knowen by the Frutes, and ſo may it be diſcerned by indifferent Perſons, whether Parte is trulie guiltie of that Cryme, or no; either they that by all humble Writinges and Speaches ſeeke the Benefitt of the Churche, the Mayntenaunce of your Lordſhips own Honor and Reputation, without callinge any Matters publickly in queſtion, if good Order might otherwiſe have bene eſtabliſhed: Or elſe thoſe that without ſhewing Reaſon or Law, will force thinges, which otherwiſe needed not, to have bene called in queſtion, and will drawe on further Inconveniences, then your Lordſhip yet thinketh of. For my ſelf, I dare boldelye proteſt, that whatſoever ſhalbe miſconceaved of me, my Life and Death ſhalbe ſufficient Witneſſes and Proofes of my Innocence and Loyaltie, and ſhall perhaps in this World, or moſt aſſuredlie, I know, in the World to come, condemn all vnrrue Surmiſes and Reportes, that may be made to the contrarie. To that God which hath preſerved me hitherto from all Daungers, I committ my ſelf wholly, who is able to defende me in all my goings in and goings out, whoſe Name be bleſſed for ever. From my poore Houſe at *London*, the vij^h^ of *May* 1584.

Your Lordſhips in all Chriſtian and

Dutifull manner to commaund,

Robert Beale.

To the moſt Reverend Father, the Lord Archbiſhops Grace of Canterburye.

Yeve this with Speede.

NUMB. VII.

A Note of the Number and Degrees of the Preachers within the ſeverall Dioceſſes of the Province of Canterburie, *aſwell of thoſe which haue yeelded to Conformity, as of ſuch who haue refuſed ſo to doe.*

Preachers Conformable.

Ch. 7. *Collect. Chartar. D.* Whitgift.

Canterbury Dioceſſe.

Doctors in Divinitie	vj	cxxvj.
Doctors in Phiſick	j	
Bachelers in Divinitie	xij	
Maſters of Art	lxj	
Bachelers of Art	x	
No Graduates	xxxvj	

Recuſants.

Maſters of Art	iij	xiij.	Whereof Curates — 3
Bachelers of Art	vj		Without Cure — 3
No Graduates	iiij		Having Cures — 7

9 of them never licenſed to preach by any lawfull Authoritie.

Conformable.

Oxford Dioceſſe.

Doctors of Divinitie	vj	xxxv.
Doctors of Phiſicke	j	
Bachelers of Divinitie	jj	
Maſters of Arte	xviij	
Bachelers of Arte	ij	
No Graduates	vj	

Recuſants.

Of all Sortes	ij

Conformable.

Elye Dioceſſe.

Doctors of Divinitie	iiij	xlv.
Bachelers of Divinitie	xvij	
Maſters of Arte	xxj	
Bachelers of Arte	j	
No Graduates	ij	

Recuſants.

Doctors of Divinitie	j	ix.	whereof 2 are Curates.
Bachelers of Divinitie	j		
Maſters of Arte	vj		
Bachelers of Arte	j		

Preachers

Preachers Conformable.

Bathe and Welles.

Doctors of Divinitie	iij	lx.
Doctor of Law	j	
Bachelers of Divinitie	vj	
Masters of Arte	xxj	
Bachelers of Arte	ij	
No Graduates	xxvij	

Recusants.

None	o	

Conformable.

Chichester.

Doctors of Phisicke	j	lxvj.
Bachelers of Divinitie	iij	
Masters of Arte	xxviij	
Bachelers of Arte	xv	
No Graduates	xix	

Recusants.

Bachelers of Divinitie	j	ij.
Masters of Arte	j	

Conformable.

Exceter.

Doctors of Divinitie	iij	lxxxxv.
Bachelers of Divinitie	ix	
Masters of Arte	xlv	
Bachelers of Arte	xviij	
No Graduates	xx	

Recusants.

Doctors of Divinitie	j	iij.
Masters of Art	j	
No Graduate	j	

Conformable.

Bangor.

Bachelers of Divinitie	j	xxvij.
Masters of Arte	xx	
Bachelers of Arte	vj	

Recusants.

None	o	

Preachers Conformable.

Landaff.

Graduates	viij	x.
No Graduates	ij	

Recuſants.

None	o

Conformable.

In the Archdeaconrye of *Lincoln* and *Stow.*

Doctors of Divinitie	vij	xcliiij.
Bachelers of Divinitie	x	
Maſters of Arte	xxxj	
Bachelers of Arte	xix	
No Graduates	xxvij	

Recuſants.

Maſters of Arte	vj	xiij.
Bachelers of Arte	vj	
No Graduate	j	

Conformable.

In the Archdeaconry of *Leiceſter.*

Doctors of Divinitie	ij	lxxxvij.
Bachelers of Divinitie	xj	
Maſters of Arte	xxvj	
Bachelers of Arte	xxxij	
No Graduates	xvj	

Recuſants.

None	o

* *The Archbiſhop's owu Hand.*

* I have not yet receaved Certificate of anie, yet I think there are ſome, though not manie.

Conformable.

The Dioces of *Sarum.*

Doctors in Divinitie	v	C xiiij.
Bachelers in Divinitie	viij	
Maſters of Arte	lvj	
Bachelers of Arte	xxj	
No Graduates	xxiiij	

Recuſants.

Maſters of Arte	v	vij.
No Graduates	ij	

Conformable

Preachers Conformable.

Wigorn.

Doctors of Divinitie	v	xxviij.
Bachelers of Divinitie	iij	
Masters of Arte	xij	
No graduates	vij	

Recusants

None	o

The whole Number of those which are conformable in the foresaid Dioceſſes.

Doctors	xlv	C. vij lxxxvj.
Bachelers of Divinitie	lxxxij	
Masters of Arte	CCC xxxix	
Bachelers of Arte	C xxxiiij	
No Graduates	Clxxxvj	

The whole Numbers of Recusants within the foresaid Dioceſſes.

Doctors	ij	xlix.
Bachelers of Divinitie	ij	
Masters of Arte	xxij	
Bachelers of Arte	xiij	
No Graduates	x	

NUMB.

NUMB. VIII.

Sir Francis Knowles *to the Archbiſhop of* Canterbury: *To open the Mouths of the ſuſpended Miniſters.*

Ch. 7. *Int. Epiſt. D.* Fra. Knollys *Eq. aurat. penes me.*

MY very good Lord. If your Grace have not done with my Book of Notes, it may pleaſe you to keep it until the next Term, or otherwiſe to return it to me at your own Pleaſure. Your Grace doth knoe, how motche my poor Eſtate is bound to wiſh and pray, and to be careful of her Majeſties Safety; not onely by general Dwetye of Conſcience, but alſo by the ſtrong Bonds of Nature [being Couſin to the Queen.] And I do knoe, that her Majeſtie hath, and doth repoſe the Truſt of the vertuous and good Poletyk Government of the Church of *England*, eſpecially into your Hands; although it doth ymport her Majeſtie greatlie, that in this Government, a ſpecial Regard be had, that her Majeſties ſafty, and the good preſervation of hir Majeſties Parſon, Crown and Dignity be not ympaired, but fortified: be not layd wide open to the undermining *Jeſuits*, & their treacherous Skollers, and too motche diligent followers; but fenced and invironed with Plenty of diligent zelous Preachers of the Goſpel: To ſtir up true Obedience to her Majeſty in the Fear of God, and withdraw her Majeſties Subjects from that treaſonable Obedieuce to the Sea & Popiſh Church of *Rome*.

Your Graces Wiſedome & Learning doth wel knoe, that by natural Corruption, we hir Majeſties Subjects are in generality heddily geven to Superſtition & Idolatrie. Which be, as it were, the Armes of the Poope, to draw us into his pompous, glittering Kingdome of ſtrong Deluſions. Who in his Throne of Majeſtie looketh diſdainfully upon the deſpiſed Flock of *Chriſt* in this World, that woll not be marked in their Forehedd, nor drynk of the Cupp of that Hoore of *Babylon*, filled with al Abhominations. And ſince this mightie Enemie of God, and of hir Majeſtie, ſo full of treaſonable Practices, cannot be withſtand, but by opening the Mouths of Preachers, zelous & ſound in Doctrine, although, as Men, they have otherwiſe Infirmities, as wel in Diſcretion, as in Deepnes of Judgment concerning Matters Poltyke & thyngs indifferent: Therefore I do preſume again, as I have doon aforetyme, moſt humbly to beſeech yourGrace, to open the Mouths of al zelous Preachers, that be ſound in Doctrine, howſoever otherwiſe they refuſe to ſubſcribe to any Tradition of Man, not compellible by Law, or be infirme, as before is ſaid.

And although herein, I may ſeem to ſome to ſpeak ſuperfluouſly, like a Fool, yet I truſt your Grace wil think that I ſpeak like a faithful Subject to her Majeſtie, according to that ſmal Meaſure of Wit & Underſtanding, that God hath geven unto me. Thus, with all humblenes, I take my Leave of your Grace. At *Weſtminſter*, the 8. of *June*, 1584.

Your Graces to Command,

F. Knollys.

NUMB. IX.

The Lord Treaſurer Burghley, *to the Archbiſhop of* Canterbury: *Diſliking his Four & Twenty Articles of Enquiry into Miniſters Conformity.*

It may pleaſe your Grace;

I AM ſory to trouble you ſo often as I do: But I am more troubled my ſelf, not only with many private Petitions of ſundry Miniſters recommended from Perſons of Credit, for peaceable Perſons in their Miniſtry; and yet, by Complaints to your Grace, and other your Collegues in Commiſſion, greatly troubled; but alſo, I am now dayly charged by Counſillors & publick Perſons, to neglect my Duty, in not ſtaying of theſe your Graces Proceedings, ſo vehement & ſo general againſt Miniſters & Preachers; as the Papiſts are thereby generally encouraged, all ill-diſpoſed Subjects animated: And thereby the Queens Majeſties Safty endaungered. With thoſe kind of Arguments I am dayly aſſayled. Ch. 7. MSS. *Whitg.*

Againſt which, I anſwer, that I think your Grace doth nothing, but being duly examined, tendeth to the maintenance of the Religion eſtabliſhed; and to avoid Schiſm in the Church. I have alſo, for Example, ſhewed upon your Papers ſent to me, how fully the Church is furniſhed with Preachers; and how ſmall a Number there are that do contend for their ſingularity. But theſe Reaſons do not ſatisfy al Perſons; neither do I ſeek to ſatisfy them, but with Reaſon and Truth.

But now, my good Lord, by chance, I am come to the Sight of an Inſtrument of 24 Articles of great Length & Curioſity, found in a *Romiſh* Stile, to examine al maner of Miniſters in this Time, without Diſtinction of Perſons. Which Articles are intitled, *Apud Lambith*, *May* 1584. *to be executed ex Officio Mero*, &c. And upon this occaſion, I have ſeen them. I did recommend unto your Graces Favour two Miniſters, Curates of *Cambridgeſhire*, to be favourably heard; & your Grace wrot to me, they were Contentious, Seditious, and Perſons vagrant, to maintain this Controverſy. Wherewith I charged them ſharply. And they both denyed this Charge, & required to be tryed, and ſo to receive Puniſhment. I anſwered, that I thought your Grace would ſo charge them: And then I ſhould afterwards ſee, what they ſhould deſerve: And adviſed them to reſorr to your Grace; comforting them that they ſhould find favourable Proceding. And ſo I hoped the rather upon my former Commendation. What may be ſaid to them, I know not; nor whether they be ſo faulty, as your Grace hath been informed, do I know. Neither do I mean to entreat your Favour for ſuch Men. For Pardon, I may ſpeak upon their Amendment. But now they coming to me, and I asking them, how your Grace had proceded with them, they ſay they are commanded to be examined by the Regiſter at *London*. And I asked them, Whereof? They ſaid, of a great Number of Articles, but they could have no Copies of them. I anſwered, then they might anſwer according to the Truth. They ſaid, they were ſo many in Number, and ſo divers, as they were afraid to anſwer to them, for fear of captious Interpretation. Upon this I ſent for the Regiſter: who brought me the Articles. Which I have read, & find ſo curiouſly penned; ſo ful of Branches, & Circumſtances, as I think the Inquiſitors of *Spain* uſe not ſo many Queſtions to comprehend & to trap their Preyes.

I know your *Canoniſts* can defend theſe with al their Perticels, but ſurely under your Graces Correction, this Judicial and Canonical Sifting of poor Miniſters is not to edify or reform. And in Charity, I think, they ought not to anſwer to al theſe nice Points, except they were very notorious Offenders in Papiſtry,

Papiſtry, or Hereſy. Now, my good Lord, bear with my Scribbling. I write with a Teſtimony of a good Conſcience. I deſire the Peace of the Church. I deſire Concord & Unity in the Exerciſe of our Religion. I favour no ſenſual & wilful Recuſants. But I conclude, that according to my ſimple Judgment, this kind of Proceeding, is too much ſavouring of the *Romiſh* Inquiſition: And is rather a Device to ſeek for Offenders, than to reform any. This is not the charitable Inſtruction that I thought was intended. If thoſe poor Miniſters ſhould in ſome few Points have any Scrupulous Conceptions, meet to be removed; this is not a charitable way to ſend them to anſwer to your common Regiſter upon ſo many Articles at one Inſtant, without any Commodity of Inſtruction by your Regiſter, whoſe Office is only to receive their Anſwers. By which the Parties are firſt ſubject to Condemnation, before they be taught their Error.

It may be, as I ſaid, the *Canoniſts* may maintain this Proceding by Rules of their Laws: But tho' *Omnia licent*, yet *Omnia non expediunt*. I pray your Grace, bear that one (perchance a) Fault, that I have willed them not to anſwer theſe Articles, except their Conſcience may ſuffer them. And yet I have ſharply admoniſhed them, that if they be Diſturbers in their Churches, they muſt be corrected. And yet upon your Graces Anſwer, I wil leave them to your Authority, as becometh me. *Ne Sutor ultra crepidam.* Neither wil I put *Falcem in alterius meſſem.* My Paper teacheth me to end. *Primo Julij* 1584.

Your Graces at Commandment,

W. Cecill.

Tour Grace muſt pardon my haſtyWriting. For I have don this Raptim.

NUMB. X.

The Archbiſhop of Canterbury, *to the Lord Treaſurer: In Vindication of his Proceedings againſt ſuch as refuſed to ſubſcribe: Particularly two Miniſters, recommended to him by the ſaid Lord.*

My ſingular good Lord:

Ch. 7. MSS. D. *Whitgift.*

IN the verie beginning of this Action, and ſo from tyme to tyme, I have made your Lordſhip acquainted with al my Doings; and ſo anſwered the Objections & Reaſons to the contrarie, as I perſwade my ſelf, that no juſt Replie can be made thereunto. I have likewiſe, by your Lordſhips Advice, choſen this kind of Proceeding with them, bycauſe I wold not towch anie for not ſubſcribing onelie, but for Breach of Order in Celebrating Divine Service, Adminiſtring Sacraments, & Executing other Eccleſiaſtical Functions, according to their Phanſies, and not according to the Forme by Law preſcribed. Which neither your Lordſhip, nor others, ſemed to miſlike, but to wiſh & require. And therefore, I am much trobled at your laſt Letters, which ſeme ſo to be written, as though your Lordſhip had not bene in theſe Poynts alreadie anſwered & ſatisfyed.

The Complaints which your Lordſhip ſayeth, are made of me, and of other my Collegues, have bene hetherto general, & therefore cannot otherwiſe be aunſwered, then by a bare Denyal. But yf anie man ſhal charge me or them with Particularities, I do what not, but we are, and ſhalbe readie to anſwere them,

&

& to juſtifie owre Doings. My Proceadings are nether ſo *vehement, nor ſo general againſt Miniſters & Preachers*, as ſome pretend, doing me therein great Injurie. And I have ſundrie tymes ſatisfyed your Lordſhip therein. If I have anie way offended, yt ys in bearing too much with them, and in uſing of them too familiarlie: Which cauſith them thus, contrarie to their Dutie, to troble the Church, and to withſtand me their Ordinarie & Lawful Judg.

The Objection of *Incoraging the Papiſtes*, &c. hath nether Probabilitie, nor likelihode. For how can Papiſts be animated by urging of Men to ſubſcribe againſt the Popes Supremacie; or to the juſtifying of the Boke of Common-Prayers, and of the Articles of Religion; both which they ſo greatlie condemne? But indede Papiſts, *&c.* are animated, bycauſe they ſee theſe kind of Perſons (which herein after a ſort joyne with them) ſo greatlie frended, ſo much borne with, & ſo animated in their diſordered Doings, againſt both Gods Lawe, & Mans Lawe; & againſt their cheaf Governors, Civile & Eccleſiaſtical. This, I ſay, incorageth the Papiſts, & maketh them ſo malepert. The other is but a *Fallax*, a *non cauſa ad cauſam.* O! My Lord, wold to God, ſome of them which uſe this Argument, had no Papiſts in their Families, and not otherwiſe alſo countenance them, whereby indede they receave Incoragement? Aſſuer your ſelf, that the Papiſts are rather greved at my Doings, bycauſe they tend to the taking away of their cheafe Argument; that is, that we cannot agree among our ſelfes, and lack Unitie. And therefore are out of the Church. And I am crediblie informed, that the Papiſts geve Incoragement to theſe Men, and commend them in their Doings: Whereof I have alſo ſome Experiens. But yf theſe Reaſons & ſundrie others wyll not ſatisfye ſome, I am ſuer your Lordſhip wyll not think it convenient to yeald to their Wylls without Reaſon.

Towching the 24 Articles, which your Lordſhip ſemith ſo much to miſlike; as *written in a Romiſh Stile, ſmelling of the Romiſh Inquiſition*, &c. I cannot but greatlie mervale at your Lordſhips vehement Speaches againſt them, (I hope without Cauſe.) Seeing yt ys the ordinarie Cowrſe in other Courts likewiſe: As, in the *Star-Chamber*, the Court of the *Marches*, & other Places. And (without offence be yt ſpoken) I think theſe Articles to be more tollerable, & better agreeing with the Rule of Juſtice & Charitie, & leſs captious, then thoſe in other Courts. Bycauſe Men are there often tymes examyned at the relation of a private Man concerning private Crimes, *& de propria Turpitudine*: Whereas here Men are onelie examined of their publike Actions in their publike Calling & Miniſtrie: Whereunto in Conſcience they are bownd to anſwere: And much more then in Caſe of Hereſie: Bycauſe the one touchith Life, the other not. And therefore, I ſee no cauſe, why our Judicial & Canonical Proceadings in this Poynt ſhould be miſliked.

Your Lordſhip writeth, that the Two, for whom you ſpeake, *are peaceable, obſerve the Boke, denie the things whereof they are charged, & deſyer to be tried*, &c. Now they are to be tried, Why do they refuſe yt? *Qui malè agit, odit lucem.* I do miniſter theſe Articles unto them, framed by the beſt Learned in the Lawes, (who, I dare ſay, hate both the *Romiſh* Doctrine, and the *Romiſh* Inquiſition) to the intent, that I may trulie underſtand, whether they are ſuch manner of Men, or no, as they pretend to be: Eſpeciallie, ſeeing by publike Fame, they are noted of the contrarie: And one of them preſented by the Sworne Men of his Pariſh for his Diſorders; as I am informed by the Official there. I have written nothing to your Lordſhip of them, which their own Behaviour doth not prove to be true. Therefore, I beſeech your Lordſhip, not to beleave them againſt me, either upon their own Wordes, or upon the Teſtimonie of ſuch as animate them in their Diſobediens, & counte Diſorder, Order, and Contention, Peace: before they be trulie & orderlie tried, according to that Law which ys yet in force, & in my Opinion, wyll hardlie, in theſe Judicial Actions, be bettered; though ſome Abuſe may be in the Execution thereof: As there ys in al Courtes likewiſe; & that, peradventure, more abundantlie.

Your Lordſhip ſayeth, that *theſe Articles are deviſed, rather to ſeek for Offendors, then to reforme anie.* The like may be ſaid of the like Orders in other Courtes alſo. But that ſhould be the Fawlte of the Judge, not of the Lawe.

And I trnſt your Lordſhip hath no cauſe to thynk ſo evil of me. I have not dealt as yet with anie, but ſuch as have refuſed to ſubſcribe, & gyvne manifeſt Tokens of Contempt of Orders & Lawes: My Acts remayning in Record, wyl teſtifie with me: And although the Regiſter doth examine them (as other Officers do in other Courts likewiſe, and the Lawe doth allow of yt) yet are they repeted before a Judge; where they may reforme, add, or diminiſh, as they thynk good. Nether hath anie man thus bene examined, which hath not before bene conferred with: Theſe two eſpeciallie, even untile they have had nothing to ſay. And yf they otherwiſe report to your Lordſhip, *antiquum obtinent*; & they report untrulie. A Qualitie, wherewith this *Sect* is merveluſlie poſſeſſed; as my ſelf, of my own Knowledge & Experiens can juſtifie, againſt divers of them.

I know yout Lordſhip deſireth the Peace of the Church; But how ys yt poſſible to be procured, (after ſo long Libertie, & lack of Diſcipline) yf a few Perſons, ſo meanelie qualified, as the moſt of them are, ſhold be countenanced againſt the whole State of the Clergie of greateſt Account, for Learning, Stedyneſs, Wiſdom, Religion & Honeſtie: And open Breakers & Impugners of the Lawes, yong in Yeares, prowd in Conceate, contentious in Diſpoſition, mainteyned againſt their Superiors & Governors, ſeking to reduce them to Order, & to Obediens? *Hæc ſunt initia Hæreticorum, & ortus atq; conatus Schiſmaticorum male cogitantium, ut ſibi placeant, ut Præpoſitum ſuperbo tumore contemnant: Sic de Eccleſia receditur, ſic Altare prophanum foris colocatur; ſic contra Pacem Chriſti & Ordinationem atq; Unitatem Dei rebellatur.*

Cyprian Epiſt. Lib. 3.

For my own parte, I nether do, nor have done any thing in this Matter, which I do not think my ſelfe in Dutie & Conſciens, bownd to do; which her Majeſtie hath not with earneſt Charge committed unto me: And the which I am well able to juſtifie, to be moſt requiſite for this State & Church; whereof, next to her Majeſtie, though moſt unworthie, or, at the leaſt, moſt unhappie, the cheafe Care is committed to me. Which I may not neglect, whatſoever come upon me therefore. I never eſteem the Honour of the Place (which is to me *graviſſimum onus*) nor the Largeneſſe of the Revenues (for the which I am not yet one Pennie the richer) nor anie other Worldlie thing, I thank God, in the reſpect of the Doing of my Dutie. Nether do I fear the Diſpleaſure of Man, nor regard rhe wicked Tongues of the uncharitable, which cal me Tyrant, Pope, Papiſt, Knave, & lay to my Charge, things which I never dyd, nor thought upon. *Scio hoc eſſe opus Diaboli, ut ſervos Dei mendacio laceret opinionibus falſis glorioſum nomen infamet, ut qui Conſcientiæ ſuæ luce clareſcunt, alienis rumoribus ſordidentur.* So was *Cyprian* himſelf uſed for the ſame Cauſes, and other godlie Biſhops, to whom I am not comparable. The Day wyll come, when al Mens Hearts ſhalbe opened, and made manifeſt. In the mean tyme, I will depend upon hym, who hath called me to this Place; & wyll not forſake thoſe that truſt in hym.

Cyprian Epiſt. Lib: 4.

If your Lordſhip do kepe thoſe two frome anſwering according to the Order ſet downe, yt wylbe, of yt ſelf, a ſetting at Libertie of al the reſt, & an undoing of al which hitherto hath bene done. Nether ſhal I be able to do that which her Majeſtie expecteth at my Hands, & ys now in verie good Forwardneſs: And therefore, I beſeech your Lordſhip, to leave them unto me. I wyll not proceade to anie Sentence againſt them, until I have made your Lordſhip privie to their Anſwers, & further conferred with you thereof; bycauſe I ſee your Lordſhip ſo earneſt in their behalf: Whereof they have alſo made publike Boaſtes, (as I am informed) which argueth of what Diſpoſition they are.

I hartilie pray your Lordſhip to take not onlie the Length, but alſo the Matter of this Letter in good Parte, & to continew unto me, as you have hetherto done. For, yf you now forſake me, & that in ſo good a Cauſe, (as I know you wyll not) I ſhal think my Happ to be verie hard, that when I hope to deſerve beſt, I ſhold be worſt rewarded. *Sed ſpero meliora*: And committ my ſelf to the Author of Peace, whome I beſeech to bleſs and proſper your Lordſhip. From *Croydon*, the 3. of *Julie* 1584.

To your Lordſhip moſt bownd,

Jo. Cantuar.

NUMB. XI.

The Archbiſhop of Canterbury, *to the Lord Treaſurer: Vindicating his Proceedings againſt ſuch as refuſed to ſubſcribe: And in Examining them by the* 24 *Articles.*

My ſingular good Lord,

GOD knoweth, how deſierus I have bene from tyme to tyme, to ſatisfye your Lordſhip in al things, & to have my Doings approved by you. For which Cauſe, ſince my comming to this Place, I dyd nothing of Importans without your Advice. I have riſen earlie, & ſet up late, to write unto you ſuch Objections & Anſwers as are uſed on ether ſyde. I have not done the like to anie man. And ſhal I now ſay, that I have loſt my Labor? Or ſhal my juſt Dealing with two of the moſt diſordered Miniſters in a whole Dioces (the Obſtinacie & Contempt of whome, eſpeciallie of one of them, your ſelf wold not beare in anie ſubjected to your Authoritie) cauſe you ſo to thynk & ſpeake of my Doings, & of my ſelf? No man living ſhold have made me beleave yt; My Lord, an owld Friend ys better then a newe. And I truſt your Lordſhip wyll not ſo lightlie caſt off your owld Friends, for anie of theſe new fangled & factious *Sectaries*: Whoſe Indeavor ys to make Diviſion whereſoever they come, & ſeparate owld & aſſuered Frendes. Ch. 8. MSS. *Epiſt. Archiepiſcop. Whitgift.*

Your Lordſhip ſemith to charge me with *Breach of Promiſſe*, towching my manner of Proceading: Whereof I am no way guiltie. But I have altered my firſt Courſe of Dealing with them for not ſubſcribing onlie, (juſtifiable by Lawe, & in common Practice in the tyme of King *Edward*, and from the beginning of her Majeſties Raigne, to this Day) & choſen this, onlie to ſatisfye your Lordſhip.

You alſo object, that yt ys ſayd, *I take this Courſe for the better Maintenance of my Boke* againſt *Cartwright*. My Enemies ſay ſo indede; but I hope my Frendes have a better Opinion of me. Why ſhold I ſeke for anie ſuch Confirmation of my Boke, after ſo manie Yeares? Or, what ſhold I get thereby more, then already I have? And yet yf Subſcription may confirme yt, yt ys confirmed long agoe by the Subſcription almoſt of al the Clergie of *England*; and of manie of theſe which now refuſe, even of *Brayne* himſelf. My Enemyes & the evil Tongues of this uncharitable *Sect* report alſo, that I am revolted, become a Papiſt, & I know not what. But yt proceadeth frome that ungodlie Zeale, which commith not *ex Amore, ſed ex Livore*, [i. e. not of Love, but of Envy] wherewith they are poſſeſſed. And I diſdayne to anſwere to ſuch notorious Untruthes; which not the Beſt of them dare avouch to my Face.

Your Lordſhip further ſemith to burthen me with *Wyllfulneſs*, &c. I think, you are not ſo perſuaded of me: I appeale therein to your owne Conſciens. There ys a Difference betwixt *Willfulneſs* and *Conſtancie*. I have taken upon me the Defens of the *Religion* and *Rites* of this *Church*; the Execution of the Lawes concerning the ſame; the Appeaſing of the *Sects* and *Schiſmes* therein; the Reducing the Miniſters thereof to Uniformitie & due Obediens. Herein I intend to be conſtant: Which alſo my Place, my Perſon, my Dutie, the Lawes, her Majeſtie, & the Goodneſs of the Cauſe requireth of me: And wherein your Lordſhip, & others (al thinges conſidered) ought, as I take it, to aſſiſt & help me. It ys more then ſtrange, that a Man in my Place, dealing by ſo good Warrantize, as I do, ſhold be ſo hardlie uſed, and for not yielding, be counted *Willfull*. But, *Vincit qui patitur*: [i. e. He that ſuffers] overcomes. And yf my Frends herein forſake me, I truſt God wyll not; nor her Majeſtie; who have layd the Charge on me, & are able to protect me: Upon whom onlie I wil depend.

But of al other thinges, yt moſt greveth me, that your Lordſhip ſhold ſay, *The two Miniſters fare the worſe, bycauſe you ſent them.* Had your Lordſhip ever anie Cauſe, ſo think of me? It ys nedeleſs for me to proteſt my good Heart & Affection towards you, above al other Men. The World knoweth yt: And I am aſſuered your Lordſhip dowteth not thereof. I have rather cauſe to complayne to your Lordſhip of your ſelf, that upon ſo ſmall Occaſion, you wyll ſo hardlie conceave of me: And, as it were, countenance Perſons ſo meanlie qualified, in ſo evil a Cauſe againſt me, their Ordinarie, & your Lordſhips long tried Frend. It hath not bene ſo in tymes paſt; and now yt ſhold not, leaſt of al.

But bycauſe I wold be loath to leave your Lordſhip unſatisfyed, or to omitt anie thing whereby you may be ſatisfied, I have ſent unto you, herein cloſed, certain Reaſons, to juſtifie the Manner of my Proceading: Which I mervale ſhold be ſo much miſliked in this Cauſe, having bene ſo long practiſed in the like, yea, & in the ſame; & never before this tyme found falt with. Trulie, I muſt ether procead this way, or not at all. The Reaſons are ſet downe in this Paper. And now, my ſingular good Lord, I hartilie pray you, not to be carried away ether frome the Cauſe, or from my ſelf, upon unjuſt Surmiſes or Clamours; leſt thereby you be ſome Occaſion of that Confuſion, which hereafter, you wyll be ſorrie for.

For my own part, I am determined to my Dutie & Conſciens without fear. Nether wyl I therein deſyer further Defens of anie of my Frends, then Juſtice & Lawe wyl yield unto me. In my private Affaires, I know how greatlie I ſhal ſtand in nede of Frends, eſpeciallie of your Lordſhip; of whom I account my ſelf ſuer. But in theſe publike Actions, I ſee no Cauſe, why I ſhold ſeke Frends, ſeeinng they, to whom the Care of the Commonwealth ys committed, ought therein to joyne with me.

To conclude, I am your Lordſhips moſt aſſuered; nether do I dowt of the Continewans of your good Affection towards me: Which I hartilie deſyer, as God hymſelf knoweth, to whoſe Tuition I committ you. From *Croydon*, the 15. of *Julie* 1584.

To your Lordſhip moſt bownd,

Jo. Cantuar.

To the Right Honourable, my ſingular good Lord, the Lord Burghley, *Lord Treaſurer of* England.

NUMB. XII.

Mr. Walter Travers, *to the Lord High Treaſurer: Juſtifying his Orders taken beyond Sea, to qualify him for the Maſterſhip of the Temple.*

Right Honourable, & my very good Lord;

Ch. 9. *Scripta Eccleſiaſt. penes me.* WHEREAS I am required to enter into the Miniſtry again, being once ſufficiently called thereunto, according to the Rules of Gods moſt holy Word, with Prayer & Impoſition of Hands; and agreeably to the Order of a Church of the ſame Faith & Profeſſion with this Church of *England*, as may appear by the Teſtimonial I have thereof, may it pleaſe your good Lordſhip, to conſider of the Reaſons following, concerning the Matter.

The Calling to the Miniſtry is ſuch an Action, as he, that in a Church Orthodox, & not Heretical or Schiſmatical, hath once received ſufficiently, for the Subſtantial Points to be obſerved in it, by the Ordinance of God, in any

Part

Part of the Holy Catholic Church, whereſoever he may after be required to any Place, wherein he may exerciſe that Calling, is not to be urged to any new Impoſition of Hands, & Vocation to the Miniſtry. But is to be acknowledged ſufficiently qualified for any Action that a Miniſter may perform.

The Proof of this may appear by al the Rules & Examples of ſuch as we read to have been called to the Miniſtry of the Word, & Paſtoral Charge in the holy Scripture. Whereunto conſenteth the conſtant & perpetual Practice of the Univerſal Church. In the Eccleſiaſtical Story we read, that in the Primitive Church, *Polycarpus*, who was a Miniſter in *Aſia*, coming to *Rome*, adminiſtred there the Holy Communion. Neither ever was there any Queſtion of it in the Church; except the Party had received Impoſition of Hands of an Heretic.

In the Civil Law it is expreſly provided, that any Miniſter having occaſion to come into another Country, than where he was firſt Ordained, may, by vertue of his former Calling, exerciſe his Miniſtry there. In ſo great Corruptions as prevailed in the Church of *Rome*, yet this remained, and ſtil doth among them: That whoſoever hath taken their Unholy Orders, is acknowledged a ſufficient Prieſt in any Church of their Communion.

Al the Churches, Profeſſing the Goſpel receive likewiſe to the Exerciſe of the Miniſtry among them, al ſuch, as have been called lawfully before, in any of the Churches of our Confeſſion. And in the Church of *England*, not only the ſame hath been always obſerved unto this Day: But alſo *Prieſts* ordered according to the Manner of the Church of *Rome*, to the 13th Year of her Majeſties Reign, were ſuffered to do any Work of the Miniſtry, and to enjoy the Livings pertaining thereunto; without any manner of Queſtion of other Calling, than the Order of *Prieſthood*, which they had recieved.

Since that Time, it was yet lawful for them, as Curats, to do any Act of Miniſtry: Onely it is provided by Statute, that from that Time they ſhal not enjoy the Livings, except they firſt aſſigned the Articles agreed on in the Convocation Houſe, 1562. So that to this day, it is not required of them, to be called again, according to the Order now eſtabliſhed; but only that they ſubſcribe according to the Statute.

The Reaſon of al which, I take to be, beſide, that the Calling to the Miniſtry, by the Ordinance of God, ought to be but once, & not repeated; the great Inconvenience feared of ſuch Repetition, as the Diſunion of the Churches, whoſe Communion is broken by ſuch Offence; and the making void of al former Acts of Miniſtry don by them. For if their Calling to the Miniſtry were not ſufficient, then could not they be held Miniſters; nor the Acts don by them lawfully don: And for that Cauſe to be repeated.

Therefore, to avoid the renting of the Churches one from another; & Rebaptization of thoſe, who had been by ſuch baptized before; & the adnulling of Marriages ſolemnized before by others, with many ſuch like; It hath been always thus practiſed in this Church, and in al other Churches of our Profeſſion.

Whereupon, I humbly beſeech your good Lordſhip to conſider, whether, that Subſcribing to the Articles of Religion, which onely concerning the Confeſſion of the true *Chriſtian Faith*, & the Doctrine of the Sacraments, contained in a Book agreed upon in the Convocation Houſe, *Anno* 62. (which moſt willingly, and with al my Heart, I aſſent unto, as agreeable to Gods Word) ſuch my Doing, by vertue of that Statute, do not as fully inable me for dealing in the *Miniſtry*, as if I had been at the firſt made *Miniſter* by the Form eſtabliſhed in this Church.

Thus praying God continually to encreaſe al his gracious Bleſſings on your good Lordſhip, according to the common Duty I owe, with al good Subjects in this Land; taſting daily, (in our happy Liberty of the Profeſſion of the Goſpel, & our quiet Reſt) of the excellent Fruit of your godly Care & Wiſdom: And according to more ſpecial Obligation of many particular Favours, for which I ſtand bound to your Lordſhip, while I live; I moſt humbly take my Leave.

Your Lordſhips moſt humble at Commaundment,

Water Travers.

NUMB. XIII.

The humble Petitions of the Commons of the Lower Houſe of Parliament, to bee offered to the Conſideration of the Right Honourable, the Lords Spirituall and Temporall of the Higher Houſe.

Ch. 10. MSS. *Whitg.*

Miniſtery.

1. WHERE by a Statute, made the XIII^th^ of her Majeſties Reigne, it was enacted, That none ſhould bee made Miniſtre, vnleſſe he bee hable to anſwere, and render to the Ordinarie, an Accompt of his Fayth in *Latin*, according to certen Articles, ſett forth in a Synode, holden in the Yere 1562, and mentioned in the ſayd Statute; or haue ſpeciall guifte and habilitee to bee a Preacher: It may pleaſe their honorable Lordſhips to conſider, whether it were meet to bee ordered, that ſo many as haue bene taken into the Miniſterie, ſynce the making of that Statute, and bee not qualified according to the true Meaning and Intent of the ſame, bee within a competent tyme ſuſpended from the Miniſterie, and execution of any Function thereto apperteyning, vntill they ſhall bee founde of that habilitie, which the Statute requyreth.

2. That where in a Synod, holden in the Yere 1575, it was provided, that vnlearned Miniſters, heretofore made by any Biſhoppes, ſhould not from thenſe forth bee admitted to any Cure or Spirituall Function: It may alſo lyke their Lordſhips to adviſe, whether ſo many, as have bene ſince that tyme admitted, contrary to the Forme of that Article, ſhall bee within a competent tyme removed. And that for better Explanation of that Article, ſuche to bee taken for Unlearned, as bee not qualified according to the Statute before recited: And proviſion for the due execution of that Article, ſo declared for ever hereafter.

3. Where alſo in that grave and weighte Charge, which in the Book conteyning the Forme of ordering of Preiſts, eſtabliſhed by the Statutes of this Realme, is preſcribed to bee delivered to all ſuche as ſhall bee receaved into the Miniſterie, they are admoniſhed, That they bee Meſſengers, the Watchmen, the *Paſtors* & *Stuardes* of the Lorde, *to teache, to premoniſh, to feed,* & *to provide for the Lordes Familie, to ſeek for Chriſtes Sheepe, that bee diſperſed abroad,* & *for his Children, whith bee in the middeſt of this naughty World,* to be ſaued, through Chriſt for ever; with other Remembrance of ſondry weightie Partes of their Duetie: It may lyke their Honors to conſider of ſome good Order to bee geuen, that none hereafter bee admitted to the Miniſterie, but ſuche as ſhall be ſufficiently furniſhed with Guiftes to performe ſo high, and ſo earneſt a Charge: And that none bee ſuperficially allowed as Perſons qualified, according to the Statutes of the XIII^th^ of her Majeſties Reigne, before recited; but with deliberate Examination of their Knowledge and Exerciſe in the *Holy Scriptures*, anſwerable to the true Meaninge of that Statute.

4. Furder, that foraſmuch as it is preſcribed in the ſayd Forme of ordering Miniſtres, That the *Biſhoppes, with the Preiſtes preſent, ſhall lay their Hands ſeverally vpon the Head of euery one that receaueth Ordres*, without mention of any certen Nomber of *Preiſtes*, that ſhall be preſent: And that in a Statute, made in XXI of K. *Henry* the Eighth, it is affirmed, that a *Biſhopp* muſt occupie ſix *Chaplens* in giving of Ordres: It may bee conſidered, whether it bee meet to provide, that no *Biſhoppe* ſhall ordeyne any Miniſtre of the Worde and Sacraments, but with Aſſiſtance of Six other Miniſtres, at the leaſt; and theretoo, ſuche only to bee choſen, as bee of good Reporte for their Lyfe, Learned, continually Reſiant vpon their Benefices with Cure; and which do giue Teſtimony of their Care for the Churche of God, by their Diligence in Teaching and Preaching in their Charges. And that the ſayd Miniſtres doo teſtifie their Preſence at the Admiſſion of ſuch Miniſtres, by Subſcription of their Handes to ſome Act, importing the ſame. And furder, that this Admiſſion bee had and done publikely, and not in private Houſe or Chappell.

5. And

5. And where the Admiſſion of unneceſſarie Multitudes to the Miniſterie at one tyme, hathe bene an Occaſion, that the Churche is at this day burdened with ſo great a Nomber of unhable Miniſtres: It may lyke their Lordſhips to adviſe, whether ſome Proviſion might bee made, that none be admitted to be a Miniſtre of the Worde and Sacramentes, but in a Benefice, hauing Cure of Soules then vacant in the Dioceſſe of ſuche a Biſhopp, as is to admitt him, or to ſome Place certen, where ſuch Miniſtre to be made is offered to be interteyned for a Preacher: Or ſuche Graduates, as ſhall be at the tyme of their Admiſſion into the Miniſterie, placed in ſome Fellowſhip or Schollerſhip, within the *Univerſitees*: Or at the leaſt, that Triall be made of this Ordre for ſuche tyme, as to their honorable Wiſedomes ſhall be thought convenient.

6. That it bee lykewiſe conſidered, whether, for the better Aſſurance, that none creep into Charges and Cure, being Men of corrupt Lyfe, or not of knowne Diligence; It might be provyded, that none be inſtituted, or by Collation preferred to any Benefice with Cure of Soules, or receaved to be Curat in any Charge, without ſome competent Notice before given to the Pariſh, where they ſhall take their Charge, and ſome reaſonable tyme allowed, wherein, it may be lawful to ſuche as can diſcover any Default in Converſation of Lyfe, in the Perſon, who is to be ſo placed, as is aforeſayde, to come and object the ſame.

7. That for the Encouragement of many deſyerouſe to enter into the Miniſterie, which are kept back by ſome Conditions of Oath and Subſcriptions, whereof they make Scruple: It may be conſidered, whether this Favour may be ſhewed them, that hereafter no Oath or Subſcription be tendered to any, that is to enter into the Miniſterie, or to any Benefice with Cure, or to any Place of Preaching, but ſuche onely, as be expreſly preſcribed by the Statutes of this Realme: Saving, that it ſhall be lawfull for euery Ordinarie, to trye any Miniſtre preſented to any Benefice within his Dioceſe, by his Oath, whether he is to enter corruptely, or incorruptely into the ſame?

8. Whereas ſondry Miniſtres of this Realme, diligent in their Calling, and of good Converſation and Lyfe, haue, of late Yeres, bene greeved with Indictments in Temporall Courtes, and moleſted by ſome exerciſing Eccleſiaſticall Juriſdiction, for omitting ſmall Portions, or ſome Ceremonie preſcribed in the Book of *Common Prayer*, to the great Diſgrace of their Miniſterie, and imboldening of Men, either hardly affected in Religion, or voyd of all Zeale in the ſame: Which alſo hath miniſtred no ſmall Occaſion of Diſcouragement to the forwardneſs of ſuche, as would otherwiſe enter into the Miniſterie. Some good and charitable Means may be by their honorable Diſcretions deviſed that ſuche Miniſtres, as in the publick Service of the Churche, and in the Adminiſtration of the Sacraments, doo vſe the Book of *Common-Praier*, allowed in the Statutes of this Realme, and none other, bee not from henſeforth called in queſtion for Omiſſions or Changes of ſome Portions or Ryte, as is aforeſaid, ſo their Doings therein be voyde of Contempt.

9. That foraſmucheas it is no ſmall Diſcouragement to many, that they ſee ſuche as bee alreadie in the Miniſterie, openly diſgraced by Officials and *Commiſſaries*, who daylie call them to their Courtes, to anſwere Complaynts of their Doctrine and Lyfe, or breache of Ordres preſcribed by the Eccleſiaſtical Lawes and Statutes of this Realme. It may pleaſe the Reuerend Fathers our *Archbiſhoppes* and *Biſhoppes*, to take to their owne Hearinges, with ſuche grave Aſſiſtance as ſhall bee thought meet, the Cauſes of Complaynt made againſt any knowen Preacher within their Dioceſe, and to proceed in the Examination and ordre thereof with as little Diſcredite of the Perſon ſo complayned of (without great Cauſe) and in as charitable ſorte as may bee, reſtrayning their ſayd Officialles and *Commiſſaries* to deale in thoſe Cauſes.

10. It may alſo pleaſe the ſayd Reuerend Fathers to extend their charitable Favour to ſuche knowen godlye and learned Preachers, as haue bene ſuſpended or depryved, for no publike Offenſe of Lyfe, but only for Refuſall to ſubſcribe to ſuche Articles, as lately haue bene tendered in dyverſe partes of the Realme, or for ſuche lyke thinges. That they may bee reſtored to their former Charges or Places of Preaching, or at the leaſt ſett at Libertee to preache, where they may bee hereafter called.

11. Fur-

11. Furder, That it may pleaſe the Reverend Fathers aforeſayd, to forbeare their Examinations *ex Officio mero*, of godly and learned Preachers, not detected vnto them for open Offenſe of Lyfe, or for publike maynteyning of apparent Error in Doctrine; and only to deale with them for ſuche Matters, as ſhall bee detected in them. And that alſo her Majeſties *Commiſſioners* for Cauſes *Eccleſiaſticall*, be requyred, if it ſhall ſo ſeeme good, to forbeare the lyke Proceeding againſt ſuche Preachers, and not to call any of them out of the Dioceſe where hee dwelleth, except for ſome Notable Offenſe: For Reformation whereof, their Ayde ſhall be requyred by the *Ordinarie* of the ſayd Preachers.

12. *Item*, That for the better Encreaſe of Knoledge of ſuche as ſhall bee imployed in the Miniſterie, It may pleaſe their Lordſhips to aduiſe, whether it may bee permitted to the Miniſtres of euerie Archedeconry within euery Dioceſe, to haue ſome common Exerciſes and Conferences amongſt themſelues, to bee lymited and preſcribed by their *Ordinaries*, both touching the Moderation, and alſo the Tymes, Places, and Manner of the ſame, So as the *Moderators* of thoſe Exerciſes bee Preachers reſiant vpon their Benefices, having Cure of Souls, and knowen to beare good Affection to the Furderance of ſuche Profit, as may growe by the ſame Exerciſes.

Excommunication.

13. Where Complaynt is made of the Abuſe of *Excommunication*, which is the higheſt Cenſure, that *Chriſte* hath lefte to his Churche; and many are greeved, aſwell in regarde of the Cauſes and Matters, wherein it is at this Day vſed, as of the Perſons which haue the common Execution thereof; and no Redreſſe can bee had herein, but by Act of Parlement; that ſome Remedie may bee thought of in that behalf, before the End of this Seſſion, and for Reformation to be had herein: It may pleaſe their Lordſhips to conſider, Whether ſome Bill might not be conveniently framed to this Effect, *viz.* That none having *Eccleſiaſticall* Juriſdiction, ſhall in any Matter alreadie moved, or hereafter to be moved in their Courtes (other then in the Caſes hereafter mentioned) geve, or pronounce any Sentence of *Excommunication*. And that for the *Contumacie* of any Perſon in Cauſes depending before them, it ſhall bee lawfull to pronounce him onely *Contumax*, and ſo to denounce him publikely. And if vpon ſuche Denunciation, as in *Excommunications* hath bene vſed, the Partie ſhall not ſubmitt himſelf, nor ſtand too, or abyde ſuche Ordre, as is to him aſſigned, within Fortie Dayes: Then it ſhall bee lawfull to ſignifie his *Contumacie*, in ſuche manner and ſorte, and to ſuche Courte, as heretofore hath bene vſed for Perſons ſo long ſtanding *Excommunicat*. And that vpon ſuche Certificat, a Writt *de Contumace Capiendo* ſhall bee awarded, of lyke Force to all Effectes and Purpoſes, and with the lyke Execution, as the Writt *de Excommunicato Capiendo* is.

14. Neuertheleſſe, foraſmuche, as it ſeemeth not meet, that the *Churche* ſhould be lefte without this Cenſure of *Excommunication*: It may be provided, that for Enormous Crimes, as *Inceſt*, *Adulterie*, and ſuche lyke, the ſame be executed by the Reuerend Fathers, the *Biſhoppes* themſelues, with aſſiſtance of grave Perſons, or ells by other Perſons of Calling in the *Churche*, with lyke Aſſiſtance, and with ſuche other Conſiderations, as vpon Deliberation ſhall bee herein adviſed of: And not by *Chauncellors*, *Commiſſaries*, or *Officialls*, as hath bene vſed.

Facultees.

15. Where Lycences of Non-Reſidence are offenſive to the *Churche*, and bee occaſion that a great Multitude of this Realme doo want Inſtruction: And it ſeemeth, that any certen Caſes, wherein the ſame may bee allowed, can hardly bee deviſed, ſuche as ſhall bee voyde of great Inconvenience and Danger: It may therefore bee conſidered by their honorable Lordſhips, whether it were more convenient or neceſſarie, that the Vſe of them were vtterly removed out of the *Churche*: And ſo lykewiſe of *Pluralitees*.

16. But howſoeuer it ſhall bee thought convenient to ordre thoſe *Facultees*; yet, foraſmuche as, beſides the knowen Duetie of a Miniſtre preſcribed by the Worde of God, her Majeſties Injunctions doo requyre in euery Curat a furder qualitee of Learning, then habilitee to Reade onely, as may be gathered by the XLIII*th* Article, and by other Charges impoſed upon him, to teache the Principles of Religion, as is ſet downe in the XLIII*th* Article: And ſith alſo,

ſo, that no *Facultee* of *Pluralitee*, or *Non-Reſidence*, either is, or may be granted, but with Condition to ſee the *Cure*, from which he is abſent, ſufficiently ſerved: It might be provided, That none nowe having Lycence of *Non-Reſidence*, either by Lawe, or by *Facultee*, or which ſhall hereafter haue, be permitted to enjoy the Benefite of ſuche Lycence, except he depute an hable and ſufficient Preacher to ſerue the *Cure*. And that no *Curat* by him placed, bee ſuffered to contynue in his Service of that *Cure*, except he bee of ſufficienr Habilitie to Preache, and doeth weekely teache the Congregation, and performe the other Dueties of Inſtructing the Youth in the *Catechiſme*, requyred by her Majeſties Injunctions in that behalf.

[NUMB. XIII.]

February, —— 1584.

Anſwers to the 16 *Articles, exhibited by the Commons in* December *laſt.*

THE diſplacing of them which are alreadie ordered, though not qualified according to the Statute, (not being otherwiſe Criminouſe in Lyfe) would breede many Inconveniences and Troubles in the State, and call many Thinges into needleſſe Queſtions; as Marriages, Chriſteninges, *&c.* and bring a great Infamie to this whole Churche. *Int.* MSS. *Whitgift.*

Nevertheleſſe, it is by Article allreadie provided, That the Statute hereafter, be obſerved; and ſuche Biſhoppes duelie poniſhed, as ſhall breake the ſame.

And yet the Statute doth geve Libertie to the Biſhop to admitt ſuche into the Miniſterie, as cannot ſpeak *Latin*. For theis are the Wordes of the Statute, *viz.* That none ſhall bee admitted into the Miniſtery, unleſſe he be hable to aunſwere, and rendre to the Ordinarie an Accompt of his Faith in *Latin*, according to the ſayd Articles. Or haue ſpeciall Gyft and Habilitie to bee a Preacher. Which, *Or*, being a Diſjunctive, geveth too large a Scope to the admittance of Lack-*Latin* Miniſtres: And therefore in the Articles allreadie exhibited to her Majeſtie, we haue lefte it out.

2. It is in Effect the ſame with the former: And therefore may receave the ſame Anſwere. But yet Care is to be taken, that Pariſhes be not lefte wholly deſtitute of Curates. For better it is to haue one but meanely learned, then none at all, as it muſt of neceſſitee come to paſſe in thouſandes of Pariſhes, if theis Petitions ſhould be granted. It ſeemeth that they would vtterly ſeclude *Reading* out of the Churche, whereby God hath wrought from tyme to tyme ſo great Good in his Churche.

It were alſo againſt Charitee, to ſett poore Men and their Families a Begging, being once allowed for ſufficient, and betaking themſelues wholly to that Function; the Fault being not in them, but in the Biſhop that admitted them by Colour of the Wordes of the foreſayd Statute.

3. It is allreadie provided for, and ſett downe in Article .....

4. No Lawe nowe in force doth requyre that Nomber at the Ordering of Miniſtres: Neither is it either Neceſſarie or Convenient. It may tende to the Nouriſhing of Contention and Schiſme in the Churche: Neither can it otherwiſe bee, conſidering the wayward Diſpoſitions of many. It ſhall be therefore ſufficient, that the Biſhopp take unto him ſuch as he thinketh to be Meeteſt

for the Buſineſs,and which by Law alreadie eſtabliſhed, are appointed for the ſame.

Innovations are Scandalouſe and Dangerouſe. And this Churche being ſo troubled with *Sectes* and *Schiſmes*, as it is, cannot admitt this Plattforme, without the great Increaſſe thereof.

The qualitie of ſuche Aſſiſtants as are continually reſident vpon their Cures, is needleſſe to this Purpoſe, and hath ſome other Meaning, *viz.* To breed Variance betwixt the *Biſhopp* and his *Clergie*. A man would think Mr. *Dean* of *Pauls*, and ſuche as he is, to be Men ſufficient to aſſiſt the Biſhop in ſuch Actions, though he, nor they be continually reſident upon their Cures.

5. It is allreadie provided by Article, that none ſhall bee admitted Miniſtre *ſine Titulo*, as the Lawe termeth it: Which, I think, to be the Meaning of this *Petition*. But yet the Petition, as it is here ſet downe, without furder Addition therevnto, is moſt intolerable, and tendeth to the Ouerthrowe of the Studie of *Divinitie*, and the Diminiſhing of the Nomber of Preachers: the contrary whereof, it ſo greatly pretendeth. For, by the Wordes of the Petition, Maſters of Colleges in *Cambridge*, and *Oxford*, and elſwhere, Deanes and Prebendaries of Cathedrall and Collegiat Churches, and Archdeacons, muſt be meer Lay-Men. Neither ſhall there bee any *Petit-Canons*, or *Vicars* in ſuche Churches, but Lay-Perſons in lyke maner. *Curates* alſo are ſecluded, and *Chaplens*. So that it isto be feared, leaſt the Penner of this Petition had in his Intention, the Subuerſion of all ſuche Churches and Places, and the Ouerthrow of the beſt State of the *Clergie*, and ſo conſequently, of a Learned Miniſterie; though the contrarie be pretended. And the ſo ofte renewing of this *Petition* (which, in my Opynion, is verie vngodly) cauſeth me to ſuſpect the reſt.

6. It ſmelleth of Popularitee, and of popular Elections, long ago juſtly abrogated for the Tumultuouſneſſe thereof; and indeed, intolerable in a ſettled State, and where there is a Chriſtian Magiſtrate.

Neither could it work the Effect which is pretended, the Partie preſented, being altogether vnknowen to them, and a meer Stranger, as it muſt of Neceſſity, for the moſt Parte, come to paſſe. For how can the moſt Pariſhes in the Realme, take knoledge of the Converſation of ſuch, as haue continually remayned in the Vniuerſitees, or in other Places far from them? It is therefore ſufficient, that his Converſation be teſtified to the Biſhopp, as it is alreadie ſet downe in the Articles exhibited to her Majeſtie. And if they ſhould object againſt him, and the Partie ſtand upon his Purgation, it would protract tyme, breed Expenſes, and Enmitie betwixt the Miniſtre, or Patrone, and ſuch Pariſhioners, and peraduenture, make bitter Contention amongſt themſelues.

7. This Petition tendeth wholly to Libertee, which will breed Confuſion. And what reaſon is it, that Men ſhould take vpon them any Function in this Church, which refuſe to ſubmitt themſelues to the Ordres thereof, and teſtifie the ſame by their Subſcription, according to the Ordre and Manner of all other *Reformed Churches*? Neither is there requyred any Subſcription, but to thinges by Lawe eſtabliſhed, and according to Lawe. Neither is there any reaſon to take away the Oath of *Canonicall* Obedience, preſcribed by Statute to be taken, even by a Biſhop, to an Archbiſhopp, his Metropolitan: And therefore meet to be performed of Inferior Miniſtres to their ſeuerall Ordinaries.

8, 9, 10, 11. Theis all tend to one End, which is libertie of doing what Men lyſt, contrary to the Lawes eſtabliſhed, and to the Practiſe of all well-ordered States and Churches.

Honeſt and godly Miniſtres are not moleſted, but arrogant and factiouſe Perſons, oppoſing themſelues to Lawes, and framinge newe Platformes, are brideled and reſtrayned according to Lawe; which, otherwiſe would rent in Peeces this Churche, to the Encouraging of the Common Adverſarie, and Offenſe of the weak.

It may appere by theis *Petitions*, that theis holy Ones diſdayne to bee vnder any Government *Ciuill*, or *Eccleſiaſticall*, but to do even what them lyſt, without Controllement. Theis *Petitions* bewray their Meaninges.

If euery Man's Scrupulositee in the Ordre and Manner of the *Liturgie* ſhould bee borne with; then ſhall wee haue as many Formes of *Liturgie*, as there are ſeuerall Churches. *Et tot Alaria, quot Schiſmata*, as *Hierom* ſayth. For a

Man

Man may be ſayd to vſe none other Book, that vſeth perhappes, but one *Pſalme*, or *Prayer* preſcribed in the Book.

And concerning the *Petition*, that none ſhould be examined *ex Officio*; It is contrary to the *9th*. For, eyther the Biſhop muſt diſmiſſe the Preacher, vpon his ſingle Deniall of the Fact, or ells, *ex Officio*, putt him to his Oath.

12. The like *Exerciſes*, vpon good Conſiderations, (as being the Occaſions of *Sectes* and *Diviſions* in the *Churche*) were, by her Majeſties Authoritee inhibited. It would therefore bee conſidered, what the reſtoring of them agayne would work, the rather, becauſe the *Petitioners* themſelues doo take vpon them to appointe the *Moderators*. And yet I thinke it not amiſſe for the Ordinarie to appoint ſome kinde of Exerciſe for the vnlearned Miniſtres, but not in that Forme.

13. This cannot take place without the Alteration of many Lawes: And the Inconveniences ſuppoſed by the *Petitioners*, are allreadie mett with, by Articles ſett downe by us, and exhibited alſo to her Majeſty.

14. It is provided for in the foreſayd Articles.

15. It were verie inconvenient, and would bee an Occaſion of the ouerthrow of Learning, and of the beſt Learned and moſt profitable Membres in the Eccleſiaſticall State: Yet wee haue reſtreyned it, ſo muche as is convenient, in the foreſayd Articles.

16. It may bee graunted in ſome ſorte to the lyke Effect, where the Benefice is hable to finde ſuche a one.

Addition to the 13th *Article.*

There is no cauſe to be greved at the Matter, wherein *Excommunication* is vſed, which is onely Contempt of Authoritee; howſoeuer, perhappes the Originall be not weightie: Neither yet to be offended at the Perſons who doo execute it; not by their owne, but by their *Ordinaries* Authoritee, and do but pronounce the Penaltee whereinto ſuche, diſobedient by Law, are fallen. Alſo the Sentence of *Excommunication*, is not of force, till it haue bene publikely denounced by a Miniſtre in the Churche.

If this *Petition* doo meane to make the Sentence of *Contumacie* to all Intents of Lawe, lyke *Excommunication*, *viz.* to debarre him from *Prayers* and *Sacraments*; from being Plainty in any Action: from bearing Witneſſe; from being buried in Eccleſiaſticall Sepulchre, &c. Then will it be ſayd, that we haue brought a newe Cenſure into the Churche, beſides the Word of God.

It is alſo abſurd, to make *Contumacie* being the Fault, to be the very Poniſhment of the Fault.

But if the *Petition* mean onely to extend it unto the awarding and execution of the Writt, *de Contumace Capiendo*, then ſhall the worſt ſorte of Offenders, be ſett at large in ſondry Pointes, which nowe is Terror, and Shame unto them. For many are more afrayed of *Excommunication*, for that they can proſecute no Action, then of Impriſonment, becauſe that Courſe is ſo Chargeable, and ſo ſlenderly performed, throughe the Corruption of inferior Officers and Miniſtres, that Men are diſcouraged to purſue it.

Agayn, he, at whoſe Inſtance and Proſecution, the Partie is to be *Excommunicated*, ſhall be delayed from his Right, having no Remedie but one, to dryue his Adverſarie to an End, and that ſo eaſie to be eluded.

Addition to the 14th *Article.*

And beſides; if the ſuppoſed Offender, knowing his owne Guiltineſſe, or otherwiſe, will not appere, then muſt *Excommunication* be grounded upon his *Contumacie*, and not vpon the Fault objected. If he doo appere, and deny it, and offer to cleat himſelf according to Lawe, it is moſt meet this Purgation ſhould be taken before him that knoweth the Courſe of Lawe; and not before the Biſhop onely. But if the Fault be proved againſt him, or confeſſed by him; and withall, if he offer publick Satisfaction, and teſtifie his Repentance; then in Equitee the Sentence of *Excommunication*, ought not to be inflicted aginſt him.

So that by theis two laſt *Petitions*, the Cenſure of *Excommunication* ſhall in all Caſes be taken away from the Church, ſaving when the Partie confeſſeth his Impenitence: Which very ſeldom, or neuer will happen.

By this Platt alſo the Biſhop, ſhould be forced to kepe a ſett Conſiſtorie for Matters of Correction, at the Place of his Abode, wherevnto Men ſhould repayre, how far diſtant ſoeuer it be from their Habitation: Which is very inconvenient in great Dioceſſes.

Addition to the 15th *Article.*

Licenſes of Non-Reſidence are ſeldom granted: Yet in regard of recouering Health by change of Ayre; of Studie for a tyme in the Univerſities; of mortall Enmitee borne by ſome in the Pariſh; of Proſecution in Lawe; or being employed in publike Affairs; they cannot be wholly abrogated.

NUMB. XIV.

Articles preſented to the Queens Majeſty, by the Archbiſhop of Canterbury, *and others: For Reformation of divers Diſorders in the Church.*

For admitting of meete Perſons into the Miniſterie and Beneſices.

Ch. 10. MSS. *Whitg.*

THAT from henceforth none be admitted to any Orders Eccleſiaſticall, vnleſſe he doe then preſentlye ſhewe to the Biſhop a true Preſentation of him ſelf to a Benefice then void, within the Dioceſſe or Juriſdiction of the ſaid Biſhop: Or, unleſſe he ſhew vnto the ſaid Biſhop a true Certificate, where preſentlye he may be placed to ſerve ſome Cure within the ſame Dioceſſe or Juriſdiction: Or, unleſſe he be placed in ſome Cathedrall, or Collegiate Churche, or College in *Cambridge*, or *Oxford*: Or, unleſſe the ſaid Biſhop ſhall then forthwith place hym in ſome vacant Benefice or *Cure*.

And that no Biſhopp henceforth admitt anie into Orders, but ſuche as ſhalbe of his owne Dioceſſe, vnleſſe he be of one of the Univerſities, or bringe his Lettres *Dimiſſaries* from the Biſhop of the Dioceſſe, and be of Age full xxiv Yeres, and a Graduate of the Univerſitie: Or, at the leaſt, able in the *Latyn* Tongue, to yeelde an accompt of his Faith, according to the Articles of Religion agreed upon in Convocation; and that in ſuche ſorte, as that he can note the Sentences of *Scripture*, wherevpon the truthe of the ſaid Articles is grounded. And bring a ſufficient Teſtimoniall with hym of his honeſt Life and Converſation, eyther vnder the Seale of ſome Colledge in the Univerſities, where he hath remayned, or from ſome Juſtice of the Peace; with other honeſt Men of that Pariſhe, where he hath made his Abode for three Yeres before. And that the Biſhop which ſhall admitt any into Orders, (being not in this Manner qualified) be bythe Archbiſhop, with the Aſſiſtance of ſome one other Biſhop, ſuſpended from admitting anye into Orders, for the ſpace of two Yeres: And further abide ſuch Penalties as are provided by Law, againſt thoſe Biſhops, that admitt any into Eccleſiaſticall Orders, *ſine Titulo*.

And that no Biſhop inſtitute any into a Benefice, but ſuch as be of the Abilitie before deſcribed.

And if the Arches by double *Quarrell*, or otherwiſe, proceede againſt the ſaid Biſhop, for Refuſall of ſuche as be not of that Abilitie, That the Archbiſhop of *Canterburie*, either by his own Authoritie, or by Meanes procured from your Majeſtie, may ſtay ſuch Proceſſe, that the Endevoure of the Biſhop may take place.

And

And likewiſe, if any Patrone ſhall preſent any Miniſter to any Benefice, which ſhall not be in this ſorte qualified; that it may be lawfull for the Biſhop to refuſe ſuch *Preſentee*, and not be conſtrayned by *Quare impedit*, or otherwiſe, to inſtitute any ſuche, or to ſuſteyne any Daunger of Law for the ſame.

For the Reſtraint of Commutation of Penaunce.

THAT from henceforth there be no *Commutation of Penaunce*, but in rare Reſpects, and uppon greate Conſideration; and when it ſhall appeare to the Biſhop hymſelf, that that ſhalbe the beſt way for the wynning and reforming of the Offender. And that the Penaltie be imployed, either to the Relief of the Poore of that Pariſhe, or to other godlie Uſes, and the ſame well witneſſed, and manifeſt to the Congregation. And yet, if the Fault be Notorious, that the Offender make ſome Satisfaction, either in his own Perſon, with Declaration of his Repentaunce openlye in the Churche: Or elſe, That the Miniſter of the Churche (the Partie being preſent) openlie in the Pulpitt, ſignifie to the People, his Submiſſion and Declaration of his Repentaunce done before the Ordinarie; and alſo, in token of his Repentaunce, what Portion of Money he hath geven, to be imployed to the Uſes abovementioned.

For Reſtrayning of Licences to Marrie without Banes.

AS Perſons of honeſt, worſhipfull, and honorable Callinge, may neceſſarily and reaſonablie have occaſions ſometymes to Solemnize Marriage by Licence for the *Banes Asking*; or for once or twiſe, without any great Harme: So for avoidinge generallie of Inconveniences noted in this behalfe, it is thought expedient, that no *Diſpenſations* be graunted for Marriage without *Banes*, but under ſufficient and large Bondes, with theſe Conditions followinge. *Firſt*, That there ſhall not afterwardes appeare any lawfull Lett or Impediment, by reaſon of any Precontract, Conſanguinitie, Affinitie, or any other lawfull Meanes whatſoever. *Secondly*, That there be not at that preſent tyme of grantting ſuch Diſpenſation, any Sute, Playnt, Quarrell, or Demaund, moved, or dependinge before any Judge Eccleſiaſticall, or Temporall, for, or concerning any ſuche lawfull Impediment betwene ſuche the Parties. And, *Thirdly*, That they proceede not to the Solemnization of Marriage, without Conſent of Parents or Governors; and that the Marriage be ſolemnized openlye in the Church, and at convenient tyme. The Copie of which Bond is to be ſett downe, and geven in charge for everie *Biſhop* in his Dioceſſe to followe. Provided, that whoſoever offend againſt this Order, be ſuſpended *ab executione Officij*, for one halfe Yere.

For the Reſtrayninge of ſome Abuſes in Excommunication.

THE uſe of *Excommunication* being a ſettled Law in the Churche, and Contymallie practized in the exerciſe of all Eccleſiaſticall Juriſdiction, cannot poſſiblie be altered without the Alteration and Interruption of that whole Juriſdiction, and many Lawes of the Realme: Yet to reduce *Excommunication*, being the Bond and Sinew of Authoritie and Diſcipline Eccleſiaſticall, to the auncient Uſe, Creditt, and Dignitie; it is now ordered, That whenſoever this Cenſure ſhalbe uſed, for the immediate Puniſhment of any Notorious *Hereſie*, *Schiſme*, *Simonie*, *Perjurie*, *Uſurie*, *Inceſt*, *Adulterie*, or of any other haynous Cryme, the Sentence ſhalbe pronounced by the Archbiſhop, Biſhop, Dean, Archdeacon, or Prebendarie, being in the Miniſterie, and having Eccleſiaſticall Juriſdiction in his own Perſon, with ſuch Aſſiſtaunce, as for the greater Authoritie thereof, it ſhall pleaſe him to call.

And that everie Chauncellor, Officiall, or Commiſſarie, being in no Eccleſiaſticall Orders, ſhall have the aſſiſtance and preſence of ſome Learned Miniſter, who being thereunto authorized by Commiſſion from the Biſhop within his Juriſdiction, or from the Archdeacon, being a Prieſt within his Juriſdiction, (and that by the Direction of the Judge) ſhall pronounce Sentence of *Excommunication* for *Contumacie*.

For

For the Reſtrayninge of Pluralities of Beneſices.

THAT none have any Diſpenſations for *Pluralitie* of *Beneſices*, but onlye ſuche as for their Learninge are moſt Worthie, and beſt able to diſcharge the ſame. That is, that the Partie be at the leaſte a Maiſter of Arte, and a common, knowne Preacher of good Abilitie. And yet the ſame to be bound to be Reſident at eache Benefice ſome reaſonable Tyme of the Yeare; and the Benefices to be but thirtie Miles diſtant at the furtheſt, unleſſe they be within the ſame Shyre.

NUMB. XV.

An Argument of Archbiſhop Parker, *in Defence of the Court of Faculties.*

Ch. 11. *Imperatores.* Theod. & Valentinian *cod. l. digna, tit. de legibus. &c.* Seuer. & Antoninus, *Inſt. l. 2. tit. quibus modis teſtamenta infirmentur. §. ult.*

THE Emperor in Lawe Ciuil, ſaith. *Digna vox Majeſtate Imperantis, ſe legibus obligatum profiteri. Et ſi legibus ſoluti ſumus, tamen legibus vivimus.* So did King *Henrye* the Eighth in the Cauſe of his Marriage. So may anye Prince of this Realme, though he be not tied by Lawe or Congruence therevnto.

Item, For that owte of the Cowrte of Faculties, ſome Reuenues be belonginge to the Queens Majeſtie. And partely the ſaide Cowrte doth expreſſe ſum Partes of her Prerogative. And for that the whole Suppreſſion of the ſame maye make a verie greate Alteration in the poſitiue Lawes of the Realme; it were well firſte to be conſidered of her Counſell, before the Diſſolution.

An Objection. It is diſhonorable to the Queene, havinge Supreme Authoritie to be diſpenſed withall, by the *Archbiſhoppe*, being a Subject, and Inferior.

The Aunſwere. *Archiepiſcopus* Cranmerus *erat Judex Divortij inter Regem* Henricum 8um. *& Reginam* Katherinam. *Tulit Sententiam, nec in eo quicquam derogatum eſt honori regio. Nec abſurdum eſt, aut honori diſſonum, vt Epiſcopi & Presbyteri iſtas Eccleſiaſticas functiones, etiam Principibus & Regibus exerceant.*

To Diſpenſe in Cawſes accuſtomed, is by the Queene and Parliament graunted, and inveſted in the Church, and in the Archbiſhoppe of *Canterberie*, and is made Parte of the Revenue of his Biſhopricke, and taxed in the ſame. And the Archbiſhoppe chargeable thereafter with *Firſt Frutes, Tenthes, Subſidies,* and other like ordinarie Charges; and *Sede vacante*, the ſame Right is inveſted in the Deane and Chapiter of *Canterberye.*

Whoſo holdeth, that Pluralitie of Benefices is by Gods Lawes forbidden, erreth: Not conſideringe, that the diſtinctions of Archbiſhopricks, Biſhopricks, Dioceſes, Pariſhes, Juriſdictions, *&c.* are not of the Lawe of God, but of a poſitive Lawe. For as Biſhopricks have chardge over manie Pariſhes; ſoe we ſee that ſum one Benefice hath ix or x Chappelles annexed, and is in Lawe taken for one Benefice.

And what more Abſurditie is it for one Man to have two Benefices; than to have one Benefice with ſoe many Chappels annexed?

NUMB.

NUMB. XVI.

Meanes how to ſettle a Godly and Charitable Quietneſs in the Church, &c. Offered to the Archbiſhop: With his Anſwers.

In primis, THAT it woulde pleaſe his Grace to forbear to preſſe any to ſuch Subſcriptions, as have bin of late requyred, ſeinge in the Parliament, when the *Articles* agreed in *Synode* were eſtabliſhed, that Subſcription was miſlyked, and put out, which ſeemed to be requyred in the Booke made in the tyme of King *Edward.* Ch. 11.

ANSWERE.

In the tyme of Kinge *Edward,* the ſelf ſame Subſcription was requyred: As it appeareth by the Kings owne Letters, wrytten to the Biſhop for that Purpoſe, in the 7th Yeare of his Reign.

It is moreover in all Reformed Churches uſed, that the Miniſters thereof ſubſcribe, not only the Poynts of Doctryne, but of Ceremonies, and Diſcipline alſo therein taught and uſed. And by Law now in force, the *Ordinarie* may requyre the ſame of his owne Authoritie, thoughe he was not by further *Commiſſion* warranted ſoe to doe. Nether ys there anie thing now done, towching *Subſcription,* which hath not bene vſuallie practiſed from the beginning of her Majeſties Reigne.

ARTICLE.

That the Miniſtringe of the *Articles, ex Officio,* lately uſed, may be forborne, ſeinge they are againſt the Lawe and Libertie of the Land, vppon no occaſion of Suſpicion of Myſdemeanor to make a Man to accuſe himſelf: And beſides the Statute *primo* of her Majeſties Raigne, and the XXXIV*th* Article requyre an open and wyllfull Action, and therevppon a Conviction; and doe not eſtabliſh any ſuch Inquiſition.

ANSWERE.

It is a mere Surmyſe, proceadinge of Ignoraunce, that this manner of Miniſtringe Articles *ex Officio,* is nowe newly begonne, beinge the Ordinarie Courſe of Lawe, practized frome the beginninge, not only in this Court of the *High Commiſſion,* but in the *Star-Chamber* alſoe; *Chauncerye,* and other Courts of like Nature.

Neither are theis Articles miniſtred to any, but ſuch as are notoriouſly knowne to be Offenders in many of them.

The Act *primo* of her Majeſties Raigne, doth not take away the Authoritie of the *Ordinarie*; neither yet of the *High Commiſſion.*

ARTICLE.

That ſuch honeſt and learned Miniſters, as have bin of late Depryved, or Suſpended, may be ſuffered to continue their Preachinge: Uppon theis Cautions followinge, *viz.*

A Bond of the ſayd Miniſters, and ſome of the Principal Gentlemen in the Shyre, that they ſhall not preach any Erroneous, Hereticall, or Schiſmaticall Doctryne: Nor ſhall in their Sermons, Lectures or Preachinge inveigh, or teach any thinge againſt the Booke of *Common Prayer, Articles, and making of Miniſters*: Nor againſt the Dignities of any *Archbiſhopps, Biſhopps,* or other Eccleſiaſticall

cleſiaſticall Perſons, by what Name ſoever they may be called, but ſoberly to Teach *Chriſt Jeſus Crucified*, and by no means breake or diſturbe the Order of the Churche; but by all means they can upholde and mantayne the ſame: And withſtand all ſuch as ſhall willfully and wittingly attempt any thinge to the contrarye.

ANSWERE.

I doe not miſlyke of the Bonde, but he that ſhall enter into yt, and yet refuſe to ſubſcrybe, in my Opinion, is eyther a mere Hypocryte, or a very willfull Fellowe; for this Condition, in dede, conteyneth more, then doth the Subſcription,

ARTICLE.

That ſeinge his Grace is ſufficiently authoriſed by Lawe in the Booke, to order and decyde all ſuch Controverſies, as may aryſe about the ſame; that it would pleaſe his Lordſhip, by ſome open Act and Interpretation to qualifie the Poynts of the Booke followinge, that good Myniſters be not ſubject to the Mallice of diſloyall *Papiſts*, and Cavillinge Sophiſticall *Lawyers*, by enforcinge the Poynts of the Lawe vppon the Breach, or Omiſſion of every Tittle of the ſayd Booke.

ANSWERE.

I have hetherto expounded ſoe many Douts as have bin moved: Which might ſatisfie any reaſonable and quiet Man; but my Expoſitions muſt be of things Doutfull in the Booke, and not contrarie to any thinge contayned in the ſame.

ARTICLE.

Firſt, That no Myniſters be enforced to reade any Piece of the *Apocrypha* in the Service; ſeinge in the firſt Booke prynted in the beginninge of her Majeſties Raigne, the ſame is left out, and was after (without Warrant of Lawe, and contrarie to the Statute, which alloweth but three Alterations) inſerted.

ANSWERE.

This were to alter and change the Booke, not to expounde yt.

The *Scripture* here called *Apocrypha*, abuſively, and unproperlie, are *Holy Wrytings*, voyd of Error, Parte of the *Bible*, and ſoe accounted of in the Pureſt Tyme of the *Churche*, and by the Beſt Wryters: Ever redd in the *Church of Chriſt*, and ſhall never be forbidden by me, or by my Conſent: They are in the Kalendar of King *Edward*'s latter Booke, and prynted the firſt Year of her Majeſties Raigne; and the Alteration of the Kalendar, as it now is, is ſufficiently warranted.

ARTICLE.

Secondly, That in the Sacrament of Baptiſme, none be enforced to uſe the *Sign of the Croſſe*, yf he ſhall ſee Cauſe of Superſtition, ſeinge in King *Edward*'s ſecond Booke, there was a Note which left that and certayne other Rytes indifferent, to be uſed, or not to be uſed: Which Note ought to have bin prynted in her Majeſties Booke, and was none of the Alterations appointed by Statute: And all that was in King *Edward*'s ſecond Booke, beſides the three Alterations mentioned in the Statute, ought to be in her Majeſties Booke, and is warranted as Lawe.

ANSWERE.

This is alſo to alter, and not to expounde. It was uſed in the Pureſt tyme of the Church, and the Uſe thereof is both lawfull and profitable. There may be as much Superſtition in refuſing to uſe it, as there can be in the Uſe thereof: And Doctryne muſt remedie bothe.

Things lawfull may not by and by be abrogated, becauſe they are by ſome abuſed. There

There is noe ſuch Note in King *Edward*'s ſecond Book, as is mentioned in that Article.

ARTICLE.

That in the myniſtration of the ſayd Sacraments, the Words (*Doeſt thou believe*) may be pronounced (*Doe yow believe*) to the God-Fathers: Seeinge the *Rubricke* is, That the Myniſter, when he ſpeaketh theis Words, ſhall turn to the God-Fathers, and not to the Chylde, as was in the *Rubricke* of King *Edward*'s firſt Booke. And beſides, in the myniſtration of Pryvate Baptiſme, in the Booke, yt appeareth, that theis Words are to be directed to the God-fathers, *&c.* which interpret the Meaning of the lyke Queſtion in the Publicke Baptiſme; els Contrarietie muſt be emplied neceſſarilie in the Booke, in the Adminiſtration of one and the ſame Sacrament.

ANSWERE.

An unſounde Requeſt, ſmellinge of divers Errors, and Hereſies about Baptiſme, and proceadinge of Ignoraunce, and contrarie to the uſe of the *Prymitive Church*, as it appeareth in *Auguſtine*, in many Places. Impious allſo, and Inconvenient; For howe ſhall the Partie Baptized be afterwards charged with his Promiſe in Baptiſme, if he promiſe nothing? Or to what purpoſe ſhould the God-fathers promiſſe in their own Name, *&c.* Seeing the Sacrament is not myniſtred unto them? It is the direct way to that Hereſie of the *Anabaptiſts*, which denyed the Baptizing of Infants.

The Article reporteth vntrulie of the Booke, which in this Poynt fully agreeth with it ſelf, and againſt the Articulator.

ARTICLE.

That all Baptyzing by Mydwyffs and Women (which is a Cloke of *Poperie*, and was firſt uſed by Hereſykes, and condemned in them by the ancient Fathers, and lykewiſe by the 4*th* Counſell of *Carthage*; afterwards notoriouſly corrupted and falſified by *Gratian*, and other, for the Maintenance of the ſayd unlawful Act) may from henceforth be inhibited and declared voyde; and that no Biſhop, or any of their Officers, in the admitting of Mydwyffs, do give them any ſuch Authoritie to baptize, as heretofore hath bin accuſtomed.

ANSWERE.

It is a Queſtion, whether yt be lawfull for Women to baptize or no, in the tyme of Neceſſitie: It is certaine that Women in that Caſe did Circumciſe without Blame: And divers of the Fathers, and ſome alſo of the beſt learned of the latter Wryters, are of Opynion, that it is lawfull for them ſo to doe. But that the Baptiſm myniſtred by Women, is lawfull and good, howſoever they myniſter yt, lawfully or unlawfully; (ſo that the Inſtitution of Chriſt, touching the *Words* and *Element* be dulie uſed) no learned Man ever douted, untill now of late, ſome one or two, who, by their ſingularitie in ſome Poynts of Religion, have don more Harme, and given to the Adverſarie greater Advantage, then any thinge ells coulde doe.

Neither any of the Fathers, nor that Councell ever condemned the Baptyzing of Women, in the Caſe of Neceſſitie, and Extraordinarilie.

But that they ſhould baptyze ordinarilie and without neceſſitie, the Papiſts themſelves doe not allow. I never herde that any Biſhopp profeſſing the Goſpell did give any ſuch Authoritie to Myddwyffes.

ARTICLE.

That in the Solemniſation of Marriage, no Myniſters be enforced, vppon the deliverie of the Rynge, to uſe the Words, being vayne, but to leave the ſame indifferent.

ANSWERE.

A moſt vayne Requeſt, to uſe the Thinge, and not the Words; as thoughe *Dumbnes* in Ceremonies were moſt tollerable, which hithertoo hath bin ſoe greatlie by themſelves condemned.

ARTICLE.

That his Grace forbere to urge the precyſe wearinge of the Gowne, Capp, Typpett, Surples; but to leave it indifferent, without condemninge eche other: And yet, nevertheles, enquirie to be made, whether all Myniſters doe uſe Apparrell mete and decent for their Callinge, as was in the Articles of his Lordſhips Viſitation, *Anno* 1580. when he was Biſhop of *Worceſter*.

ANSWERE.

The Lawe urgeth yt, and Decencie doth requyre yt. And yt is the ſame Comely Apparrell which I then requyred, and they uſed. But ſome beinge aſhamed of their Callinge, or not daring to diſpleaſe their Dames at home and abrode, had rather goe like mere Laymen, or Ruffians, then to weare the Apparrell preſcribed.

ARTICLE.

That ſuch as are Readers of Lectures, and have not *Curam Animarum*, but have bin lyſenced to preach, behavinge themſelves well and dutifully, and bound for their good Behaviour (as is before declared) be not enforced to myniſter the Sacraments, unles they ſhalbe contented ſoe to doe; or ells, beſide their Orders, ſhall have ſome other Spirituall Cure.

ANSWERE.

A verie unreaſonable Requeſt. For, Why ſhould any man be ſuffered to preach the Worde, who diſdayneth to myniſter the Sacraments? This Readerſhip, which otherwiſe they terme and call Doctorſhip, and thereby exalt themſelves above the Ordinarie Paſtor and Myniſter, Is a Degree invented of themſelves, but without Warrant either of the Lawe of God or Man. And yt hath wrought much troble in this Church. Wherefore I cannot allowe of any ſuch Diſtinction; and yt is againſt their own Platforme, wherein yt is ſet downe that: *Idem debet eſſe miniſter Verbi & Sacramentorum.* But in truth, they have inconſtant Heads, and one Platforme cannot pleaſe them longe, thoughe yt be of their owne Devyſinge.

NUMB. XVII.

A Note of certen other Actes, very meete, in my Opinion, to be conſidered of in the Convocation-Houſe, and to come from them.

I. AN Act to make *Inceſt* Felony, to bee ſett downe betwene what Perſons *Inceſt* is commytted. Which Act may ſerve for an Expoſition of the Statute, made in the tyme of King *Henry* the Eighth, touching Perſons, betwene whom in Degrees of Conſanguinitee, *&c.* Marriage may be lawfully contracted, and are not repugnant to the *Leviticall* Lawe and the ſayd Statute.

Ch. 11. *Chart.* MSS. *Whitgift.*

II. An Act againſt *Polygamie*, to make it Fellony to be married at once to two Wyves; or two Husbands, willingly and wittingly, to the great Abuſe of the Churche, and Offenſe and Sclander of the State, unleſſe it ſhall be after a Sentence of Divorce *Indirectly* given for Cauſe of Adulterie, and none otherwiſe: With a *Proviſo*, That if any of the Parties ſhall bee able to make Prooff, That he or ſhe knew not of ſuch a Pre-Contract of the other; then the Party Ignorant to be ſpared, and the Iſſue, by reaſon of the Ignorance and good Fayth on the one ſide, not to be adjudged Baſtard, but lawfull.

ANSWERE.

I wiſh with all my hart ſomeSpeciall and great Puniſhment for theis Enormitees: And I thinke that by the Lawes allreadie eſtabliſhed, the ſame may be deviſed. But I will not bee the Perſwader of Lawes in ſuche Caſes, tending to Death, for dyverſe Conſiderations, which I will bee readie to ſhewe, as occaſion ſhall ſerue. Neuertheleſſe, I think that it is lawfull to make ſuch Statutes, if it bee thought needfull or expedient.

I know not what is meant by *Indirectly*: But this would authorize Marriage in both Parties, after Divorce for Adulterie, which is a Matter not fully reſolved on among Diuines, and may breed Colluſive Divorces, or willfull Breache of Wedlock, to the entent to marye elſewhere.

Touching the Degrees of Conſanguinitee & Affinitee, which make Inceſt, they bee fully explaned in a Table, agreed vpon by the Biſhoppes in their Synode, in the tyme of Archbiſhopp *Parker*, and thereby thoroughly knowen and executed in all Eccleſiaſticall Courtes. So that, there ſhall need no Act of Parlement for this Matter.

III. An Act touching Patrones preſenting vnlearned, and vnfit Clerkes to Benefices of their Guyfte and Collation; that notwithſtanding any Orders geven to any ſuch Perſon, whereby he may challenge the Name of a Clerk, the Ordinarie ſhall not upon Preſentation of any ſuche, be conſtreyned to inſtitute and induct him, unleſſe he be learned in the *Latin* Tongue, and hable to geve an Accompt of his Fayth in the ſayd Tongue, and bring fourth good Proffe of his honeſt Lyfe, according to the Statute made in XIIIth of her Majeſties Reigne. And no *Quare impedit* ſhall be admitted, unleſſe the Clerk preſented be ſo qualified. And, that if vpon Admonition within certeyn dayes, the Patrone do not preſent another meet Perſon, that then his Collation ſhall be voyd, and taken as fallen into the Lapſe.

ANSWERE.

This is provided for in the Articles, lately ſett out, much to this Effect: But there, it pleaſeth them not.

IV. An Act to dishable all such Clerkes as haue bene made Ministres synce XIIIth of her Majesties Reigne, being vnlearned in the *Latin* Tongue, and not qualified according to the sayd Statute. And a Penaltee upon that Bishopp, that shall hereafter ordeyne any suche. And the Partie being notoriously convicted, not to be qualified according to the sayd Statute, to be *ipso facto* irregular, and his Livings voyd.

ANSWERE.

The first Parte of this Article is against Charitie, unlesse the Parties be also found Criminouse. The relt of it is provided for allreadie in the foresayd Articles, which are so greatly by some (though unadvisedly) condemned.

V. An Act to dishable, and make irregular, and for ever incapable of any Spirituall Promotion, all suche Persons, as haue bene at any tymes convicted of Murder, Manslaughter, Adultrerie, Incest, Buggery, Polygamie, or having of two Wyves at once; Fornication, Stealth, Usurie, Perjurie; or are to be charged with common and continuall Drunkennesse, Blasphemy and Swearinge, Fighting and Quarrelling; that notwithstanding any Orders receaved, they shall not be admitted to any Spirituall Charge; but that upon Notice and Prooffe thereof before the Ordinary, *&c.* the Patron may present a new Clerk, and for Default thereof, the same to fall into the Lapse, to be collated as the manner is in suche Cases.

ANSWERE.

Some parte of the Article is too rigorouse, and smelleth of *Donatisme*: The Vices are by Law sufficiently provided for allreadie, and are such as Men may both be depriued for, and also degraded from the Ministerie; as diverse haue bene within this Twelve Moneth, for lesser Faultes then some of them. And therefore it is needlesse to troble the Parlement therewith; especially the Law warranting Deprivation or Depolition, where, vpon such lyke Faults, the Ministre is Infamous and Scandalous.

VI. An Act, that if any Person, being first a Ministre, or havinge receaved Ordres, according to the Maner of the Church of *England*, shall after become a Massing Preist or Jesuite, or of the Seminarie of *Rome* or *Rhemes*, and then retourne to the Ministerie agayne: The same Partie shall for ever be dishabled to be receaved into the Ministerie any more, and a Penaltee to be imposed vpon him, that shall presume to do otherwise.

ANSWERE.

This also smelleth of *Donatisme*. It is agaynst the Rule of Charitee, and tendeth to the Condemnation of many singular Iustruments in the *Church of Christ*, which haue so fallen; but risen agayne. It doth, in a maner, seclude Repentance. It is also contrary to the Practise of old Canons, and to most of the late Reformed Churches.

VII. An Act, that no Recusant, *viz.* not conforming himself in going to the Church, according to her Majesties Lawes heretofore published, shall present any Person, or Clerk to any Benefice, or Spirituall Promotion in their Guifte; but the same to be esteemed upon the Death of any Incumbent, as voyd, and in the Lapse: Neuertheleſſe without any Disherison, or Prejudice to the Partie, his Heyres or Assignes; but onely during the tyme of the Recusancie of the Patron, and no longer, yf he or they shall in Matters of Religion, conforme themselues, as they ought to do.

AN-

ANSWERE.

It is needleſſe. For either they muſt preſent ſuch as are qualified according to Lawe, or ells ſuffer the Benefice to fall into Lapſe. I never did know any unſound Perſon admitted to any Benefice in reſpect of ſuch Patrones. But there are ſome Patrons of that Diſpoſition, that will rather ſuffer the Benefice to fall into the Lapſe, then by preſenting, to acknowledge the Authoritee of the Biſhopp. Beſides, that it may be eluded and fruſtrated by Sales vpon truſt of the Right of Patronage to ſome Frende, which is outwardely conformable.

VIII. An Act to call back and make voyde all ſuch Advowſons and Leaſſes, as haue bene made by any Biſhopp, to the defrauding of their Succeſſor, and contrary to their owne Canons publiſhed, unleſſe the ſame ſhall haue bene made vnto her Majeſhy.

ANSWERE.

It is altogether needleſſe. For the Law doth allreadie make them voyde. Neither is there any doubt thereof And the Exception of ſuch as are made to her Majeſty, ouerthroweth the reſt of the Article.

The Author of theis Articles would ſeeme to make doubt, where none is, and to deviſe Lawes for Thinges allreadie ſufficientlye provided for by Lawe. Which may argue a Zeale, ſed non ſecundum Scientiam.

NUMB. XVIII.

Decreta *Cleri* Cantuarienſis *in Synodo.*

Londini. Anno 1584.

Ut homines idonei ad Sacros Ordines, & Beneficia (uti vocant) Eccleſiaſtica admittantur.

Ch. 12. *PRIMO* Cautum *eſt, ne quis poſt hac ad ſacros Ordines ſuſcipiatur, qui non eodem quoque tempore Præſentationem ſui ipſius ad Beneficium aliquod intra Dioceſim ſive Juriſdictionem ejuſdem Epiſcopi, a quo ſacros Ordines petit, tunc vacans exhibuerit: Vel qui non eidem Epiſcopo certum, verum, & indubitatum Certificatorium attulerit de Eccleſia aliqua intra Dioceſim ſive Juriſdictionem dicti Epiſcopi, in qua curæ animarum inſervire poſſit. Vel qui in aliqua Cathedrali aut Collegiata Eccleſia, vel Collegio* Cantabrigienſi, *aut* Oxonienſ. *non fuerit conſtitutus: Vel ſaltem, qui ab eodem Epiſcopo in Beneficium aliquod, ſive ad Curam (uti vocant) inſerviendam tunc etiam vacantem, non ſit mox admittendus.*

DEINDE ne quis Epiſcopus poſthac aliquem in ſacros Ordines cooptet, qui non ex ſua ipſius Dioceſi fuerit: Niſi vel ex altera noſtratium Academiarum proderit: Vel niſi literas (ut loquuntur) Dimiſſorias ab Epiſcopo, cujus Dioceſanus exiſtit, attulerit, & viceſſimum quartum ætatis ſuæ annum jam compleverit, ac etiam in altera dictarum Academiarum gradum aliquem Scholaſticum ſuſceperit. Vel ſaltem niſi rationem fidei ſuæ juxta Articulos illos Religionis in Synodo Epiſcoporum & Cleri approbatos, Latino Sermone reddere poſſit, adeo ut ſacrarum Literarum teſtimonia, quibus eorundem Articulorum veritas innittitur, recitare etiam valeat: Ac uterius, de vita ſua laudabili & morum integritate literas teſtimoniales ſub Sigillo, vel alicujus Collegij Cantabrigenſ. *aut* Oxonienſis, *ubi antea mora fecerit, vel alicujus Juſticiarij ad Pacem D. Reginæ conſervandam aſſignati, una cum Subſcriptione & teſtimonio aliorum proborum & fide dignorum hominum ejuſdem Paræciæ, ubi per tres Annos ante proximè elapſos commoratus eſt, exhibeat.*

Quod

QUOD ſi vero aliquis Epiſcopus aliquem ad ſacros Ordines admiſerit, qui prædictis qualitatibus non ſit præditus, is per Archiepiſcopum, aſſidente ſibi hac in parte uno alio Epiſcopo, ab Ordinatione Miniſtrorum & Diaconorum per integrum Biennium *ſuſpendotur, ac eam præterea Pœnam incurrat, quæ de jure in ejuſmodi Epiſcopos, qui ad Ordines Eccleſiaſticos, ſine titulo aliquem promovebunt, ſtatuitur.*

Adhæc, nequis Epiſcopus aliquem in Beneficium (uti vocant) inſtituat, niſi qui prædictis conditionibus ornatus fuerit.

QUOD ſi Curia de Arcubus aut Audientiæ per viam duplicis Querelæ, ſeu alio quovis modo contra Epiſcopum hac in parte agat, quia homines minime idoneos ac habiles admittere renuit, tunc licebit Archiepiſcopo, vel auctoritate propria, vel gratia ſpeciali ab Regia Majeſtate impetrata, ejuſmodi proceſſus amputare, quo laudabilis Epiſcopi induſtria debitum ea ratione ſortiatur effectum.

QUOD ſi Patronus quiſpiam Clericum aliquem ad Beneficium aliquod præſentaverit, qui prædictis qualitatibus non fuerit imbutus, licebit etiam Epiſcopo ejuſmodi Præſentationem rejicere, nec Brevi illo de Quare Impedit, nec ulla alia ratione cogetur eundem inſtituere, aut ea de cauſa ullum legis periculum ſubire.

DENIQUE ut quolibet Anno ad Feſtum S. Michaelis *Archangeli, vel intra ſex Hebdomadas idem Feſtum ſubſequentes, unuſquiſque Epiſcopus, numerum, nomina, gradus, & qualitates eorum omnium quos in ſacros Ordines, vel in aliqua Beneficia eodem Anno præcedente promoverit, ad Archiepiſcopum tranſmittat.*

De moderanda Solennis Pœnitentiæ Commutatione.

NE qua fiat poſthac Solennis Pœnitentiæ Commutatio, niſi rarioribus gravioribuſque de cauſis, atq; adeo cum ipſi Epiſcopo conſtiterit, eam eſſe ad Reum reconciliandum & reformandum ad ſaniorem & tutiorem rationem.

DEINDE, quòd mulcta illa Pecuniaria, vel in relevamen Pauperum ejuſdem Parœciæ, *vel in alios pios uſus erogetur, idq; Eccleſiæ ſolenniter, & fideliter approbetur & innoteſcat.*

QUOD ſi vero Crimen fuerit notorium & publicum, Reus ipſe vel in propria ſua Perſona publice in Eccleſia Pœnitentiam ſuam minime fictam profitendo, læſæ Eccleſiæ ſatisfaciet, vel Eccleſiæ miniſter in præſentia ipſius Rei palam e Suggeſtu ejus ſubmiſſionem & Pœnitentiæ ſuæ coram Ordinario ſuo peractionem, atq; etiam in veræ ſuæ reſipiſcientiæ teſtimonium, quantam pecuniarum ſummam in uſus ſupradictos erogandam redidderit, denuntiabit.

De moderandis quibuſdam indulgentijs pro celebratione Matrimonij, abſq; trinundina denuntiatione, quam Bannos vocant Matrimoniales.

QUandoquidem honeſtæ, claræ, ac illuſtris conditionis homines, ſive urgente aliqua neceſſitate, ſive alijs non contemnendis rationibus, Matrimonium aliquando celebrandi cauſas habere poſſunt, facultate ſibi de Bannis Matrimonialibus aut non omnino, aut ſemel iterumve denuntiandis indulta, ſine aliquo gravi ſcandalo ſeu detrimento: Idcirco ad evitanda generaliter quæ hac in parte notantur incommoda, viſum eſt caveri, ne ullæ facultates ſive indulgentiæ de celebrando abſq; Bannis Matrimonio concedantur, niſi idonea cautio prius ſub hiſce conditionibus ineatur: Nimirum, Primo, quòd nullum poſtea conſtabit impedimentum, Præcontractus, Conſanguinitatis, Affinitatis, vel ullius alterius legitimæ cauſæ cujuſcunq; ratione: Secundo, quòd eo tempore, quo ejuſmodi facultas ſive indulgentia concedetur, nulla controverſia, lis, ſeu querela mota eſt vel dependet coram aliquo Judice Eccleſiaſtico aut Civili, de ejuſmodi legitimo impedimento Matrimonij inter hujuſmodi perſonas, contrahendi aut contracti: Ac Tertio, quod ad Nuptiarum ſolemnizationem non accedent, niſi aſſenſu & expreſſo conſenſu Parentuum ſive Tutorum prius impetrato. Et ulterius, quod Matrimonij celebratio

bratio publicc ac tempeſtive in facie Eccleſiæ fiet. Cujus quidem cautionis formula ſeu exemplar in ſcriptis concipietur, ac unicuiq; Epiſcopo in ſua cujuſq; Diœceſi imitanda proponetur.

Proviſo ſemper, quod quicunq; contra hanc Ordinationem deliquerit, ab executione Officij per ſex integros Menſes ſuſpendetur.

De quibuſdam circa Excommunicationem exceſſibus coercendis ſive reformandis.

QUIA Excommunicationis uſus in Eccleſia perpetuæ legis vigorem jam obtinuit, atq; in omni Juriſdictione Eccleſiaſtica exercenda hucuſq; retinetur, ideo abſq; grandi mutatione totius ejuſce Juriſdictionis & plurimarum hujus Regni legum, innovari vel alterari nequit. Nihilo minus ut Excommunicatio (quæ auctoritatis ac diſciplinæ Eccleſiaſticæ quaſi neruus quidam ac vinculum habendum eſt) ad priſtinum ſuum uſum, decus & dignitatem reducatur, Cautum eſt, ut quotieſcunq; Cenſura iſta in immediatam pœnam cujúſvis notoriæ Hæreſeos, Schiſmatis, Symoniæ, Perjurij, Uſuræ, Inceſtus, Adulterij, ſeu gravioris alicujus Criminis venerit infligenda, Sententia ipſa vel per Archiepiſcopum, Epiſcopum, Decanum, Archidiaconum, vel Præbendarium (modo ſacris Ordinibus & Eccleſiaſtica Juriſdictione prædituſ ſuerit) in propria perſona pronuntiabitur, una cum ejuſmodi frequentia & aſſiſtentia, quæ ad majorem rei autoritatem conciliandam conducere videbitur.

DEniq; quod unuſquiſq; Vicarius Generalis, Officialis, ſeu Commiſſarius, qui Ordines Eccleſiaſticos non ſuſceperit, eruditum aliquem Præſbyterum ſibi accerſet & aſſociabit, qui ſufficienti auctoritate, vel ab Epiſcopo in Juriſdictione ſua, vel ab Archidiacano (Præsbytero exiſtente) in Juriſdictione ſua munitus, idq; ex præſcripto ipſius Judicis tunc præſentis, Excommunicationis ſententiam pro Contumacia denuntiabit.

VOLUMUS etiam, ut ſicut conſtitutum eſt, ejuſmodi Excommunicationem per Miniſtrum Eccleſiæ denuntiari; Ita ipſe Judex de abſolutione ipſius Rei poſt ſatisfactionem ſuam peractam, eundem Miniſtrum certionem facict, qui eandem abſolutionem populo publicè denuntiabit : Ac interim quod bene licebit dicto Miniſtro Reum a ſacris arcere, & repellere, tanquam in Eccleſiam minime recipiendum, donec ejuſmodi Certificaterium ab ipſo Judice exhibuerit.

De Beneficiorum Pluralitate cohibenda.

QUOD nemini impoſterum facultas ſive Indulgentia concedetur, de pluribus Beneficijs ſimul retinendis, niſi hujuſmodi tantum, qui pro eruditione ſua & maximè digni, & ad officium ſuum plenius præſtandum maxime habiles & idonei cenſebuntur : Nimirum, ut is, qui hujuſmodi facultate fruiturus eſt, ſit ad minum Artium Magiſter, & publicus ac idoneus verbi divini Concionator : Ita tamen, ut idonea etiam cautione obſtrictus teneatur, de perſonali ſua reſidentia in ſingulis Beneficijs per bonam Anni cujuſq; partem facienda, & quod ejuſmodi Beneficia triginta milliarium ſpatio ad ſummum non diſtent ab invicem. Deniq; quod idoneum Curatum habeat qui plebem ejus Parœciæ, *in qua non reſidebit, inſtitnat ac informet, modo facultates ejuſdem Beneficij talem commodè ſuſtinere poſſe Archiepiſcopo vel ejus Dioceſeos Epiſcopo videbuntur.*

De feodis quæ Officiarijs Eccleſiaſticis & eorum Miniſtris debentur.

CAUTUM inſuper volumus, quod neq; alia, neq; majora feoda ab Epiſcopo, Ordinario, Archidiacono, vel eorum Miniſtris, deinceps ulla de cauſa percipiantur, quàm ea quæ, ineunte hoc regnum Regia nunc Majeſtate, percipi ſolebant. Quodq; tabula quædam ſingulorum hujuſmodi feodorum ſummas continens, in quolibet Conſiſtorio, ante Feſtum S. Johannis Baptiſtæ *proximè venturum ſignatur, cujus exemplar, manu ipſius Ordinarij ſubſignatum, intra tempus prædictum ad Archiepiſcopum tranſmittetur.*

Proviſo

Proviſo ſemper, quod neq; Archiepiſcopo, neq; Epiſcopo, vel directè, vel indirectè aliquam pecuniarum ſummam pro admittendis ad ſacros Ordines hominibus, accipere licebit, idq; ſub pœna Juris.

Memorandum, To take order that ſo ſoone as conveniently it may be, at the leaſt within one Year after the End of this Synod, every Biſhopp do make enquirie of the Condition, State, Learninge, and Quality of the Miniſters within his Dioces, by whome, and when they were ordered, and of what Calling they were before they were ordered: And the ſame to Certifie to the Archbiſhopp within the ſaide tyme,

Allſo, That every Biſhopp in his Dioces make enquyrie of the Valuation of the Perſonages, Vicarages, Curatſhippes, and other Eccleſiaſticall Lyvings within his ſayd Dioceſe, as they are in the Quenes Booke, if they be there valued: Or yf they be not there valued accordinge to their common Eſtimation. And how many *Impropriations*, of what value, and to whome they belong, within the ſaide Dioceſe. And the ſame lykewiſe to certifie to the Archbiſhopp before the tyme before lymited.

NUMB. XIX.

The Option of the Prebend of *Layton Buzzard*, granted to the Archbiſhop by *Wickham*, Confirmed Biſhop of *Lincoln*.

Ch. 12. Reziſt. Whitg. fol. 22. Vol. 1.

OMNIBUS *Chriſti Fidelibus*, &c. *Cum tam de antiqua laudabili long&vaacute;q; & legitim& præſcriptionis Conſuetudine, hactenus inconcuſſè uſitat. & obſervat. Qu& etiam de ſingulari Prærogativa Eccleſi& Metropolitic& Chriſti* Cantuar. *fuerit & ſit uſitat. & obſervata; Quod Archiepiſcopus* Cantuarien. *pro tempore exiſtens, cuilibet Suffraganorum in Epiſcopum alicujus Eccleſi& Cathredalis, ſive* Cantuar. *Provinci& Electi Statim poſt Confirmationem Electionis hujuſmodi, unum Clericum idoneum nominare & præſentare poſſit. Cui idem Elect. Confirmatus tenebitur, quamprimum facultas ſe obtulerit in ſu& Eccleſi& Cathredali de Canonicatu & Præbenda, ſeu de alio competente Beneficio Eccleſiaſtico providere. Ac interim dictum Clericum, ad Dignitatem, Canonicatum & Præbend. ſeu Beneficium hujuſmodi ſic promovendum, acceptare, & admittere: Necnon ſibi penſionem annuam* * *ſufficientem conſtituere tantiſper ſolvend. & impendend. quoúſq; eidem Clerico de aliqua Dignitate, Canonicatu & Præbenda, vel alio competente Beneficio hujuſmodi, ſufficienter fuerit cautum & proviſum:*

* *Quæ Penſio fuit ſumma quinq; Librarum per Annum.*

SCIATIS nos Præfat. Wilhelmum Lincoln. *Epiſcopum antedictum, jura, libertates & conſuetudines*, &c. *pro poſſe noſtro adimplene volentes ex cauſis & conſideratione prædict. ac in plenam ſatisfactionem eorum pro nobis & ſucceſſoribus noſtris, dediſſe, conceſſiſſe, & hoc præſenti Scripto noſtro, confirmaſſe Reverendiſſ. in Chriſto Patri, & Dom. Dom.* JOHANNI, &c. *Executoribus & Aſſignatis ſuis, Advocationem, Nominationem*, &c. *& jus Patronatus Canonicat. & Præbend& de* Layton Buzzard *in Eccleſiâ Cathedral. Beat& MARIÆ* Lincoln. *noſtrorumq; Patronatus & Diſpoſitionis exiſtent. Cum per Mortem, reſignationem*, &c. *vacaverit. Habend. & retinend.* &c. *præfato Reverendiſſ. Patri, Executoribus & Aſſignatis ſuis, dictam Advocationem*, &c. *pro termino vigenti unius annorum proximè*, &c. *ſequent.* &c. *Ita quod benè liceat & licebit præfato Reverendiſſ. Executoribus & Aſſignatis ſuis, quamcunq; Perſonam idoneam ad dict. Canonicatum*, &c. *cum primo & proximè poſt Dat. Præſentium.* &c. *vacare contigerit pro termino viginti & unius annorum, nominare & præſentare*, &c.

Proviſo tamen, quod quamprimum contigerit hanc noſtram Donationem, &c. *durante prædict. termino* 21. *annorum*, &c. *pro unica & proxima vice*, &c. *ſuum debitum ſortiri effectum*, &c. *quod ex tunc jus Patronatus*, &c. *ad nos & Succeſſoribus noſtris integrè revertatur.*

NUMB.

NUMB. XX.

Literæ ſignificatoriæ, ad vim Laicalem amovend. in Eccleſia de *Pevington.*

Ch. 12. *Regiſtr. Whitgift. Vol.* 1. *fol.* 98.

ILLUSTRISSIMÆ & inviĉtiſſimæ in Chriſto Principi, & Dominæ noſtræ ELIZABETHÆ, Dei Gratiâ Angliæ, Franciæ, & Hiberniæ, *Reginæ, Fidei Defenſori,* JOHANNES *divinâ Providentiâ* Cantuarien. *Archiepiſcopus, totius* Angliæ *Primas & Metropolitanus, omnimodam Reverentiam, Subjectionem, Honorem, Gratiam & Felicitatem perpetuam in eo, per quem Reges regnant, & Principes dominantur. Veſtræ Sereniſſimæ Regiæ Majeſtati, tenore Præſentium, ſignificamus & notum facimus, quod quidam Laici, Salutis ſuæ immemores, Poſſeſſionem* Johannis Hynde *Clerici, Rectoris Eccleſiæ Parochialis de* Pevington *noſtræ* Cantuar. *Dioceſios, in dicta Eccleſia, ad quam dudum auctoritate legitima admiſſus fuerit, in Officij noſtri, & Libertatis Eccleſiaſticæ ac juris prædict.* Johannis Hynde *non modicum præjudicium, (ut aſſeritur) impediunt & perturbant.*

Idcirco Sublimitati veſtræ Regiæ ad humilem Petitionem dicti Johannis Hynde, *Rectoris prædicti, humiliter ſupplicantis, quatenus ad hanc vim & Poteſtatem amovend. brachium Regalis Potentiæ, ſolita veſtra Clementia, apponatis. Ut inimicorum Chriſtianæ Diſciplinæ vis ſic per veſtrum reprimatur ſubſidium; ac Libertas Eccleſiaſtica ſub veſtræ Defenſionis clypeo, tuta maneat & illæſa, veſtraq; Clementiſſima Regia Majeſtas exinde retributionem condignam a Deo conſequi valeat; qui eandem veſtram excellentiſſimam Majeſtatem, ad Eccleſiæ & Populi felix Regimen per tempora diuturna ſervet in proſperis. In cujus rei Teſtimonium Sigillum noſtrum præſentibus apponi fecimus. Dat.* 16. *die Menſis* Julij, *An. Dom.* 1584, *& noſtræ Tranſlationis Anno primo.*

NUMB. XXI.

Commiſſio ad vendicand. Clericos convictos, in Villa de *Croydon.*

Ch. 12.

JOHANNES *divina Providentia,* &c. *Dilecto nobis in Chriſto* Samueli Finch, *Clerico, Vicario Vicarie perpetue Eccleſie Parochiali de* Croydon *in Comitat.* Surrey, *Eccleſie noſtre Cathedralis & Metropolit. Chriſti* Cantuar. *Juriſdictionis immediate,* &c. *Salutem & Gratiam. Ad vendicand. exigend. recipiend. & examinand. quoſcúnq; Clericos coram quibuſcúnq; Juſticiarijs Domine noſtre Regine, de & ſuper Felonijs quibuſcúnq: infra* Croydon *in Com.* Surrey *Eccleſie noſtre Cathedral. & Metropolit. Chriſti* Cantuar. *prædict. impetitos, indictatos, ſive convictos: Atq; hujuſmodi Clericos ad Beneficium & Privilegium Clericale in caſibus a jure & conſuetudine, ac hujus regni* Anglie *Statutis admiſſis & approbatis, recipi & admitti, petend. & requirendum: Cæteráq; omnia & ſingula alia faciend. exercend. & expediend. que impremiſſis, & circa ea, neceſſaria fuerint, ſeu quomodo libet opportuna, vobis, de quorum fidelitate & circumſpectione, & induſtria in hac parte confidimus, conjunctim & diviſim committimus vices noſtras, & plenam in Domino, tenore preſentium, concedimus poteſtatem. Vóſq; Commiſſarios noſtros ad omnia & ſingula premiſſa exequend. conjunctim & diviſim ordinamus, deputamus & conſtituimus per preſentes. In cujus Teſtimonium Sigillum noſtrum apponi fecimus. Dat.* 17. *die Menſis* Julij 1584. *Et noſtre Tranſlationis primo.*

NUMB. XXII.

The Answer of WOLTON *Bishop of* Exon, *to an Information, consisting of Fifteen Articles, brought against him to the Archbishop of* Canterbury, *and others of the Ecclesiastical Commission.*

Ch. 13. *Literæ Episcopal. penes me.*

WHICH Answer was thus intitled: 'An Answer by me *JOHN*, Bi-'shop of *Exon*; True, as I shal answer before God at the Great 'Day, and before Men upon my Oath, when I shalbe called to answer to 'certain Articles exhibited against me; I perfectly knew not by whom; but 'I suspect by one *Pagetts* means: And sent unto me in a Letter by my Lord 'Archbishop of *Canterburies* Grace, and came to my Hand the 29. of *April*, '1685.

I. *First*, I never Visited the whole Dioces in any Triennial Visitation, for Causes hereafter expressed: Albeit, I have, in my own Person, as Occasion served, and Matetrs of Importance were offered, been twice or thrice in the most Part of Market Townes in *Devon* & *Cornwall*.

II. My first Visitation appointed, & the Days & Places published, for People to meet, I fell suddenly sick, & was enforced to use the Help of Dr. *Townsend*, & other Learned Men. Who took away Letters of Orders from certain Persons: Some to terrifie such as had been negligent in their Studies: Some, for that the Parties were unworthy of them: And other some, suspected to be counterfeited. The first Sort I redelivered with Consent; the Parties promising, & performing Amendment. The two other Sorts of Letters, I cancelled.

III. IV. In my second Visitation, I visited in Person the Cathedral Church of *Exeter*. The second Day I came not to the Assembly in the next Church, my Wife having upon her the Pangs of Death, as the Physicians supposed, yet she respiring, I went on my Visitation to *Molton* & to *Barnestable*, xxxi Miles from *Exceter*. There a Messenger came unto me of the hard Case of my Wife, and that she prayed me to see her before her Death. In this great Difficulty, I substituted Mr. Archdeacon *Cole*, & Mr. *Barret*, then with me. And that of Necessity, lest the People forewarned, might assemble in vain. And repairing to my Wife, after some Communication with her, & her Physicians, I rode back again into *Cornwall*, to a Market Town, called *Tregney*, 80 Miles from *Exeter*: And there met my Visitation: & Visited my self.

My said Substitutes were Men learned, both of them Graduates in the Universities; and one of them at that time a Master of Arts of eight Years standing. If they used themselves as the Articuler setteth down, Why were they not heretofore complained of to the Lords of her Majesties most Honorable Privy Counsil, to her Majesties High Commissioners, or to my Lord Archbishop, or to the Judges of Assize, or to my self? And why are their Faults not now distinctly set down? Shal that be judged an Offence to the Godly, which Phanatical *Pagett* will have so? Whose bold Ignorance & wilful Contempt of Laws, my said Substitutes detected to the People in that Visitation?

V. I was, in the late Days of Trouble, an Exile in *Germany*: And have been a Preacher, admitted & exercised therein, these 23 Years. I read the Divinity Lecture in *Exceter* twice weekly four Years, & preached twice every *Sabbath*: I onely, with one other remained here in *Exceter*, in the great Plague time, preaching publickly, and comforting privately such as were infected with the Plague. This last Summer, lying at my *Commendam* in the Country, I preached every *Sunday*: And elsewhere, have had a dutiful Care of my Charge: And, if God give Grace, wil do my Endeavour to perform my Duty. But what wil *Pagett* accuse me, if being old, I be not so strong as when I was young?

or

or for that nowhearing & compoſing, as a public Perſon, Matters incident to my Calling, I cannot do al things, & be in al Places? The reſidue of the Article being untrue & reprocful, I omit; knowing that God wil deſtroy lying and deceitful Tongues.

VI. What need I to buy one Benefice; and could then ſell another? This is the Truth. The Vicarage of *Newlyn*, of my Gift, lying eighty Miles from me, I beſtowed upon a grave, learned Gentleman, a Miniſter, Mr. *Blewit*; he having another Benefice, of VII *l.* or VIII *l.* yearly, within four Miles of the ſame. And he gave me another Benefice within XX Miles of me, then void; whereof he, the ſaid *Blewit* had the Advowſon. And I choſe that for my Son, in reſpect of his Propinquity unto me. My Son, as I took him, (& yet take him) at that time to have been of the Age of Three & Twenty Years: A Student then in *Cambridge*; & hable now to anſwer Mr. *Pagetts* Oppoſition in Arts or Tongues.

VII. I never borrowed a Loan of the whole Clergy in my Neceſſity. I borrowed of 14 or 15 of my Brethren of the Clergy, 5 *l.* a piece; to prepare me Neceſſaries for my Houſe. I have paid Eight of them; & have taken up my Bills. I have further Reſpit of others, without diſlike of them, or Clamour of the People. What Offence is this?

VIII. I gave Mr. *Barret* the Archdeaconry of *Exon*: Who hath been trained up in Learning al Days of his Life; a Student in bothe Univerſities, & a Graduate: One that read with Commendation the *Divinity Lecture* in *Exceter*. The Salary whereof being but X *l.* yearly, he took charge of a little Cure near the Place of his Lecture, for his better Maintenance. I humbly pray he may be tryed in the Univerſities; at *Powles* Croſs, or otherwiſe: And if he ſhew not himſelf worthy, let him be puniſhed. He married my Daughter about one Year after I gave him the Archdeaconry; I hope without Offence of God, & good Men.

IX. Mr. *Cole*, a Maſter of Arts of eight Yeirs ſtanding, and of as great Towardneſs as any of the Univerſity in his Time, after he had been a Travailer at *Geneva*, and other Univerſities in *France*, in reſpect of his Learning, & that he was ſome time my Scholar; I took him, his Wife & Seruants into my Houſe, & gave them their Tables almoſt two Years. And the Archdeaconry of *Totnes* falling void, I gave him. He dyed, leaving me in danger to pay for him XX *l.* *Brewton* is now in *London*, and wilbe, before my Lord Archbiſhop of *Canterbury* and my Lord Treaſurer & me, depoſed, whether he gathered any of the Profits for me. Which I utterly deny. And touching Mr. *Coles* dying in Debt, What is that to me?

X. After Mr. *Coles* Death, I beſtowed the ſaid Archdeaconry upon Mr. *Swete*, a Bachelour in Divinity. Of whom I have not, nor am to have any Profit. He is not, by any Promiſe, Covenant, nor Bond, to reſign it. If *Brewton* gather the Profits, let him be examined upon his Oath for whom, or wherefore. Mr. *Swete* hath theſe two Years laſt paſt given a Son of mine in the Univerſity only fourty Shillings yearly; but without any deſire of mine, or Promiſe, binding him to continue it. And this is al that ever I had of Mr. *Swete*.

XI. I gave the Archdeaconry of *Barnſtable* to my Couſin, Mr. *Lawe*, a Maſter of Art of three Years ſtanding; a Man of as great Towardneſs in the Tongues, Liberal Arts, & Divinity, as any is of his Time in *England*: And is ſo at this Day reported in *Oxenford*: Who now readeth in *Exceter* a Divinity Lecture in the *Latine* Tongue, to the Miniſtry of this Dioces, that liſt to repair to it. I ſuppoſe he had not above XX *l.* yearly out of the ſame, the Archdeaconry, together, with the Houſe, being before his time let out to Leaſe; & the Portion he had out of *Aſhwater*. Which Benefice, which was given him by Mr. *Arſcot*, I think, could not be much, the Title of the *Benefice hanging* in Suite of *Quare impedit* theſe two Years. I have given him his Diet theſe two Years, & lent him out of my Purſe neer about XX *l.* for his Neceſſaries. Which he paid me not before the 25. of *March* laſt paſt.

XII. I have been careful to admit neither Boys, nor ignorant Men, Miniſters. And I wiſh the Numbers & Names of ſuch Perſons had been ſpecified in the Article. If within theſe ſix Years ſince I was Biſhop, I have, upon Importuni-

ty ſometimes, of my Betters, & others of Credit, admitted Five or Six (for I pledge my Credit, I have not exceeded the ſame) not ſo well qualified as has been requiſite; I am as ſorry as any mortal Man therefore, & heartily beſeech God & Man of Pardon: And wil hereafter be ſure not to offend in that behalf.

XIII. Touching my Son, whom I made Miniſter, he being, at the leaſt, to my Knowledge, Two & twenty Years of Age, and one that was to procede Bachelour of Arts the next Act, & at that time of ſober, & honeſt Diſpoſition: Herein, I confeſs my Fault; for that he became intractable afterwards; ſeduced by *Nicolls* the *Jeſuit*, & others. But I removed him immediately from that Calling, (which he never exerciſed) & from his little Living. And for his Lewdneſs, my ſelf layd him in a common Jayle, with Irons upon him: A kind of Puniſhments, which Parents themſeves do not commonly inflict upon their own Children. And always in this Point, I ſay, with a heavy Heart, as St. *Auguſtin* ſometime ſaid, *Numnam mea Domus melior Archa Nohæ, quæ* Cham *re-*
Epiſt. 137. *cepit & fovit? Domo Abrahæ, quæ* Iſmael? Iſaac, *quæ* Eſau? Jacob, *quæ multos produxerit Nebulones?* Chriſti, *quæ Diabolum*, &c?

XIV. I made not my former Father in Law Miniſter; he being admitted ten Years before I was Biſhop. He is not of my Dioces, nor had his Benefice of me. I have heard he hath been of better Credit than this Articler ſpeaketh: And that he hath been a Harbourer of godly Men in their Trouble; & is at this Day, a grave, honeſt, and godly old Man. God wil one day give Sentence upon al impenitent Slanderers.

XV. I have called before me Prieſts & others, for ſuch Faults, or Suſpicions of Faults, as have been complained of to me. And in Cauſes apparent, I have proceeded to Puniſhment according to Law. In Matters doubtful, I have ſuſpended the Puniſhment, without uſing that Courſe, as a Slight, to procure Gain. Why doth not the Articler deſcend to Particulars? And ſince my Return from the Parliament, I have reſtrained Commutation of Penance with my ſelf, & al my Officers, according to Order ſet down in that behalf. Wherein, if we offend, we wil yield our ſelves to extreme Puniſhment.

XVI. I had in all my Life one only Woman Servant begotten with Child in my Houſe, ſhe ſaid, by one of my Men. The Man I put out of my Houſe for the ſpace of two Years, the Woman for ever. And the Man, upon his Sorrow, & Promiſe of Amendment, I received again in my Service. Who liveth now in Matrimony, & with good Reſpect. And I praiſe God, that this *Articler* is driven to ſweep al Corners of my Houſe, to caſt the Duſt of Malice in my Face. God amend us both, & give him a better Mind.

NUMB. XXIII.

Aſſertions of Anthony Randal, *of the* Family of Love, *Miniſter of* Lydford. *For which he was deprived by the Biſhop of* Exon, *in the Year* 1581.

Ch. 13. *Lit. Epiſcopal. penes me.*

HE believeth not, that the Spirit ſpeaking to *Eve*, was a Corporal Spirit; or Material Spirit: But to be underſtood Spiritually, or Allegorically.

Item, He believeth, that the Place of Scripture, ſpeaking of the Fruit of the Tree, which *Adam* & *Eve* were forbidden to eat of, is not to be underſtood, that they did eat any Fruit, or that there was any ſuch Fruit indeed, as literally is ſet down: But that it is Spiritually to be underſtood.

Item, That there was no Place of *Paradiſe*: But it was to be underſtood Spiritually, or Allegorically.

That

That the Evening & Morning were not true literally, as they were Allegorically. And that the Three firſt Chapters of *Geneſis*, were not ſo true Literally, as Allegorically.

Item, He ſaith, that he cannot put down what he hath learned of *Predeſtination*, or *Providence*, without ſpeaking, or at leaſt, ſeeming to ſpeak againſt the Law of the Realm.

He ſaith, he hath taught openly, & will teach, during his Life (being not forbidden by the Prince) that as many as receive *Jeſus Chriſt*, & his *Doctrine*, do fulfil, keep & do al the Moral Law, given by God to *Moſes*: And ſo to live clean & clear without Sinning, or the Act of Sin. And moreover, that every one that preacheth any Doctrin contrary to this, neither knoweth God, or his Chriſt; nor yet the Power & Strength of the Holy Spirit.

He ſaith, he never thought the Lord's Supper & Baptiſm to be Sacraments. Becauſe he hath not read the Word *Sacrament* in the Holy Scripture. He alloweth the Adminiſtration of Sacraments, becauſe the Magiſtrate hath eſtabliſhed it. But whether it be according to Chriſt's Inſtitution, he referreth it to the Conſcientes of them that have eſtabliſhed it.

Then added, That he was none of this Church, meaning the *Religion* now profeſſed in *England*: Nor of the *Popiſh Church*, meaning the *Romaniſt*: But hoped yet, there was a third Church, which ſhould ſtand where both theſe ſhal fall.

Concerning the Religion now authorized by the Prince, he never, as he ſaid, ſpake againſt it in al his Life. And he ſaith further, that whoſoever doth murmur & grudge againſt it in his Conſcience, being her Majeſties Subject, doth neither know God, nor yet his Holy Word, as it is to be known in Truth & Spirit. And as I judge of this, ſo do I judge of the *Popiſh Religion*, being authorized by the Princes: That is to ſay, whoſoever, being her Majeſties Subject, doth murmur, or grudge in his Conſcience againſt the ſame, doth neither know God, nor yet his Holy Word, as it is to be known in Truth & Spirit.

By me *Anthony Randall.*

The laſt Day of *May*, *Anno Dom.* 1581. the foreſaid *Anthony Randall*, did voluntarily declare & affirm, that he hath held, & taught, & maintained al the Opinions contained in the foreſaid Articles. And that he was therefore deprived from the Rectory of *Lydford*. And that at this preſent, he doth hold & maintain the ſame Opinions.

Teſtified by three Public Notaries,

Nicolas Wyat,
Jaſper Bridgman,
And
Edward Marſh.

NUMB. XXIV.

Rules and Ordinances, made & ſet forth by the Archbiſhop of Canterbury, *& Lords of the Privy Council, in the* Star Chamber, *for redreſſing Abuſes in Printing.*

Ch. 13. MSS. *Whitg. penes me.*

1. *IMPRIMIS*, That every Printer, & other Perſon or Perſons whatſoever, which at this time preſent, hath erected or ſet up, keep, mayntayn, or have any Printing Preſſe, Rowle, or other Inſtrument for Imprinting of Books, Chartes, Ballades, Portrayctures, Paper, called *Damask Paper*, or any ſuch Matters or Things whatſoever; ſhal bring a true Note or Certificate of the ſayd Preſſes, or other Printing Inſtruments, already erected, within Ten Days next coming, after the Publication hereof: And of the ſaid Preſſes, or other Printing Inſtruments hereafter to be erected or ſet up, from tyme to tyme, within Ten days next after the erecting or ſetting up thereof; unto the Maſter & Wardens of the Company of *Stationers* of the City of *London*, for the tyme being: Upon payne, that every perſon failing or offending herein, ſhal have al & every the ſaid Preſſes & other Inſtruments utterlye defaced, & made unſerviceable for Imprinting for ever. And ſhal alſo ſuffer Twelve Months Impriſonment, without Bayle or Maynprize.

2. *Item*, That no Printer of Bookes, nor any other Perſon or Perſons whatſoever, ſhal ſet up, keep or maintain any Preſs or Preſſes, or any other Inſtrument or Inſtruments, for Imprinting of Bookes, Ballades, Charts, Pourtraictures, or any other Thing or Thinges whatſoever, but only in the City of *London*, or in the Suburbes thereof: (EXCEPTE one Preſs in the Univerſitie of *Cambridge*, & one other Preſs in the Univerſitie of *Oxforde*, & no more:) And that no Perſon ſhal hereafter erect, ſet up, or mainteyn, in any ſecret or obſcure Corner or Place, any ſuch Preſs, or Inſtrument before expreſſed: But that the ſame ſhal be in ſuch open Place or Places, in his or their Houſe or Houſes, as the Wardeins of the ſaid Company of *Stationers*, for the tyme being, or ſuch other Perſon or Perſons, as by the ſaid Wardeins ſhal be thereunto appoynted, may from tyme to tyme, have readie Acceſſe unto; to Searche for & Viewe the ſame. And that no Printer, or other Perſon or Perſons, ſhal at any tyme hereafter withſtand, or make reſiſtance to, or in any ſuch Viewe or Searche, nor denie to keep ſecrett any ſuch Preſs, or other Inſtrument for Imprinting; upon Payn, that every Perſon offending in any thing contrarie to this Article, ſhal have al the ſaid Preſſes, & other Printing Inſtruments defaced, & made unſerviceable for Imprinting for ever: And ſhal alſo ſuffer Impriſonment one whole Year, without Bayl or Maynprize: And to be diſabled for ever to keep any Printing Preſs, or other Inſtrument for Printing; or to be Maſter of any Printing-Howſe, or to have any Benefit thereby, other then onely to work as a Journeyman for Wages.

3. *Item*, That no Printer, nor other Perſon whatſoever, that hath ſet up any Preſs, or Inſtrument for Imprinting within ſix Monthes laſt paſt, ſhal hereafter uſe, or occupy the ſame: Nor any Perſon or Perſons ſhal hereafter erect, or ſet up any Preſs, or other Inſtrument of Printing, til the exceſſive Multitude of Printers, having Preſſes already ſet up, be abated, diminiſhed, & by Death given over; or otherwiſe brought to ſo ſmal a Number of Maſters, or Owners of Printing-Howſes, being of Abilitie & good Behaviour; as the Archbiſhopp of *Canterbury*, & Biſhopp of *London*, for the tyme being, ſhal thereupon think it requiſite & convenient, for the good Service of the Realm, to have ſome more Preſſes, or Inſtruments for Printing erected & ſett up. And that when & as often, as the ſaid Archbiſhopp and Biſhopp for the tyme being, ſhal ſo think it requiſite & convenient, & ſhal ſignifie the ſame to the ſaid Maſter

ſter & Wardeins of the ſaid Company of *Stationers* for the tyme being; THAT then, & ſo often as the ſaide Maſter & Wardeins ſhal (within convenient tyme after) call the Aſſiſtants of the ſaide Compauy before them, & ſhal make Choice of one or more (as by th' Opinion of the ſaid Archbiſhopp & Biſhopp for the tyme being, need ſhal require) of ſuch Perſons, being free *Stationers*, as for their Skill, Abilitie, & good Behaviour, ſhalbe thought by the Maſter, Wardeins & Aſſiſtants, or the more Part of them, meet to have the Charge and Government of a Preſs, or Printing-Howſe: And that within fourteen days next after ſuch Election & Choice, the ſaide Maſter, Wardeins, & Fower other at the leaſt of the Aſſiſtants of the ſaid Companie ſhal preſent before the High Commiſſioners in Cauſes Eccleſiaſtical, or ſix or more of them, whereof the ſaid Archbiſhopp & Biſhopp to be one, to allowe & admitt everie ſuch Perſon ſo choſe & preſented, to be Maſter & Governour of a Preſs & Printing-Howſe, according to the ſame Election & Preſentment: Upon peyne, that everie Perſon offending contrarie to th'Intent of this Article, ſhal have his Preſs & Inſtruments for Printing, defaced, & made unſerviceable; & alſo ſuffer Impriſonment by the ſpace of one whole Year, without Bayle or Maynprize.

4. *Item*, That no Perſon or Perſons ſhal imprint, or cauſe to be imprinted, or ſuffer by any Means, to his Knowledge, his Preſs, Letters, or other Inſtruments, to be occupied in printing of any Book, Work, Copie, Matter or Thing whatſoever; Except the ſame Booke, Work, Copie, Matter, or any other thing, hath bene heretofore allowed, or hereafter ſhalbe allowed, before the Imprinting thereof, according to the Order appoynted by the Queenes Majeſties Injunctions; & be firſt ſeen & peruſed by the Archbiſhop of *Canterbury*, & Biſhop of *London*, for the tyme being, or one of them (the Queenes Majeſties Printer for ſome ſpecial Service by her Majeſtie, or by ſome of her Highnes Privy Council thereunto appoynted, & ſuch as are or ſhalbe privileged to print the Books of the Common Lawe of this Realme, for ſuch of the ſame Bookes as ſhalbe allowed of by the two Cheefe Juſtices & Cheefe Baron for the tyme being, or any two of them, onely excepted:) Nor ſhal imprint, or cauſe to be imprinted any Booke, Work, or Copie agaynſt the Forme or Meaning of any Reſtraynt or Ordinaunce conteyned in any Statute or Lawes of this Realme, or in any Injunction made or ſett forth by her Majeſtie, or her Highneſs Privie Council, or agaynſt the true Intent & Meaning of any Letters Patents, Commiſſiions or Prohibitions under the Great Seale of *England*, or contrarie to any allowed Ordinaunce ſet down for the good Governance of the Companie of *Stationers* within the City of *London*. Upon peyne to have al ſuch Preſſes, Letters & Inſtruments, as in or about the Imprinting of any ſuch Bookes or Copies ſhalbe imployed or uſed, to be defaced & made unſerviceable for Imprinting for ever. And upon payne alſo, that everie Offender & Offenders, contrarie to this preſent Article or Ordinaunce, ſhalbe diſabled (after any ſuch Offence) to uſe or exerciſe, or take Benefit by uſing or exerciſing of the *Art or Feate of Imprinting*; & ſhal moreover ſuſteyne ſix Monthes Impriſonment, without Bayle or Maynprize.

5. *Item*, That everie ſuch Perſon as ſhal Sell, Utter, or put to Sale wittingly, Bynde, Stitch, or Sewe, or wittingly cauſe to be Sold, Utterd, put to Sale, Bound, Stitched, or Sewed, any Books or Copies whatſoever, printed contrary to th'Intent & true Meaning of any Ordinaunce, or Article aforeſaid, ſhal ſuffer three Monthes Impriſonment, for his or their Offence.

6. *Item*, That it ſhalbe lawful for the Wardeins of the ſaide Companye for the tyme being, or any Two of the ſaid Companie, thereto deputed by the ſaid Wardeins, to make Search in al Work-Howſes, Shopps, Ware-Howſes of Printers, Bookſellers, Bookbinders, or where they ſhal have reaſonable Cauſe of Suſpicion; And al Books, Copies, Matters & Things printed, or to be printed, contrary to th'Intent & Meaning of theſe preſent Ordinances, to ſtay & take to her Majeſties Uſe: And the ſame to carrie into *Stationers-Hall* in *London*.

London. And the Partie or Parties offending, in Printing, Selling, Uttering, Binding, Stitching, or Sewing any ſuch Books, Copies, Matters or Things, to Arreſt, bring & preſent before the ſaid High Commiſſioners in Cauſes Eccleſiaſtical, or ſome three, or moe of them; whereof the ſaid Archbiſhopp of *Canterbury*, or Biſhopp of *London* for the tyme being, to be one.

7. *Item*, That it ſhalbe lawful to or for the ſaid Wardeins for the tyme being, or any Two by them appoynted, without Lett or Interruption of any Perſon or Perſons whatſoever, to enter into any Howſe, Work-Howſe, Ware-howſe, Shop, or other Place or Places; & to Seaze, Take, & carrie away al Preſſes, Letters, & al other Printing Inſtruments, ſett up, uſed or imployed, contrary to the true Meaning hereof; to be defaced, & made unſerviceable, as aforeſaide. And that the ſaide Wardeins ſhal ſo often as need ſhal require, call the Aſſiſtants of their ſaide Companie, or the more Part of them into their ſaide Hall; & there take Order for the Defacing, Burning, Breaking & Deſtroying of al the ſaid Letters, Preſſes, & other Printing Inſtruments aforeſaid: And thereupon ſhal cauſe al ſuch *Printing-Preſſes*, or other *Printing Inſtruments*, to be defaced, melted, ſawed in Peeces, broken or battered at the *Smithe*'s Forge, or otherwiſe, to be made unſerviceable. And the Stuff of the ſame, ſo defaced, ſhal redeliver to the Owners thereof agayne within three Monthes next after the taking or ſeazing thereof, as aforeſaid.

8. *Item*, That for th'avoyding of the exceſſive Number of Printers within this Realme, it ſhal not be lawful for any Perſon or Perſons, being free of the Company of Stationers, or uſing the Trade or Myſterie of Printing, Bookſelling or Bookbinding, to have, take, & keep hereafter at one tyme any greater Number of Apprentizes then ſhalbe hereafter expreſſed. That is to ſay, everie Perſon that hath been, or ſhalbe Maſter or upper Warden of the Company whereof he is free, to keep three Apprentizes at one tyme, & not above. And every Perſon that is, or ſhalbe Under-Wardein, or of the Liverie of the Company whereof he is free, to keep two Apprentizes, & not above. And every Perſon that is, or ſhalbe of the Yeomanrie of the Companie whereof he is, or ſhalbe free, to keep one Apprentize (if he himſelf be not a Journeyman) & not above. Provided alwayes, that this Ordinance ſhal not extend to the Queens Majeſties Printer for the tyme being, for the Service of her Majeſtie & the Realme: But that he be at Libertie to keep & have Apprentizes to the Number of Six at any one tyme.

9. *Item*, That none of the *Printers* in *Cambridge* or *Oxford* for the tyme being, ſhalbe ſuffered to have any moe Apprentices then One at one tyme, at the moſt. But it is & ſhalbe lawful to & for the ſaid *Printers*, & either of them, & their Succeſſours, to have & uſe the Help of any Journey Men, being Freemen of the City of *London*, without Contradiction: Any Lawe, Statute or Commandement contrarie to the Meaning & due Execution of theſe Ordinances, or any of them, in any wiſe notwithſtanding.

NUMB. XXV.

A Queſtion put to Piers *Biſhop of* Sarum, *Whether a Prince may defend the Subjects of another Prince, from being forced to commit Idolatry: Propounded with reſpect to the Queens aſſiſting the Oppreſſed* Netherlands: *With the ſaid Biſhop's Anſwer. It begins with other previous Queſtions,* viz.

FIRST, UPON what Points, or Opinions in Divinity, the antient Fathers did vary in their Writings. Ch. 14. MSS. *Eccleſiaſtic. penes me.*

Anſwer. They did vary in ſo many Points, as they had Errors, which were divers. From the which the others of ſound Judgment did diſſent. And then their Errors are particularly ſet down.

Secondly, What Diverſity of Opinions hath been among the Doctors & Schoolmen of *England,* when the *Popes* Authority was received.

Anſwer. The *Popes* Authority was firſt urged in *England,* by *Auſtin,* an *Italian* Monk, called *Auguſtin Anglorum.* For *Eleutherius,* Biſhop of *Rome,* ſent into *England,* at the Requeſt of *Lucius,* King thereof, two godly Men, *Fugatius* & *Damianus,* who preached the Word of God ſincerely, baptized the King & his Realm, without al Claim of Popiſh Primacy, & Superſtitious Abuſes. *Platin in Vit. Eleuther. An. Dom.* 171.

When *Auſtin* gave that Attempt, he was generally refuſed of the Biſhops & Learned Men in *Britain* at that time. *Galfrid* deſcribeth the State of that Church after this ſort; *Erant ſeptem Epiſcopatus, & Archiepiſcopatus, religioſiſſimis Præſulibus muniti, & Abbatiæ complures: In quibus Grex Domini rectum ordinem tenebat, &c.* ——— *Galfrid. lib.* 8. *cap.* 4.

The third Queſtion, When the Popes Fautors began by their Writings, openly to make out the Popes Supremacy by the Words of the Scripture.

Anſwer. The Counterfeit Writings of *Anacletus,* alledg, That the Church of *Rome,* by the Word of God, hath the Primacy & Authority of al Churches, & of al Chriſtian People. But Pope *Sozimus,* in al that long Contention he had with the Biſhops of *Afric,* touching the *Supremacy* of the Biſhop of *Rome,* never alledged any Word of Scripture, but only the Council of *Nice,* which he himſelf had falſified. *In Concil. African.*

The Fourth Queſtion. What was the Sum of the Chriſtian Faith, that *Juſtin Martyr,* & other antient Fathers did alledg, in Defence of the Chriſtians, to the Emperors, or other Pagans?

Anſwer. The Sum of their Faith was, that which is contained in the Creed, & the Articles of our Faith, grounded upon the Word of God, and called *Symbolum Apoſtolorum.* For the Faith is one of al Chriſtians; & therefore called *Catholic,* wherein the Sum of al the Apoſtles Doctrine, and of al the *Old* & *New Teſtament,* is very pithily, briefly, & plainly ſet down, *&c.* None of al theſe urge any of the Pope's new Deviſed Articles, of the *Romiſh* Supremacy, of Tranſubſtantiation, of Purgatory, of the Maſſing Sacrifice, or ſuch like; *Sub Neceſſitate Salutis.* For this is plainly Heretical, & againſt the Catholic Faith, then received. The Church of Chriſt in thoſe Days was not acquainted with any ſuch Religion.

The Fifth Queſtion. By what Reaſons may it be proved Lawful for a Chriſtian Prince to Defend any other Princes Subjects, from being forced to commit Idolatry?

Anſwer. A Chriſtian Prince may do it, in reſpect of his Duty towards God, the Commonwealth, & his Neighbour. *Ezech.* 2. *Chron. cap.* 30.

And theſe *Means* he may uſe in performance of it: *Viz.* Entreaty with the Prince, under whom they live; by Letters, Meſſages, Embaſſies: By putting

the People in mind of their Duties, by ſome convenient way: By going thither in Perſon himſelf, to deſtroy Idolatry: Shewing the Duty of a good Prince is, to maintain the Glory of God, And his Bleſſing is upon them that do it; & the contrary upon them that do it not. He may add alſo unto theſe, Threatnings. And if no other way wil ſerve, he may defend them with his Sword.

The End ought only to be the Glory of God. Wherein theſe two Things are chiefly to be avoided, *Covetouſnes* & *Ambition.*

And firſt, the Magiſtrate is bound to love God with all his Heart, *&c.* It may be counted a very ſlender Love & Zele towards God, to ſuffer, in any Place of the Church, his Diſhonour. And ſeeing God hath made Kings, to be Nurſing Fathers, & Queens Nurſing Mothers to the Church; And the Church is *Catholic, i. e.* diſperſed throughout al the World; and it is the Part of a Nurſe, both to feed the Church, & to defend the ſame, & alſo to nouriſh & cheriſh it; it wil follow of this, that a Chriſtian Prince may, & ought to defend the Subjects of another Prince, to keep them from Idolatry.

Eſ. 49.

The Safty of his own State & Kingdom; & alſo of Religion & quiet Peace in the ſame, doth likewiſe require it. That both after his Death, Religion might be the better planted in his own Kingdom; & in his Life-time, his People might be kept in due Obedience, both to God's Word, & to himſelf. Otherwiſe his Neighbours, being grievouſly inflicted, it is very dangerous, leſt the ſame ſhould creep among his own Subjects.

All Chriſtians whereſoever are our Brethren, & Members of one Body; having one Heavenly Father, & one Head Jeſus Chriſt. Altho' they be Subjects to other Princes, yet this Diſtinction & Separation cannot take away the Unity of the Faith, the Bond of the Spirit & of Love. But we ought to provide, as much as lieth in our Power, that both we & they may continue & encreaſe in the ſame. And becauſe a Chriſtian Prince is a Member of the Church, & more hable to do it, than a private Man, he before al things ought to employ his Authority thereto.

Very good Examples we have for this Matter. *Ezechias*, that godly Prince, not only ſummoned his own People, to keep the Paſſover at *Jeruſalem*, but *Ephraim*, & al *Iſrael*: Which were now by Conqueſt ſubject to the *Aſſyrians.* And *Joſias* went to *Iſrael* & *Samaria* himſelf in Perſon, to reform Religion. For the Text ſaith, he returned from thence to *Jeruſalem*, when he had broken down the Altar of *Bethel*, taken away the Houſes of the High Places, & other ſuch Abominations.

2 Chron. xxx.
2 Reg. xxiii.

Conſtantine, underſtanding that there was a Number of Chriſtians under the Government of *Sapores* King of *Perſia*, was very glad thereof: *Utpote quem communis quædam Cura tangeret, de ijs etiam ſollicitus erat. Conſtantine* alſo writ his Epiſtle to the ſame *Sapores*, to embrace & cheriſh the *Chriſtians* that were within his Dominions. *Tantæ Curæ Optimo omnium Regi erant quicúnq; Pietate ornati eſſent; ut non modo ſuorum ſolicitudinem, ſed alienis quoq; Dominis ſubjectorum procurationem capeſceret.*

uEſeb. de Vita Conſtant. lib. 4.

Theodor. Hiſtor. Eccleſ. lib. 2. *cap.* 24.

Unto this agreeth the Saying of *Sozomenus* of this godly Emperor. *Ubiq; illi curæ fuit, ut ſaluti Chriſtianorum ubiq; ſive* Romani *iſti, ſive exteri fuerint, ſedulo provideret.* And when by no other Means he could cauſe *Licinius* to leave off from perſecuting the Chriſtians, he took upon him the Defence of them, waged Battle againſt him: And by God's merciful Providence over his Church, gave him the Overthtow. *Qui cum ne rumorem quidem de illis rebus quas diximus, diſſipatum amplius ferendum cerneret, modeſta animi ratione rem ſecum reputare, & morum ſeveritate, cum Clementia naturaliter ſibi inſita, temperata, ad afflictorum liberationem maturare cœpit: Exiſtimans Pietatis & Sanctimoniæ munus eſſe, ut per unius cædem infinita hominum multitudo ſervaretur incolumis.*

Sozom. lib. 2. *cap.* 14.

Euſeb. lib. 2. *cap.* 2.

Theodoſius was content to aid *Valentinian* againſt *Maximus* the Tyrant, for the Quietnes of his Kingdom, & the rooting out of the Tyrant; & withal as *Ruffenſis* ſaith, *Valentiniani quoq; impia inter hæc Matre defuncta, fidem Catholicam quam ipſa violaverat, & Regnum, Tyrannide depulſa, reſtituit. Atq; ipſe, poſteaquam* Romam *illuſtri Triumpho invectus eſt ad propria rurſus regna remeavit.*

Ruffin. Hiſt. Eccleſiaſtic. lib. 2. *cap.* 17

Conſtans

Conſtans requeſted his Brother *Conſtantinus*, to bring home *Athanaſius*, & to admit him to the Government of the Church of *Alexandria*; and threatned, if he would not, he would bring him home himſelf. The Effect of the Letter was thus: *Primùm enim mandabitur Fratri, ut aures præbere Epiſcoporum Sermonibus, & audacias & injurias* Stephani *cognoſcere*; *atq;* Athanaſium *ipſum ovili ſuo, patefactis adverſus eum ſtructis calumnijs, & judicum veterum iniquitate, & odio, reſtituere vellet. Additum erat, niſi pateretur hæc ſibi perſuaderi, nisiq; quod æquum ſit, faceret, ſeſe ipſum, occupata* Alexandria, *redditurum* Athanaſium, *cupientibus* ovibus, *& ejecturum adverſariorum manum.* *Theodor. Hiſt. Eccleſiaſt. lib. 2 cap. 16.*

But theſe two Faults in this Matter are to be avoided, *Covetouſnes* & *Ambition*; & only the Glory of God, & furtherance of the Goſpel, to be ſet before our Eyes. *Wolphius*, handling the Fact of *Joſias*, giveth this Note upon it: *Rex non inhiabat privatorum hominum illorum facultatibus, vel dominationi regionum ejus*, &c. *Nor to draw them away from their* Babylonian *Lords to himſelf. But this one thing he did, that thoſe Inſtruments & Relicks of Superſtition, being rooted out, Gods own Glory might be aſſerted to himſelf. Becauſe by this one way alone it could be done. That the Foundations of Idolatry, formerly there laid by* Jeroboam *ſhould be deſtroyed: By which only from that time, the People was always infected, & chiefly called away from the Lord. Therefore he left the Goods to mortal Men: But he brought that to paſs again, that that ſhould be given to the Lord which was his. In the ſame maner Chriſt alſo called the* Jews *away, neither from* Herod, *nor from the* Roman *Preſidents, but taught that eſpecially, that what was* Cæſars, *ſhould be given to* Cæſar, *& what was Gods, to God. If therefore* Joſias *did this, that Gods Glory ſhould be aſſerted to himſelf, without the Diſprofit of the* Babylonians, Aſſyrians, *& al thoſe that inhabited thoſe Lands, there is no reaſon that that Deed of his ſhould be taken in an evil part by any.* *Wolph. in 2. libr. Reg. c. 13.*

And when *Theodoſius* had eſtabliſhed Religion in the Dominions of *Valentinian*, *Reuerſus eſt ad propria regna*, i. e. He went back to his own Realms. And *Abraham* would not receive ſo much as a Threed, or Shoe-Latchet of the Prey which was taken, in recovery of *Lot* his Brother.

Theſe Faults being avoided, & Conditions obſerved, I think, by theſe Teſtimonies of Gods Word, Reaſons & Examples, that a Chriſtian Prince may defend the Subjects of another Prince from being forced to commit Idolatry.

NUMB. XXVI.

The Archbiſhops Information, of Inconveniencies ariſing by Farming forth the Firſt Fruites and Tenths of Eccleſiaſticall Livinges; And by the Commiſſion to enhaunſe the ſame.

Chap. 14. MSS. *Whitg.*

1. THE Clergie of *England*, generally, nowe a dayes, dye very poore, in reſpect of former Tymes, becauſe of Wyfe and Children; of Charges growing in the two or three firſt Yeres of their Incumbencie; of the exceſſive Prices of all Neceſſaries; of not enjoyeing aboue two Benefices with Cure, (which but fewe alſo may attaine vnto) Of reſtraynt to take any Farmes, or to buy and ſell as heretofore, *&c.* Of decay of Oblations, Pilgrimages, Mortuaries, and Perſonall Tythes, being the Tenth of all Mens cleere Gaynes. And laſtly, by Mens unconſcionable paying of other Tythes, except the Miniſters would ſtill dwell in Lawe, and ſo ſpend their Subſtance in recovery of them. Therefore it were harde to impoſe a newe Charge vpon them.

2. They do hardly procure Suretees nowe: Therefore, if the Rate be greater they ſhall fynde none at all.

3. Yt will ſeeme againſt Equitee, ſeeing all other Callinges and Profeſſions, are ſuffered daylie to encreaſſe their Liuinges; that *Divinitie*, which is chief of all, and moſt neceſſary, ſhould, in the tyme of the Goſpell, not onely, not be ſuffered to encreaſſe, but to be newely charged; and ſo not to enjoy that, which is provided allredy for the Profeſſors of it.

4. There is great Inequalitee, and want of due Proportion allready, betwixt the Contribution of the *Clergie*, (which is in *Tenths* euery Yere, and in *Firſt Fruites* at the firſt Entrance,) and of thoſe of the *Laitee*, who pay no *Tenthes* at all, nor *Primier Seyſin*, but ſuche of them as hold of the *Prince*, and that at a very eaſie Rate. And when there is a Subſidie graunted, the *Clergie Man*, whoſe Liuing is not worth (to be Lett) 100 *l.* payeth aſmuche as the *Temporall Man*, who may lett his Liuing for 1000 *l.* It were therefore very hard to charge them more.

5. It would vtterlye decay the Studie of *Diuinite*, by diſcouraging the Studentes thereof, both preſent and to come, and ſo at length, bring in *Barbariſme*, yf thoſe ſmall Church Liuinges, which remayne as a Reward, ſhould bee yet more empayred.

6. That which is preſently payed to her Majeſty, is very willingly by the beſt and the moſt Parte, yelded vnto: Yet there wante not diverſe, that do murmure euen at thoſe Payments, and haue written againſt them, as inconvenient and vnlawfull: Alledging, that the *Idolatrouſe Preiſtes* of *Ægypt*, enjoyed an *Immunitee* vnder *Pharao*, from all Impoſitions. And therefore, it may bee feared, that a newe Impoſition, would make a newe Stirre, and a more generall Myſlyke and Faction.

7. Under the *Pope*, *Firſt-Fruites*, are onely payed of *Biſhopprickes*, and other great Liuinges: *Tenthes* are payed, not ordinarily, but on urgent Occaſions, ſometimes happening; yet neuer yelded vnto in *Fraunce*. Therefore yf newe Impoſitions ſhould be layed vpon the *Clergée*, nowe by her Majeſty, it would open the Adverſaries Mouthe yet more; to accuſe her Majeſties Government, and to perſuade Weakelinges to withdrawe themſelues from us, to joyne with their falſe Churche, as with a mylder kynde of Regiment.

8. It would breed a great Diſcontentment by the Diſgrace offered, when their Liuinges alone, (yea, and above other *Engliſhmens*) ſhould be ſifted and burdened; as happened xxvij and xxviij of *Henry* 8. How much more will it bee odiouſe nowe, in this Povertee of the *Clergee*, yf the *Prince* doe, for a ſett Rent, geue them over (as it were) to the Spoyle of a Subject?

9. If

9. If vpon a newe Enquyrie, *Eccleſiaſtical* Liuinges ſhould bee charged at an higher Rate, the Arrierage of the newe Surpluſage ſynce the xxvi*th* of *Henry* 8. lighting vpon the preſent Incumbentes (as a Reall Charge vpon their Church) beeing very great, would dryve all ſuche to forſake their *Beneficēs*, and nō Man after to dare to intermeddle with them.

10. The Farming fourth of the *Tenthes* and *Firſt-Fruites* cannot bee Beneficiall to the *Clergée*. For if it bee geuen to any Subject for a Benefice, this cannot bee brought to paſſe, without rackinge of their Liuinges: Wherein it is worth the Conſideration, Whether it be convenient to benefi e Two or Three by the common Calamitee of ſo many, being ſo neceſſarie a Part of this Church and Commonweale.

11. Hereby alſo, when a private Commoditee for a ſett Rent is expected, the poor Miniſters, that often be too much overcharged in their Valuations, ſhall bee without that Remedie, which heretofore, upon due Conſiderations they have enjoyed, having had Defalcations by the Diſcretions of the Lord *Treaſurer*, *Chaunceller*, and *Barons* of the *Exchequer*.

12. Other Extremitees there are diverſe, wherein they are now releeved, which they ſhall not taſte of then: As when the the Benefice is litigiouſe, dependeth vpon a bare Stipend payed in Money; or when after Compoſition and Bandes entred, the Incumbent is kept from Poſſeſſion, or is ejected.

13. It cannot work that which is expected. As for *Biſhopprickes*, they are ouervalued allreadie, And they therefore will look for a Defalcation. Their Decay is growen by Exchanges of *Temporalitees*, (which were Beneficial in Fynes, Woodſales, Strayes, Heriottes, Relieffes, Amerciaments, and other Caſualtees) partely exchanged by bare Penſions in Money, and partely with *Rectories* appropriat, charged with Reparations of Chauncells, Vicars Penſions, and ſuch lyke. Decay is growen lyewiſe by diuerſe Rent Services, cutt off by the Statute of *Monaſteries* 31. of *Henry* 8. by diuerſe Penſions, *Procurations*, *Synodalls*, *Pentecoſtalls*, and ſuche lyke, going out of Abbayes diſſolved, and Churches decayed, now cleerely loſt. They are alſo decayed greately by long Leaſſes of their *Demaines* and *Mannors*, and by great and newe Officers Fees, layed vpon them for the moſt parte by *Popiſh Biſhoppes*, that foreſawe their owne Ruyne.

Deaneries and *Prebendaries* of the old Fundation, are in the lyke Caſe, through long and vnreaſonable Leaſſes. Thoſe of the newe Fandation doo receaue their Wages in bare Money, hauing no Landes aparte allotted any of them, and therefore cannot be encreaſſed.

Archdeaconrées, becauſe they alltogether allmoſt conſiſt in *Procurations*, are decayed a vij*th*, or an viij*th* Parte, by decayed Churches and Appropriat, ſould by the Kinge to Subjectes, with a Clauſe of Diſcharge: And therefore not recouerable without more Loſſe by Suite, then the thinge recouuered, will bee worth in three Mens Lyves.

Vicarages vnder x *l.* are allreadie by Parlement diſcharged, as being too Poore to be enhaunſed. Thoſe which be aboue, what by reaſon of Oblations brought downe to ij *d*, for a whole Houſe, by Yere; what by perſonall Tythes, in a maner, wholly gone: Becauſe there is no way to recouer them, but by the large Conſcience of the *Pariſhionars*, and what by the looſſe Payment of their ſmall Tythes, are euery where by more then a third Parte deayed, ſince the Taxation.

There reſteth onely *Parſonages*, whereof 1083 are diſcharged allreadie by Parlement; as being too Poore to be charged with *Firſt-Fruites*, being under XX*ty* Nobles.

Other *Parſonages*, being in Nomber 3000, haue their Commoditees, conſiſting allmoſt wholly in Tythe Corne and Hay. The quantitee whereof is in fewe, or no Places, ſince the Valuation, encreaſſed, but in moſt Places decreaſed by Encloſſures, and converting of Tillage and Meadow into Paſture. Indeed the Grayne and Hay is much ſynce that tyme encreaſſed in Pryce; which, though it make in Shewe the *Parſonages* to be accompted better, then they are valued at; yet, conſidering their Decay of Oblations and *Perſonall-Tythes*, and the Pryce of all other neceſſaries (by them to bee vſed) more enhaunſed, then the Pryce of Corne rateably ſynce that tyme hath beene, it will bee

bee founde, that their Liuinges are worſſe than they were then: and therefore no reaſon to enhaunſe them more.

To this may bee added, that all *Parſonages* in Citees, Corporat and Market Townes, are for the Reaſons aforeſayd, half in half, and more decayed. Many *Parſonages* alſo are in Leaſſe, many doo receave a dry Penſion in Money, and many ſore ſpoyled by couetouſe *Patrones*, and therefore by no Equitee can, or may be enhaunſed.

14. When a Subſidie is graunted, the *Clergee* doo pay a third Parte more then the *Temporaltee*. Yet they of the *Temporaltee* can ſay for their eaſie aſſeſſing of a Man of 1000 Markes by Yeres, at xxty Markes or xx *l. That a man ought, in reaſon, to haue a good Penyworth of his owne.* How much more then ought the *Clergee*, being allreadie ſo ſore burdened?

15. The *Clergee* is ſo poor allready, that great Sommes due at the former Rate to her Majeſty, are become deſperat.

16. At the rate allready ſett downe, many Benefices are ſo Poore, and ſo muche in Arrerages to her Majeſty, that no man dare take *Inſtitution* or *Juriſdiction* to them, but are graunted in *Sequeſtration* for ſerving the *Cure*: So that her Majeſty looſeth wholly her *Firſt-Fruites*, and oftentymes, her *Tenthes* and *Subſidies*. Therefore, if a newe Enhaunſing ſhould bee, many moe would come to that paſſe, to her Majeſties Loſſe, and Hurte of the Churche.

17. Howſoeuer it be, if any bee found too lowe rated, and therefore be brought higher: Then in Equitee and Juſtice, thoſe which bee overcharged, and will bee (I fear) the greater Parte, muſt be brought to a lower Rate.

18. Her Majeſty, by Farming out, is ſure to looſe another way. For the Farmer will not yelde her Coffers any great Summe, more then they amount vnto *Communibus Annis*. Therefore, when a Yere of *Tranſlations*, and ſpeeding of diverſe *Biſhopprickes* vacant, doth happen, ſhee ſhall looſe 2000, or 3000 *l.* by Yere, for two Yeres together: Which otherwiſe, her Highneſs might, and doeth enjoy.

19. To conclude, where in every Parlement; and ſpecially in this laſt, great Exclamation hath been againſt an Unlearned Miniſterie; if this Suite ſhould be graunted, it would encreaſſe the Number of Unlearned Miniſteres, and dryve the Learned and other Students, to ſome other Trade of Lyfe, more gaynfull vnto them. For every Waterman on the *Thames*, earneth more by his Labour, then the greater Parte of ſeverall Miniſtres in *England*, ſhould do by their Benefices.

20. It would alſo bee conſidered, Whether it be not the Meaning of the Preferrers of this Suite, or ſome others moving them thereunto, to bring ſuch of the *Clergee*, as pleaſeth them, into Bondage and Awe, for fear of enhaunſing their Liuinges, that they dare not diſpleaſe them; but be enforced rather to ſoothe them in all thinges. Whereby, it may come to paſſe, that the waywarder Sorte ſhall be greately countenaunced and encreaſſed. Which thing is greately to be feared: And very lykely alſo to be entended, that they which could not prevayle in *Parlement*, may this way be revenged.

NUMB.

NUMB. XXVII.

The Univerſity of *Oxford*, to the Lord Treaſurer: Praying, that a Privilege of theirs might not be infringed: Which was, that none be compelled within five Miles of the City, to ſupply Proviſions to the Court.

Chap. 15: MSS. *Academic.*

NE parum verecundi videamur (Honoratiſſ. Dom.) præſentes precibus, & abſentes Literis, Honori tuo toties moleſti, non mediocriter pertimeſcimus. Nullæ igitur profectò ad Honorem tuum, a nobis hoc tempore datæ fuiſſent Literæ, præter illas, quæ clementiam, amorem, pietatem in nos tuam, officium, fidem, gratitudinem, in te noſtram, loquerentur; niſi (neſcimus ſane quo malo Genio) turbis jam nobis ortis, opem tuam implorare cogeremur: Quam ut adferre velit C. T. ulla in re ſi unquam concupivimus, in hac ſanè maximè efflagitamus. Privilegijs enim noſtris licèt conceſſum ſit, & veſtra authoritate ratum, ut qui non longius ab Oxonia quinq; milliaribus degunt, oneribus illis frumenti, quibus ad uſum Aulæ Regiæ alii aſtringuntur, minimè teneantur. Sunt tamen nonnulli, qui eos ad hæc onera, non paucos numero, ſeverè cogunt. Illi, omne quod æquum videbitur facere, ut honeſtos viros decet, animo comparati, ad nos rem totam detulerunt. Nos ſpem noſtram omnem in pietate tuâ poſitum habentes, ad Honorem tuum, tanquam ad ſacram hac in cauſa anchoram, confugimus: Valde rogantes, ut his tam iniquis temporibus, & in tantâ rerum caritate, tanto beneficio non privemur. Hoc effectum velle reddere C. T. pro tuo in Literas ſingulari amore, non dubitamus: Atq; ita Deum Opt. Max. ex animis rogantes, omnia tibi ut fortunet, Honorem tuum valere jubemus. Oxonij ix. die Decembris.

Honori tuo deditiſſimâ,

Academia Oxonienſis.

NUMB. XXVIII.

Reaſons to prove, that the Aldermen and Burgeſſes of Oxford, *ought to take their Oath, without a Saving of the Liberties of the Towne.*

Ch. 15. *Chartæ Acad.* Oxonien. *penes me.*

FIRST. HENRY the Third graunted, that the Mayor & Bailiffs ſhould Swear, *Quod conſervabunt Libertates, & Conſuetudines Univerſitatis.* But *Edward* the Firſt appoynteth, That the Aldermen & 58 Burgeſſes ſhould Swear, *Secundum tenorem Chartæ Domini Regis.* Which is to be referred to *Henry* the Third. Therefore no *Saving* being there, no *Saving* ought to be admytted herein.

Secondlie. The Towne in the tyme of *Edward* I. complayned of certeyne Abuſes in the myniſtring of the Othe.

1. That the Univerſitie forced them to come to S. *Maries* Church.

2. That they were compelled to take an Othe, not onely for themſelves, but alſo for their Families, Heirs, and ſuch others.

3. That they were not permitted, in taking their Othe, to except their Faith to the King, or their Remedie in the Kings Court, their Relief by the Lords of the Council, *In his quæ Univerſitatem & Cancellarium contingunt.*

It

It is manifeſt therefore, that they were not ſuffered to have any *ſaving* of their own Liberties, which were not ſuffered to except their Faith to the King, or their Remedie in the Kings Court, as appeareth in the Premiſſes.

Thirdlie. The Mayor & Burgeſſes, *Bona fide promiſerunt, quod omnes Libertates & Conſuetudines, quas prædicti Cancellarius & Scholares habent per chartas & Conceſſiones Domini Regis & Progenitorum ſuorum, & etiam omnes alias Conſuetudines, quibus prædicti Cancellarius & Scholares rationabiliter uſi ſunt, benè & firmiter obſervabunt de cætero ſine aliqua contradictione.*

Fourthlie. In a Book of ancient Record in the Univerſitie, conteyning the Summe & Effect of al our Charters, & the Practice of the Univerſitie in auncient tyme, we fynde the Forme of Othe *Verbatim* agreeing with the Compoſition aforeſaid, accuſtomed to be taken by the Mayor & Bailiffs, & lykewiſe by the Aldermen & Burgeſſes, without a *Saving, &c. Yee ſhal ſweare, that al the Liberties & Cuſtomes which the Chancellor & Scholars hold,* &c. ut ſupra, *wel & firmely yee ſhal holde, ſaving your Faith to the King.*

Fifthlie. There never hath bene uſed any diverſitie of Othe, but the ſame Othe which the Alderman & Burgeſſes have taken, & ought to take by Charter & Cuſtome, the ſame Othe the Mayor and Bailiffs have always taken in the ſame Place, at the ſame tyme, within the Memorie of any Man lyving, by our Adverſaries own Confeſſion. But the Mayor & Bailiff ought not to take their Othe with a *Saving*, as appeareth, by evident Charter, by the Councills Order, & by their own Confeſſion. Therefore the Aldermen & Burgeſſes, ſwearing always in the ſame tyme & Place, ſhould take their Othe without a *Saving* of the Liberties of the Towne: Except we ſhal thynk the Inferiours to have more charge in mainteyning the Liberties of the Town, then their Superiours & chief Magiſtrate hath, or ought to have.

Finallie. That this was the Meaning of the Committees appoynted in the Councills Orders, that not onely the Mayor & Bailiffs, but alſo the Aldermen & Burgeſſes ſhould take the ſaid Othe in the foreſayd Orders expreſſed (albeit they were not expresſlie conteyned in the Charter there alledged) may very wel appear by the Judgment of the Lord Chief Baron, with the reſt of the Committees, being conſulted upon this Queſtion long before this tyme: Who, becauſe they are left Interpreters of their own Meaning, we have procured a Certificate of their Opinions, Teſtified under the Hand of the L. Biſhop of *Hereford* [Dr. *Weſtphaling*] that now is (who was Vice-Chancellor when the Queſtion firſt was moved) & ready here to be ſhewed to your Honours in Writinge at this tyme.

NUMB.

NUMB. XXIX.

Articles to be enquired upon in Viſitation of the Dioces of Chicheſter, ſede vacante, *by the Authority of the moſt Reverend Father in God,* JOHN *Archbiſhop of* Canterbury, *Primate of al* England, *& Metropolitan.*

I. WHether your Miniſter have uſed any other Form or Maner of Public Prayer, Adminiſtration of Sacraments, or any other Rites, Ceremonies, or Orders, than are preſcribed by the Book of Common-Prayer. Or hath he altered them, or any of them? How, and in what maner? Chap. 15. *Regiſt. Whitg. Vol.* I. *fol.* 116.

II. Whether doth he, or any other, take upon them to read Lectures, or Preach, being mere Lay-Perſons, or not ordered according to the Law of this Realm, or lawfully licenced? Doth he, or any other Preacher, remaining in their Pariſh, at ſome times every Year, Perſonally ſay the Public Service, & miniſter the holy Communion himſelf, according to the ſaid Booke of Common Prayer, or no? Doth he, or any other, keep any Exerciſe of Expounding, or read any Lecture in private Houſes; whereunto other than thoſe of that Family do reſort?

III. Whether upon Sabbath Days & Holy Days, doth your Miniſter cal for, & inſtruct the Youth of his Pariſh in the Catechiſm, & Principles of Chriſtian Religion? And whether likewiſe, once every Sabbath Day, he doth put the Churchwardens in mind of their Duty as wel to note, who abſent themſelves from Divine Service; and upon the Goods & Catalls of ſuch to levy 12 *d.* a piece for every Default, for the uſe of the Poor: As ſuch alſo, who irreverently there behave themſelves. And whether do the Church Wardens perform their Duty accordingly?

IV. Whether hath the Miniſter uſed the Form of Thankſgiving after *Child-Birth*, for any Woman unlawfully begotten with Child, otherwiſe than upon a Sabbath Day or Holy Day. in time of Public Prayer; & alſo with public Acknowledgment of her Sin, in ſuch Form as the Ordinary hath preſcribed?

V. Whether doth your Miniſter in Public Prayer wear a Surplice: And go abroad Apparelled, as by her Majeſties *Injunctions* & *Advertiſements*, is preſcribed? Doth he privatly exerciſe himſelf in godly Prayer & Study; and with other convenient Exerciſe for his Vocation? Doth he keep any ſuſpected Woman in his Houſe; reſort to any infamous Houſes; uſe any light diſpoſed Company? Is he a Swearer, Gameſter, common Hunter, or Hawker; unſeemly in Apparel, or giveth any wiſe juſt Occaſion of Offence, or ill Example of Life? Is he probably ſuſpected to have attained any Spiritual Living, through Symoniacal Compact, made by himſelf, or any other, either directly or indirectly? Is he a common Reſorter to Taverns, or Alehouſes; or doth ſuffer any Wine, Ale, Beer, or Victuals, to be Sold in his Parſonage, or Vicarage Houſe, or no?

VI. Whether hath your Miniſter, or any other whoſoever, ſpoken againſt any Part of the Book of Common Prayer, or againſt any of the Articles agreed upon by the Clergy of both the Provinces, *Anno* 1562, in a Synod holden at *London*; or defended any Popery, or any other Erroneous, Seditious, or Schiſmatical Error?

VII. Whether are any in your Pariſh ſuſpected to ſerve any Monument of Superſtitition, or Idolatry; to reſort to any Maſs, or other Service diſallowed; or to any Popiſh Prieſts for Shrift, Or any in your Pariſh ſuſpected to to receive in their Houſe or Company any *Jeſuit* Prieſts, Seminary Men, or other like Fugitives, diſguiſed or ſuſpected Perſons; or to be recounciled to the Church of *Rome*? Are there any which do not, according to Law, both

reſort to Divine Service publickly in ſome Church; and alſo Communicate the Holy Sacrament, as is required.

VIII. Whether doth any in your Pariſh teach Children publickly, or in any Mans Houſe privatly? Is ſuch Licenced by the Ordinary? Is he known to reſort to public Service? Is he of ſound Religion? Doth he teach the Catechiſm to his Scholars, which was ſet out for that purpoſe? And doth he train up his Scholars, which was ſet out for that Purpoſe?. And doth he train up his Scholars in Knowledge of true Religion now eſtabliſhed, & in obedience to the Prince, or no?

IX. Whether are your Hoſpitals & Almes-Houſes uſed according to the Foundation and Ordinances of the ſame: And ſuch alſo placed in them as be moſt impotent & needy? And whether Legacies & other Sums of Money, given & ſet forth for ſuch other good & godly Uſes, be employed according to the Intent of the Givers.

X. Whether have any maried within the forbidden Degrees of Conſanguinity & Affinity. And ſeparated in that reſpect, do keep Company ſtill together? Any lawfully Married, which offenſively live aſunder: Or which have married elſewhere? Any man which hath two Wifes; or Woman two Husbands? Are there in your Pariſh any Inceſtuous, Adulterous, or Incontinent Perſons: Any common Drunkards, Ribalds, Swearers, Uncharitable, Sorcerers, Charmers, Uſurers, or vehemently ſuſpected of theſe, or any of them.

XI. Whether any in your Pariſh have departed this Life, whoſe Wills are not yet proved? Doth any adminiſter or intermeddle with the Dead's Goods without Authority from the Ordinary for the time being? Hath any Wills been proved, or Adminiſtrations granted, ſince the 27. of *February* laſt? What their Names & Surnames, which offend againſt this, or any other of the foreſaid Articles?

XII. Whether hath any Ordinary, Regiſter, Clerk, or Apparitor conceled, or winked at any Offender preſented; or commuted any public Satisfaction, or Puniſhment for Mony, without moſt urgent Cauſe, or public Teſtification in the Church of the Offender's Repentance: Or in ſuch Caſe hath not wholly employed the ſame to godly Uſes? And whether hath any of them exacted exceſſive, or unaccuſtomable Fees in any Eccleſiaſtical Matter whatſoever?

XIII. Whether is your Miniſter a Preacher? Hath he any other Living Eccleſiaſtical? Where doth he remain & abide for the moſt Part? What is his Living Yearly worth by common Eſtimation? And of whoſe Patronage in Fee in ſuch Living? Of what Age & Degree of School is he, as you have heard, or do conjecture?

XIV. Whether hath any in your Pariſh been ſuch as refuſe to come to Divine Service? Any Children; of what Age? Where & with whom do they remain? Have ſuch, or any other Children, Kinsfolkes or Friends beyond the Seas? Did they depart with Licence? How long agone, & in what Parts on the other ſide of the Sea do they remain; as you know, have heard, or do conjecture? And what Relief have they from any in your Pariſh; or from any other within her Majeſties Dominions?

XV. You ſhal, by the Oath that you have taken, make diligent Inquiſition, & truly preſent in Writing, not only the Names of al who have offended, are ſuſpected, or any way touched in any of theſe Articles; but alſo who have offended, or are ſuſpected to have offended, againſt any Part of the Queens *Injunctions*, or any Eccleſiaſtical Law of this Realm.

NUMB. XXX.

Mr. Travers *his Reaſons: That his being made Miniſter at* Antwerp, *ſhould not be ſufficient Cauſe of his Reſtraint; or, that he ought to be made Miniſter again. With Archbiſhop* WHITGIFT's *Marginal Animadverſions thereupon.*

I. MAKING of a Miniſter is ſuch an Action, as being once lawfully don, ought not by the Word of God to be repeated.

Aaron, & the Prieſts in the old Law, were but once to be called & Conſecrated. Proved thus, *Hebr.* 5. 4. *No man taketh this Honour to himſelf, but he that was called to it of God, as was* Aaron. And *Levit.* 8. 33. *Ye ſhal not depart from the Door of the Tabernacle of the Congregation ſeven days, until the day of the Conſecration be at an End. For ſeven days ſhal he Conſecrate you.*

II. Paſtors & Teachers of the Church in the *New Teſtament*, have in like maner, by the ſame Word, their Calling to their Miniſtry, but once given them: Which ſufficeth; & is not to be reiterated. As may appear, by the Speech of the Holy Scripture: In al the Rules & Examples that concern the Vocation. Of which ſort are theſe. *Appoint Elders in every City.* Tit. 1. 5. *Look to your ſelves, & al the Flock, whereof the Holy Ghoſt hath made you Overſeers.* Acts 20. 28. *Lay hands haſtily upon no man: Neither Communicate with other Mens Faults.* 1 Tim. 5. 22. *Stir up the Grace which is in thee, by the Laying of my Hands.* 1 Tim. 4. 14. *Neglect not the Grace which is in thee; which is given thee to propheſy, by laying on of the Hands of the Elderſhip.* 2 Tim. 1. 6. *They ordained them Elders in every Church.*

III. The reiterating in one Dominion of any ſuch Action, as being once ſufficiently don, ought not for ever to be repeated, (becauſe it is don in the Kingdom of another Civil Prince) For it taketh from *Chriſt* his Authority, given him of God in al Places: As it is ſaid, *I wil give thee the Ends of the World for thine Inheritance.* Pſal. 2. *and al Nations to be poſſeſſed by thee.*

And yet the French *Churches practiſe otherwiſe, neither wil they admit any of our Miniſters, ordained according to the Laws of this Church, to exerciſe his Function among them, without a new kind of Calling according to their Platform.*

IV. It maketh his Kingdom like the Kingdom of an Earthly Prince: As if it were bounded with certain Limits. Nay, in ſome reſpects, not ſo good. For a Kingdom united in it ſelf, it ſufficeth, notwithſtanding there be ſundry Provinces, & Dioceſes within it, to have Teſtimonial of any Act to be lawfully don. Which in the Kingdom of *Chriſt* is not ſo; if the Teſtimonial be not enough; but that the Deed it ſelf muſt be reiterated.

V. The repeating of the Calling to the Miniſtry, maketh void the former Calling. And conſequently ſuch Actions as were don by him, by vertue of the ſame; as Confirmations, Marriages, & ſuch like. *This is untrue.*

VI. The repeating of one Action of that Nature, that by the Word of God is not to be reiterated, maketh the repeating of al other which are of like Nature, as lawful; ſo, as if a Miniſter be to be made again in one Country, having been lawfully afore made in another; then alſo one baptized, or married in another Country; by like Reaſon, is to be inforced to be Baptized & Married again, coming into *England*, according to the Order here appointed for ſuch Actions. *Nothing like.*

VII. Moreover; whereas the *Church of Chriſt* is One; as we are taught by the Word, & profeſs in the Articles of our Faith, to believe: & a Communion is to be maintained among the Saints, & al the Churches of God, by the

Ch. 16. MSS. *Collection. Whitg. penes me.*

Archb. Whitgifts *Animadverſ.*

I think this to be true.

But Mr. Travers *his Schoolmaſters think & practiſe otherwiſe: As* Danæus Iſagog. *lib. 2do. c. 18.*

Theſe Scriptures prove not his Purpoſe.

ſame Word; the making void of ſuch Actions don in them, giveth dangerous Occaſion of Schiſmes & Diviſions in the Churches.

Excepting alwayes ſuch Churches as allow of Prêsbytery, & practiſe it.

VIII. The Univerſal & perpetual Practice of al Chriſtendom, in al Places, & in al Ages, proveth the Miniſters lawfully made in any Church of ſound Profeſſion in Faith, ought to be acknowledged ſuch in any other.

In the Primitive Church we read, when *Polycarpus* came out of the *Eaſt* Country, whereof he was, being Miniſter of the Church of *Smyrna*, to *Rome*, in the *Weſt*; that with the good Conſent, & at the Requeſt of *Victor*, then Paſtor there, he dealt in the Miniſtry, & adminiſtred the Lord's Supper.

This is true: But Mr. Travers *his Caſe is far differing from it.*

For Polycarpus *went not to* Rome *to be made Miniſter; but being ordained Miniſter, according to the Order of the Church wherein he lived, was ſuffered to execute his Function at* Rome. *But Mr.* Travers *miſliking the Order of his Country; ran to be Ordered elſewhere, by ſuch as had no Authority to Ordain him, to the Contempt of the Miniſtry of this Church, & the manifeſt maintenance of Schiſm. And as wel may Mr.* Cartwright *& his Adherents now make Miniſters at* Warwick, *to ſerve in this Church of* England, *as he &* Villiers *might have don at* Antwerp.

In the ſame, to the time of the Apoſtacy, there was never doubt made of Ordaining again ſuch as had been once before called to the Miniſtry: But only of thoſe, who had been made Miniſters in the Churches, by Hereſy or Schiſm divided from the Unity of the true Church.

In the Church of *Rome*, ſince the Apoſtacy to this day, a Prieſt Ordered in *Spain*, or elſewhere, may execute the Office of the Prieſthood in any Country where he comes.

In the Civil Law it is ſo lawful for them to do.

Since the Reformation, al the Churches of the Goſpel have ever ſo held it, & ſo practiſed it, in thoſe which have been in any ſuch Chuches, called to the Miniſtry, even to this day.

Doctors made in any Univerſity in *Chriſtendom*, are ſo accounted in any other, where they wil teach.

I know none ſuch: And yet their Caſe is far differing from his.

In this Church of *England*, many *Scottiſh Men* & other, made Miniſters abroad, have been ſo acknowledged, & executed their Miniſtry accordingly. And yet do ſtill among us.

Afore Mr. *Whittingham*'s Caſe, there was never any Queſtion moved in this Church to the contrary.

This is untrue. For if Mr. Whittingham *had lived, he had been depriv'd, without ſpecial Grace & Diſpenſation. Altho' his Caſe &* Mr. Travers *are nothing like. For he in time of Perſecution was ordained Miniſter by thoſe which had Authority in the Church perſecuted. But Mr.* Travers *in the time of Peace, refuſing to be made Miniſter at home, gaddeth into other Countries to be ordained by ſuch as had no Authority: Condemning thereby the kind of Ordering Miniſters at home.*

The Queſtion being moved about him, yet was neither the Word of God, nor the Law of the Land found to be againſt him. But notwithſtanding that Exception, he continued in his Place & Miniſtry after, to his Death.

Popiſh Prieſts, notwithſtanding they were made after another Order, & that againſt the Word of God, yet to the 13*th* of the Queens Reign, they were ſuffered to deal, by vertue of that Calling, with Duties of the Miniſtry, without any Queſtion moved of it.

When the like Act is made for his Miniſtry, then may he alledge it. But the Laws of this Realm require, that ſuch as are to be allowed as Miniſters in this Church of England, *ſhould be Ordered by a Biſhop, & ſubſcribe to the Articles before him.*

Anno 13. *Eliz.* When Queſtion was made of their Calling, the Parlament appointed not, that they ſhould be Ordered again, according to the Form eſtabliſhed in the Firſt Year of her Majeſties Reign. But only, that they ſhould ſubſcribe to the Articles concerning *Chriſtian Doctrine & Faith*, agreed on in the Convocation, *Anno* 1562. And ſo doing, enabled them to al Duties & Benefits of the Miniſtry.

In

In the ſaid Book of Articles, the Doctrin whereof is authorized by the ſaid Parlament, it is thus ſet down in the 23*d* Article: 'It is not lawful for any 'man to take upon him the Office of public Preaching or Miniſtring the Sa- 'craments in the Congregation, before he be lawfully called, & ſent to execute 'the ſame.

This doth not juſtify his Calling.

And thoſe we ought to judge lawfully called and ſent, which be choſen & called to this Work by Men, who have public Authority given unto them in the Congregation, to cal & ſend Miniſters into the Lord's Vineyard.

Laſt of al. The late Archbiſhop of *Canterbury*; being made privy & acquainted with this my Calling to the Miniſtry abroad, was contented I ſhould preach in *England*. The Biſhop of *London*, was likewiſe contented I ſhould preach at the *Temple*, which I have don now almoſt ſix Years. And the preſent Archbiſhop of *Canterbury*, hath taken no Exception againſt me, ſince his coming to this Province, to forbid me preaching in it, until this time. Upon Conſideration of theſe Reaſons, I humbly pray to be ſuffered to procede, as I have don, in my Place & Miniſtry again.

This is to abuſe our Patience.

He never allowed of your kind of Calling; neither can he allow of it.

NUMB. XXXI.

The Summ of a Speech in Parlement, Anno 1586; *Upon the* Bil & Book *of the* Puritans, *then offered.*

Ch. 17. MSS. *Lambethan. Memoirs.*

THAT where the *Book* & *Bil* hath been greatly commended, *&c.* And altho' in reſpect of manifold Buſineſs, *&c.* I have taken no further Pains in the Word of God, than concerneth the due Information of a true Chriſtian Man, as wel in Matters of Faith, as of Maners: By the one to be inſtructed in the Sincerity of true Religion, how to believe, & by the other, how to direct my Actions to God's Glory, & the Profit of my Country: And beſides, that I have deemed it evermore a ſpecial Part of Chriſtian Sobriety for every Man, to contain himſelf within the Bounds of his own Vocation; & not to preſume too much upon his own Knowledge to diſpute, decide, & determine Eccleſiaſtical Matters, apperraining properly to the learned Doctors & grave Fathers of the Church: Yet, foraſmuch, as a great Part of this deſired Reformation cometh within the Compas of my Profeſſion, touching Matters of State, I have thought good to crave your heedful Regard, *&c.* while I ſhal open unto you ſundry Points of very great Conſequence touching the ſame.

The whole Reformation began in King *Edward*'s time, & undertaken by her Majeſty, conſiſteth chiefly in the Eſtabliſhment of,

I. A true Government of the Church greatly corrupted, & fowly uſurped by the Biſhop of *Rome*;

II. The pure Doctrine of Chriſt, by a ſound Reformation and Purgation thereof from Popery.

III. A godly Order for public Prayer & Adminiſtration of Sacraments, with other holy Rites & Ceremonies; inſted of the Popiſh Maſs, barbarous Service, & many other Corruptions.

This Reformation was made upon moſt grave Conſideration by the chief learned Doctors & Fathers of this Church. It hath eftſoons been fined & refined: And by her Majeſty, at length, brought to ſuch Perfection, as the Profeſſion of this Reformed Religion in *England*, hath been ever ſince the chief Key & Stay thereof, in al the Reformed Churches in Chriſtendom. What Joy was once in *England* for this Reformation? How many Letters have been written hither by Strangers, to congratulate the Sincerity & Happines thereof? And how many Challenges have been made, & Books written in Defence of the ſame? Our Adverſaries abroad have been mightily refuted. *Sed inimci hominis, Domeſtici ejus*, [i. e. *A mans Enemies are thoſe of his Houſhold.*] Among al the Aſſaults made hitherto by ſundry *Sectaries* againſt this

our

our Reformation, there was never any, to my Knowledg, comparable to this laſt Bil & Book, exhibited here among us.

My Purpoſe is to deal only with that Part which toucheth *Government*. Howbeit, as by the way, I cannot but remember unto you, how, notwithſtanding the Law made *Anno* 1. of her Majeſty, *That whoſoever ſhould, either by Word or Writing deprave*, &c. *the Book of Common Prayer*, &c. this Book termeth the ſame to contain divers Imperfections, groſs Corruptions, & ſo many Repugnances with the Word of God, as that ſcarce any Part thereof remaineth ſound. In reſpect whereof it earneſtly deſireth, to have the ſame wholly abrogated. And doth offer another, newly made, unto us to be eſtabliſhed. Wherein firſt, My Maſters, I wil ſpeak but like a Politic Man. Wil you alter the whole Form & Order of your Service? Wil you take the Book from us, which we have been perſuaded to think both good & godly; and give us a newe, accounting the other Corrupt, *&c*? Might it not have ſufficed to have reformed the Errors? If you anſwer, that there were ſo many, it could not be otherwiſe don, Wil any man believe you? What wil the People ſay? Aſſuredly, whereas you pretend hereby to work Wonders, you ſhal drive them by Thouſands, either to become Atheiſts, or Papiſts. I tel you, there is an old Note of Schiſmatics or Heretics, which is very rife among us, & I think it is in the Scriptures, *ſemper diſcentes, & nunquam ad ſcientiam pervenientes* Aſſuredly, al good Men do begin hereby to ſuſpect you.

Secondly, If I be not deceived, I find a ſhameful Slight, & cunning Point ſmoothly paſt over, in this Bil exhibited. It is wel known, that ſome Ringleaders in this Schiſm, have taught that it was unlawful to have a preſcribed Form of Service in the Church; but now your Fellows have framed us one. Belike, they meant every ſuch kind of Service to be unlawful, except it were of your own making. In good earneſt, do you mean indeed, as you ſeem? Shal we have a Book of Common Prayer to be uſually read, & obſerved in our Churches: So as the Common People who cannot read, by often hearing one Form of Prayer, may learn the ſame, to their great Comforts, elſewhere? What meaneth the Book then, when in the Rubric before your Chapter of public Exerciſes, ſuch an Order is there preſcribed, as doth never permit the chief Part thereof, that is, the Confeſſion in the firſt Chapter, to be read in the Church? Beſides, What meaneth this? There is a Form of Service ſet down to be uſed before & after the Sermon: Which is, indeed, the whole Service: And yet in the Rubric after the ſame, it is thus written, *It ſhal not be neceſſary for the Miniſter daily*, &c. And in the Chapter of *Baptiſm*, becauſe he *prayeth in this Maner, or ſuch like*. And in the Chapter of the *Lord's Supper*, the Miniſter *giveth Thanks in theſe Words following, or the like in Effect*. So as for any thing I ſee; altho' to pleaſe us withal, there be in Shew a Book pretended; yet in Truth there is ſo ſuch Matter; but al or the moſt Part is left to the Miniſters Spirit. Theſe Men do therefore verify the Proverb, *Aurum ſuperatum, Tuſſis pro crepitu.*

Touching the ſecond Part of our Reformation: That is, True *Doctrine* repurged; I take it, the whole Sum thereof is contained in the 39 Articles of Religion, ſet out by Law, *Anno* 1562. Whereof, I find by this Bil & Book, three of them wholly condemned, or abrogated: *Viz.* The 34*th*, Of the *Traditions* of the Church: The 35. *Of Homilies* The 36. Of the *making of Biſhops & Miniſters*. Beſides, it ſeemeth unto me, that one of the Articles of our Belief, is, in effect, abrogated, *Viz. Deſcendit ad Inferos*. But this is a Queſtion, it ſeems, among Divines. I wil not meddle with it. Howbeit, I remember, that about ſeven Years ſince, there was written a Book, to the like Purpoſe, by one *Carlile*; which her Majeſty, by the Advice of the beſt learned of the *Clergy*, forbad, as a very dangerous Book, & Aſſertion.

But al this while, I am almoſt beſide my Purpoſe: Leaving therefore in this ſort Matters of Divinity, I wil come to ſpeak of our *Government*: Which, in ſome Points, is quite overthrown; in ſome greatly ſhaken; & by ſome very much endangered. That which I therefore miſlike in this Bil & Book, is, that it is very Injurious to us of the Laity; to the chief of the *Clergy*; but eſpecially to her Majeſty.

Firſt,

Firſt, To our ſelves, it appeareth in the ſixth *Chapter* of this Book, that when any Eccleſiaſtical Man ſhould dy, or be removed, *Jus Patronatus* ſhould be in every *Presbytery*. And ſo *Elders*, I know not how, ſhould preſent to the Livings. Which toucheth us al in our Inheritances: And beſides, turneth to our no ſmal Reproof; in that of antient time, having received ſuch Credit & Authority, *We* only ſhould be thought unworthy to continue our Right, *&c.* Why, ſurely, I cannot ſee, but that if we were al as we pretend, there could not be many *Presbyteries* erected in this Land, more able to preſent fit Men to any of our Livings, than we our ſelves; ifwe would uſe but thoſe Helps appointed by Law already. For mine own Part, *&c.* But yet in this Matter, we are further touched. Here are Orders ſet down for the Burthening every Pariſh with one Paſtor, at the leaſt a Doctor, two Deacons at the leaſt; beſides, I know not how many Elders, to be found in Equity, if they be poor, & do labour in the Cauſes of the Church, by the Relief of the Pariſh, as wel as any of the reſt. But neither Bil nor Book do ſpeak one Word with what Livings, or how thoſe Officers ſhalbe maintained. Wherein there is a Piece of Cunning uſed; ſuppoſing that plain Dealing would have hindered their Purpoſe. For indeed, their Meaning is, to draw from us, maugre our Heads, our Impropriations. And if the Spoil of the Biſhops & Cathedral Churches wil not ſerve their Turnes, as certainly they cannot, their Number being ſo great; then do they ſet it down, that we are bound to ſurrender out of our Hands our Abby Lands, & ſuch other Poſſeſſions, as have at any time belonged to the Church.

It is wonderful to ſe, how deſpightfully they write of this Matter. They cal us Church-Robbers, Devourers of holy Things, Cormorants, *&c.* Affirming, that by the Laws of God, Things once Conſecrated to God, for the Service of his Church, belong unto him for ever: And that we keep ſuch Goods & Livings contrary to our own Conſciences: As appear in the Book of *Eccleſiaſtical Government* & another which came to my Hands the laſt Parlement, intituled, *A Complaint of the Commonalty*. Whereby we may ſe, what is intended againſt us: How for the enriching of themſelves, they labour by our Conſents to impoveriſh us; & with what reproachful Speeches they handle us. For mine own part, I have ſome Impropriations, *&c.* And I thank God, I keep them with a good Conſcience, *&c.* Many would be undon. The Law approveth us, *&c.* The Rule, *Cui bono*, maketh me to think, that theſe hot, buſy Reformers, do rather ſeek *Ours*, than *Us*.

Secondly, For the Overthrow of the preſent State of the Clergy by their *Fresbyteries*, eſpecially Archbiſhops & Biſhops, *&c.* as being Callings not agreeable to the Word of God, as the Bil ſaith; I wil leave it to Divines, being a Matter without my Reach, Altho', in my Conſcience, I do ſee the Neceſſity of thoſe Dignities & Authorities, for avoiding of Contention, & better Reputation of their Callings. As to the ſame Purpoſe, we have in the Civil Law, Noblemen & Gentlemen: And do verily hold that Part of the Bil as a lowd Untruth. This onely do I judge, that hereby a great Indignity is offered to the Honour of this Realm, in ſeeking to ſpoil the ſame of one eſſential Part of the ſecond State, to alter the Honour of our Parlements, & to bring into it a barbarous Equality, which hath uſually hitherto been *Noverca Regnorum, & Mater Confuſionis*. And, as tho' it were unlawful for Majeſty to confer Honour, where indeed otherwiſe it beſt deſerved.

But *Thirdly*, to come to that, which moſt of al ſhould touch us, *Viz.* Her Majeſties Eſtate. I find this Platform injurious to her Supremacy; to her Strength, & to her Perſon.

For her Highnes *Supremacy*, it conſiſteth principally, as I gather out of the Statute to that Purpoſe. *Anno* 1. of her Majeſty;

1. Upon her Title of *Supreme Head* or Governour.
2. Her Authority in making Eccleſiaſtical Laws.
3. Upon the the Right that the laſt Appellation in ſuch Cauſes ſhould be made to her Majeſties *Chancery*. Al which Points are in a maner wholly abrogated

abrogated by this Bil & Book. For altho' it be ſaid therein, that the Sovereign Majeſty is placed by God in higheſt Authority under him, within their Dominions, over al Perſons & Cauſes, as wel Eccleſiaſtical as Civil; yet mark, how the Book interpreteth it ſelf. Forſooth, their Dominion they ſpeak of is this, that the Sovereign muſt ſee & command the ordering of them as God hath appointed by his Word. He muſt not make any himſelf by his Ordinary Authority, but ſe others make them: Which is not Sovereign Authority *in Cauſas*, but in *Perſonas*: And is called *Poteſtas facti, non juris.*

Secondly, Where this Bil affirmeth, that the Guidance of the Church is committed to the Paſtors, Doctors & Elders: That they by common Conſent might direct al the Affairs & Buſineſs of the ſame, *Qui dicit omne malum, nihil excipit*: Where it ſaith, that the Presbytery hath Authority, to chooſe, elect, ordain; & upon occaſion to remove & diſplace al Eccleſiaſtical Officers; and, as the Book ſaith, to Viſit, Decide Cauſes, appoint thereon Meetings, Conferences & Synods; in the End, what is left to her Majeſty? Or wherein is the fulfilling of that Law, which ſaith, that al Authority to Viſit, Reform, Redreſs, Order, Elect, Correct, Make Laws, Abrogate Laws, Call Synods, *&c.* is annexed unto her Royal Crown & Dignity; and doth not appertain to any other in a *Chriſtian Kingdom*, but as derived thence?

In the End.

Thirdly, It appeareth both in the Bil & Book, that if any Difficulty or Aggrievances do ariſe in theſe Presbyteries, there lyeth no Appeal, but from the Presbytery to the Conference; from that to a Provincial Synod; and thence to a National. Whereas, when her Majeſties Father did firſt abandon Popery, this was his chiefeſt Endeavour, that the Appeals which were made to *Rome*, might by Degrees comen into his *Chancery*. So as hereby it is manifeſt, as I think, that this new Device is very Injurious to her Majeſties Supremacy.

Now of the ſecond Point, How it diminiſheth her Majeſties Strength & Ability. In my Conceit, her Majeſties Strength ſtandeth very much upon her Revenues. Large Tributs & great Riches, are indeed *Nervi Reip. Ornamenta Pacis, Subſidia Belli.* Now what a Loſs would her Highnes ſuſtain, if, as hath been ſaid, al her Impropriations ſhould be taken from her? But what if they deal with her Majeſty in her Tenths & Firſt Fruits, as with her Impropriations? Surely the Book of Eccleſiaſtical Diſciplin, nameth the exacting of the ſame, *Nundinationum & Spoliationum direptiones.*

Pa. 88.

Laſtly, Touching her Majeſties *Perſon & Safty*; I account it hereby greatly endangered; in that her Highnes is made ſubject to the *Presbytery* Cenſures, Reprehenſions, Suſpenſions, & Excommunications. Which, tho' it be not preciſely there named, yet I am ſure none wil deny it, ſith it is ſo largely ſet out in the Eccleſiaſtical Diſcipline. For who knowes, how far they wil procede, if her Majeſty do neglect their Excommunications? Is it not, think you, very wel known, what outragious Aſſertions are made hereof in your chief Presbyterie Mens Books. Doth not her Majeſty underſtand what is ſet down hereof in theſe Books; *De jure Regni apud* Scotas: *De jure Magiſtratuum in ſubditos*: *Vindicta contra Tyrannos*, & others? Yes, indeed.

So as to conclude, I aſſure you, ſo far forth as I am able to look into theſe Matters, I think al Circumſtances conſidered, there never was moved in a Parlement, to my remembrance; and urged with ſuch Importunity by thoſe who would be reckoned her Majeſties beſt affected, moſt faithful, & moſt dutiful Subjects, a Matter of greater Inconvenience, ne Miſchief.

For, I pray you, wherein differ theſe Men, in this Caſe, from the Papiſts? The Pope denyeth the Supremacy of Princes: So do, in Effect, theſe. The Pope yieldeth to them only *Poteſtatem Facti, non Juris, in Perſonas, non Cauſas.* No more do our Reformers in this Point. The Pope where he entreth, doth abrogate al ſuch Laws as any Prince hath made in Church Matters, to his Diſlike. And ſo would theſe Men do with all the Laws, Canons, Conſtitutions & Orders, heretofore made in the Church: As is expreſt in the laſt Sentence of the Bill, *&c. Ita fiat repetitio reliquorum.*

Saunders.

NUMB.

NUMB. XXXII.

Orders, for the better Encreaſe of Learning in the Inferior Miniſters; & for more diligent Preaching & Catechizing: Agreed upon by the Archbiſhop, & other Biſhops in Convocation.

EVERY Miniſter having Cure, & being under the Degrees of Maſter of Art, & Bachelour of Law, & not Licenced to be a public Preacher, ſhal, before the 2*d* day of *February* next, provide a Bible, & *Bullinger*'s Decads in *Latin* or *Engliſh*, & a Paper-Book. And ſhal every day read over one Chapter of the *Holy Scriptures*; and note the principal Contents thereof briefly in his Paper-Book. And ſhal every Week read over one Sermon in the ſaid *Decads*; and note likewiſe the chief Matters therein contained, in the ſaid Paper [Book.] And ſhal once in every Quarter, *Viz.* within a Fortnight before or after the End of the Quarter, ſhew his ſaid Notes to ſome Preacher neer adjoyning, to be aſſigned for that Purpoſe.

Ch. 17. *Regiſt. Whitg. Vol.* I. *fo.* 131.

Item, The Biſhop, Archdeacon, or other Ordinary, being a public Preacher, ſhal appoint certain grave, & learned Preachers: Who ſhal privatly examine the Diligence, & view the Notes of the ſaid Miniſters: Aſſigning ſix or ſeven Miniſters, as Occaſion ſhal require, to every ſuch Preacher, that ſhal be next adjoyning to him. So as the Miniſters be not driven to travail, for the exhibiting of their Notes above 6 or 7 Miles, if it may be. And the ſaid Preachers ſhal by Letters, or otherwiſe, truly certify to the Archdeacon, or other Ordinary of the Place; themſelves being public Preachers, & Reſident within, or neer to their Juriſdiction; and for want thereof, to the Biſhop himſelf; who do perform the ſaid Exerciſes, & how they have profited therein: And who do refuſe, or neglect to perform the ſame.

The Archdeacons, & others receiving the ſaid Certificates, ſhal ſignify the ſame once in the Year to the Biſhop: And that about *Michaelmas*.

Item, Such as ſhal refuſe to perform the Exerciſes, or ſhal be negligent therein; and ſhal not, after Admonition by the Biſhop, or Archdeacon, or other Ordinary aforeſaid, reform himſelf; if he be Beneficed, ſhalbe compelled thereunto by Eccleſiaſtical Cenſures. If he be a Curate, ſhalbe inhibited to ſerve within the Juriſdiction.

Item, The Biſhop, Archdeacon, *&c.* ſhal carefully look, that the Miniſters ſerving Cures, do according to her Majeſties Injunctions, inſtruct the Youth in the Catechiſm, with Additions, ſet forth by public Authority. And ſuch of the Miniſters, as by Examination & Trial, ſhalbe found of reaſonable Ability, may, by the Archdeacons & Ordinaries, being public Preachers, as aforeſaid, be permitted to expound, ſtanding in their Stalls onely, the Points of the ſaid Catechiſm onely, with the Additions, to their Pariſhioners, until they ſhalbe found meet to be by the Biſhop tolerated, or authentically Licenced, to preach.

Item, Such Maſters of Art, & Bachelours of Law, as have any Cure, & are not Licenced to Preach, if within ſix Months after Admonition to them by the Biſhop, Archdeacon, or other the ſaid Ordinaries (whoſe Conſciences are herein to be burthened) they ſhal not be lawfully licenced to preach, by the Archbiſhop, or by the Biſhop of the Dioces, or by one or the Univerſities, ſhalbe tyed to the ſaid Exerciſes; until they be found meet, & Licenced to be Preachers.

Item, Every Licenced Preacher ſhal Yearly, *in Propria Perſona*, preach twelve Sermons, at the leaſt, within every Dioces, where his Benefice doth ly. Of the which Twelve, eight, at the leaſt, ſhalbe in his own Cure. But if the ſaid Licenced Preacher have two Benefices, then he ſhal Preach eight Sermons

at each of his Benefices every Year at leaſt: And ſhal Yearly make particular & true Certificate thereof to the Biſhop of every ſaid Dioces, betwixt *Eaſter* & *Midſummer*; Upon pain to have their Licences revoked, or otherwiſe to be proceded againſt for their Negligence.

Item, The Biſhop, or Archdeacon, or other Ordinary, with the Advice or Conſent of the Biſhop, ſhal appoint ſix or ſeven public Preachers, to preach by Courſe every *Sunday*, in the Pariſhes within a convenient Limit, near adjoyning to their Habitation; where there is no Licenced Preacher. So that there may be in every ſuch Pariſh one Sermon, at the leaſt, every Quarter. And the Parties charged with the Cure of the ſaid Pariſh, ſhal bear the Charges of the Dinner, and Horſe Meat of the ſaid Preacher; and procure ſome Miniſter neer adjoyning to his Benefice, to ſerve his Cure that Day in his Abſence; unles he have a Curate of his own there.

It is concluded, that the Exerciſes above written, & no other, ſhalbe henceforth, publicly or privatly uſed within any Part of this Province.

NUMB. XXXIII.

The Inſtrument of the Benevolence of the Clergy in Convocation, to the Queen, Anno 1586. *Offered by the Archbiſhop.*

Moſt Excellent & moſt Gracious Sovereign Lady:

CHAP. 17. *Pap. Office.*

WE your Prelats & Clergy of the Province of *Canterbury*, now gethered together in a Convocation, or Synod, Calling to our Minds, & conſidering with al thankful Remembrance, the manifold & great Benefits, that every Member of this Realm generally hath, & doth daily receive, by the Bleſſing of Almighty God, under your Majeſties moſt happy & peaceable Government; and we our ſelves, eſpecially by your Gracious & Princely Care over us: Whereby we do not onlyenjoy our Lives & Livings in happy Peace, but alſo the free Exerciſe of our Miniſtry & Function, the true Preaching of the Word of God, & the ſincere Adminiſtring of the Holy Sacraments; to us far more dear than our Lives or Livings: And further, ſeeing the infinite Occaſions, that through the execrable Malice of the Enemies of the Goſpel of Chriſt, do daily ariſe; whereby your Highnes is driven to many Extraordinary & Ineſtimable Expences for the neceſſary Defence of the Goſpel, & your Highnes Dominions; in Token of our dutiful & thankful Hearts to your Majeſties moſt Royal Perſon, have, with one joint Conſent, & hearty good Wil, over & above one Subſidy of ſix Shillings in the Pound, already granted to your Highnes, your Heirs & Succeſſors, in this our Convocation or Synod, yielded to give, & by theſe Preſents do give & grant unto your Highnes Perſon only, a Benevolence, or Contribution of three Shillings of every whole Pound, of the clear Yearly Value of al Eccleſiaſtical & Spiritual Promotions, within the ſaid Province of *Canterbury*, & of the Lands, Benefices & Appropriations, & other Poſſeſſions, & Revenues to the ſame belonging, & now remaining unſeparated from the ſame, & in the Poſſeſſion of the Clergy, to their only Uſe, according to the Taxation & Valuation, mentioned in our ſaid Grant of the ſaid Sabſidy; the *Tenths* thereof being deducted, & not otherwiſe: If it ſhal pleaſe your Highnes to like & aſſent thereunto; al Vicarages under the Value of 10 *l.* after the Rate of the ſaid Tax, & al Lands, Revenues, Poſſeſſions, Benefices & Appropriations, belonging to either of the Univerſities of *Cambridge* or *Oxford*, or unto any College, Hall, or Houſe of Students in the ſame, or either of them; or to the Collegiate Church of *Weſtminſter*, the Free Chapel or College of *Windſor*, the College of *Wincheſter*, founded by Biſhop *Wickham*; or to any Almes-Houſe, Hoſpital, or Grammar-School, or aſſigned, appointed,

appointed, or uſed to the Maintenance of any Preacher, or Reader of Divinity, Poor Men, School-Maſters, Uſhers, Grammarians, Petty Canons, Conducts, Vicars Choral, Singing Men, Choriſters, Vergers, or any other neceſſary inferior Officers, in any Cathedral or Collegiate Church or College within the ſaid Province; or towards the re-edifying, or Repairing of any the ſame Cathedral, or Collegiate Churches, or Colleges, onely excepted. The ſame Contribution or Benevolence of three Shillings in the Pound, as aforeſaid, to be made to ſuch Perſon or Perſons, as your Majeſty ſhal appoint for the Receit thereof, to your Highnes onely Uſe; at three ſeveral Payments, without any Deduction, ſaving of *Four Pence* of every Pound for the Collection & Portage; and without any maner of Charge to the Accomptant, ſaving three Shillings & four *d.* for the general Acquittance of every of the ſaid three Payments. The firſt thereof to be due the Firſt of *May* next; and the ſecond Payment to be due the Firſt of *May*, which ſhalbe in the Year of our Lord 1588. And the third Payment to be due the Firſt of *May*, which ſhalbe in the Year of our Lord 1589.

And we, your ſaid Prelats & Clergy, moſt humbly beſeech your Majeſty to take in good Part our loving Minds & good Wil; and not only to accept of this ſmal Gift of ours, tho' it be nothing anſwerable to our Deſires: But alſo by your Majeſties Letters Patents under your Great Seal to aſſent thereunto; and to Licence & Authorize us in this our Convocation & Synod, to deviſe, make, & ordain ſuch Orders, Decrees & Conſtitutions, Provincial & Synodal, as we ſhal think moſt Expedient, for the more ſpeedy & ſure Levying, & Payment of the ſame Benevolence or Contribution. And therby alſo to give & teſtify your Majeſties Royal Aſſent to ſuch Orders, Decrees & Conſtitutions, as in this our Syonod or Convocation, We ſhal make, decree, or ordain, for the ſpeedy & ſure Levying, & Payment thereof, to ſuch Perſon or Perſons, as your Majeſty ſhal appoint for the Receipt thereof, as is aforeſaid.

In cujus rei Teſtimonium Nos JOHANNES, *Divina Providentia* Cant. *Archiepiſcopus*, &c. *ad Petitionem Confratrum noſtrorum & totius Cleri noſtr&* Cant. *Provinci&, Sigillum noſtrum Archiepiſcopale Pr&ſentibus appoſuimus. Dat. iu Eccleſia Collegiata Dom.* Petri Weſtmonaſter. 4to *die Menſis* Martij, *Anno Domini ſecundum Eccleſi&* Anglican. *computationem*, 1586.

Extract. è Regiſtro Provincial. ſedis

Archiep. Cantuar, *&c.*

NUMB. XXXIV.

Mr. Treaſurer *of the Houſhold his Opinion, touching her Majeſties Safty: Upon the Diſcovery of* Babington's *Plot, to Kill her: And to ſet the* Scotch *Queen upon the Throne. Written as a Privy Councillor, now abſent from the Court,* July *the 6.* 1586.

Ch. 18. *Epiſt. D. Fran. Knollys Eq. aur. penes me.*

FIRST. HE doth think it neceſſary, that the Warrs, for the Defence of the Libertyes of the *Low Countries*, & eſpecially of *Holland* and *Zealand*, may be maintained. And that for that Purpoſe, the Parlament ſhould aſſemble in *Michaelmas* Term next: That her Majeſty may perceive, in time, the Diſpoſition of her good Subjects: How largly they, who be not already burthened perſonally in that Service, wol contibute to her Majeſties Maintenance of that Service. And herein I am to renew mine Offer, made to her Majeſty at *Noon Sutch* the laſt Year, for Example. The which mine Offer was, to give her Majeſty One hundred Pounds a Year, for the ſpace of ſeven Years, (if the Warrs ſhal ſo long there continue) Yearly, to be paid before the laſt Day of *March*. My laſt Subſidy, equal to Mr. *Vice Chamberlain* was for 200 *l.* Lands, 4 Shil. of the Pound, paid in two Years, to the Sum of 40 *l.* only. Where this my new Offer is, after that Reckoning Yearly, two Subſidies & an half: And in ſeven Years, would amount to ſeventeen ſuch Subſidies, & one half.

Secondly. Hee doth think it neceſſary, that a ſtraiter Account be taken of *Recuſants*, & that a Difference might be made between traiterous & ſeditious *Recuſants*, & thoſe that are more ſimple. And Care would be had & uſed, that Recuſants ſhould not preſume to come into her Majeſties Court; and eſpecially, not into her Majeſties Preſence. For which Purpoſe, ſuch *Ferritors* in that behalf, by ſecret Inquiſition (as Mr. *Topcliff* is) would be comforted. Again, it were good, (for avoiding that Recuſants ſhould not ſwarm too faſt) that her Majeſty ſhould ſhew her ſelf offended with ſuch as do pretend to be good Subjects, & yet do ſuffer their Wives to be open Recuſants. For no man can deny, but that the Law giveth to every man ſo much Power over his Wife, that he may conſtrain his Wife to come to Church: And there to remain quietly for the Service time. But what an open Window wol that be, to cauſe Recuſants to encreaſe, & to ſwarm, if her Majeſty wol ſuffer Men to ſerve her; and to continue Servants, or greater Officers in her Houſe; the which wil ſuffer their Wives to continue Recuſants. But this they would ſoon amend, if they ſhal hear & know, that her Majeſty would keep no ſuch Servants, that after Warning given, wol not amend this Fault.

Thirdly. He doth think it neceſſary for her Majeſties Safty, that the *Abſolute Authority* of private Biſhops without Appele ſhould be ſo far reſtrained, that they ſhould not condemn known zealous Preachers againſt the *Pope*'s Supremacy, for refuſing to ſubſcribe to unlawful Articles; nor without the Aſſembly of a *Synodal Councel* of *Preachers*. For *Abſolute Authority* of private Biſhops doth teach a way, & make an High way to *Popery*. Becauſe *Ambition* & *Covetouſnes* are the chief Inſtruments to draw Lordly Biſhops thereunto, or to the High way that leadeth thereunto. And that your Biſhops forget not the Humility of Chriſt to appertain to their Miniſtry & Biſhopric. And that they may remember to have their Magiſtracy & Lordſhip over their Brethren only from your Majeſties Temporal Sword. To this end, it were neceſſary, that your Biſhops ſhould keep their Courts in your Majeſties Name. Therby to acknowledg, that their Rule over their Brethren is Temporal, & not Spiritual by vertue of *Popiſh Canons*.

NUMB. XXXV.

Means for the Stay of the Declining & Falling away in Religion.

THE Decay & Falling away in Religion groweth two ways. The one through Lack of Inſtruction: For that there hath not been that Care taken that appertained, to furniſh the Church with learned & godly Miniſters. The other, through the Coruption that hath grown by the evil Example of the Recuſants; and the ſubtil Perſuaſions uſed by the *Seminaries*, as wel thoſe that are reſtrained, as others, diſperſed through the Realm. CHAP. 18. *Chart. Rob. Beale, Cleric. Conſil. pen. me.*

For the Redreſs of the Firſt, theſe things following would be put in Execution.

I. To provide, that the Churches endued with convenient Livings, may be furniſhed with learned & godly Preachers.

II. To remove ſuch Miniſters, whoſe ſcandalous Life doth breed Offence.

III. To provide, that the Youth of the Realm may be diligently Catechized.

IV. That Non-Reſidents, which neither feed Body nor Soul, to be in ſome ſort removed.

For the Firſt, a general Examination is to be made, whether the Miniſters, preſented ſince the 13*th* of her Majeſties Reign, be qualified according to the Statute. That for a more due Proceding therein, & for the better countenancing of the Matter, it ſhalbe convenient, that the Biſhops in their ſeveral Dioceſes, ſhal cal unto them, for their Aſſiſtance, certain grave, & wel affected Gentlemen within the ſame Dioces, to joyne with them in the due Examination of the ſaid Miniſters. I.

That al Recuſants that are Patrons, ſhal during the time of their Recuſancy, upon the Death of any Incumbents,, be ordered to commit the Choiſe of a new Miniſter to the Biſhop of the Dioces.

That it ſhalbe requiſite to deviſe ſome way for the Staying of the *Quare Impedits*, by appointing of ſome grave Perſons, as the two Chief Juſtices of the Land, & others, to joyn with the Archbiſhop of *Canterbury*; for the deciding of al Controverſies between the Biſhop & the Patron. Or elſe, for the Eaſe of al Parties, it were not amiſs, that ſome grave Perſons were joyned with the Dean in every Dioces, for the deciding of the ſaid Controverſys, if they cannot be by them decided.

That altho' this maner of Proceding may be thought not convenient, as tending to the ſtopping of the ordinary Courſe of the Common Law; yet conſidering, how greatly Religion may be advanced hereby, & her Majeſties State ſtrengthened, by the Eucreaſe of wel affected Subjects, it may ſtand with due courſe of Policy, to have the ſame helped by her Majeſties Prerogative.

For the removing of ſcandalous Miniſters, it ſhalbe requiſite, that the Biſhops, (foraſmuch as their ordinary Officers; as Chancellors & Archdeacons, for the moſt part, do rather ſeek to cover Faults, than to remove & reform the corrupted) do appoint ſome grave & learned Miniſters, to joyn with the ſame Officers, in due Examinatipn of the Crimes the ſaid Perſons ſhalbe found to ſtand charged with al. And to ſe ſuch as ſhalbe deprivable by the Law, to be removed out of the Miniſtry: And others not deprivable, to be otherwiſe puniſhed, as may ſtand with the Cenſures of the Church, agreable with the antient Canons. II.

For the wel Inſtructing & catechizing of the Youth, it ſhalbe requiſite that the Biſhops do appoint certain grave & learned Preachers, to joyn with the Archdeacons; in cauſing the Miniſters within their ſeveral Cures to ſe the Youth more carefully inſtructed, than heretofore they have been. And for the better Execution thereof, it were convenient, that the ſaid Archdeacons III.

did

did appoint the *Rural Deans* (if they be Men learned & wel-affected) to have a particular Care thereof. And for Lack of ſufficiency in them, to appoint certain grave Preachers, to have a kind of Superintendency over certain Churches; as wel to ſe the Youth carefully inſtructed, as the Miniſters to live ſoberly, & to diſcharge their Duties painfully, as appertaineth to their Vocation.

A general Order alſo ſhould be taken, that al Schoolmaſters be bound, or otherwiſe ſhould be ordered, to catechize their Scholars.

IV. For the removing of the Non-Reſidents; they may be ordered by the Biſhops, either to reſide, by the ſpace of certain Months, upon their ſeveral Cures; or els to appoint ſuch ſufficient Subſtitutes in their Places, able to inſtruct the People, & to catechize the Youth, as by the Ordinary ſhalbe allowed of. To whom there would be ſpecial Charge given, to allow, or admit of none, but ſuch as ſhalbe found ſufficient.

The *Means* to ſtay the Declining, in reſpect of the Curruptions growing of the Recuſants;

Firſt. It is to be conſidered, how they be hinderers of the Courſe of Religion; And how they be principal Inſtruments to draw the wel-affected, weakly inſtructed, to fall away. Which wil appear by Conſideration of theſe things following:

I. They offend in Example.

II. They corrupt by Perſuaſion.

III. They relieve ſecretly *Jeſuits* & *Seminaries*, (the Poiſon of this Eſtate) with Mony, both abroad & at home.

IV. They train up their Children in erroneous Religion.

V. They corrupt their Servants, attending on them.

The Remedies.

For the Firſt, they are to be removed from the Places where they may do moſt Hurt in Example. And the Penalty of the Law is to be inflicted upon them; if it ſhal not be thought meet to yield ſome Qualification therein.

For the Second, they are to enter into Bonds, that they ſhal not perſuade, nor deal with any of her Majeſties Subjects in point of Religion. Which, if they ſhal refuſe to do, then to be committed.

For the Third, to enter into like Band, not to miniſter, directly or indirectly, any Relief unto *Jeſuits* & *Seminaries*, neither abroad, nor at home. Whereof, for the better clearing of themſelves, they are twice in the Year to be put to their Oaths.

For the Fourth, the Biſhops of the Dioces are to be directed to provide learned & ſound Teachers, for the training up of their Children. And the ſaid Recuſants to be ordered by my Lords, to enter into Bonds, to ſend their Children by a Day, to be named by the Biſhops, to ſuch Places, as by them ſhalbe appointed.

For the laſt, they are to be limited touching their Numbers, & ſome Yearly Penalty to be ſet on the Heads of ſuch their Servants as ſhal offend.

Seminaries.

Of theſe kind of People there be two Sorts, ſome *Reſtrained*, & others *Abroad*.

The Miſchief wrought by the *Reſtrained*. They are Inſtruments at hand, (by reaſon of the Corruption of their Keepers) to draw her Majeſties Subjects from their Obedience in point of Religion. They are the Receivers of News, both at Court and City. Which they diſtribute to their Partizans, both within the Realm, and without. They are alſo the Setters of Plots, both for Attempts againſt her Majeſties Perſon, and the Invaſion of the Realm.

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The Miſchief wrought by them *Abroad.* They run from Country to Country, and from Houſe to Houſe: And do draw, by Perſuaſion, Numbers of her Majeſties Subjects to fall away in Religion. They hold a kind of Correſpondence with thoſe *Reſtrained*: And are Diſtributers of ſuch News as they recieve from them. They put the ill-affected of this Realm (as they run through the Country) in comfort, that they ſhal have foreign Support, for the Change and Alteration of Religion.

Remedies.

For the *Reſtrained:* The Execution of them, as Experience ſheweth, in reſpect of their Conſtancy, or rather Obſtinacy, moveth ſome to Compaſſion, and draweth ſome to affect their Religion: Upon Conceit, that ſuch extraordinary Contempt of Death, cannot but procede from above. Whereby many have fallen away. And therefore it is a thing meet to be conſidered, whether ſome other Remedy be not meet to be put in Execution? And in Caſe the Execution of them ſhal not be thought the beſt Courſe (ſaving a few, for Example ſake) then it is to be conſidered, what other way were fit to be held with them?

There are of theſe *Seminaries* two Sorts. Some Learned, and Politic withal, and of great Perſuaſion. Others ſimple; having more Zele, than Wit or Learning.

For the Firſt, they are to be ſent to *Wisbich*, or ſome ſuch like Places; where they might be under honeſt Keepers; and be reſtrained from Acceſs and Intelligence. For that being baniſhed, they might do a great deal of Harm.

For the Second, they may be baniſhed, as others before, upon Penalty to be executed, if they return. And for the more Horror, ſuch as were baniſhed, and are retunred, to be preſently executed.

For thoſe Abroad. Admonition is to be given by Proclamation, that ſuch as ſhal, after the Publication thereof, receive them, ſhalbe proceded againſt by the laſt Statute. That ſuch as have received them, ſince the making of the ſaid Statute, & ſhal revele the ſame unto the next Juſtice within twenty Days after the Publication, & ſhal enter into Bond for not receiving them for time to come; to be freed from the Penalty. And in caſe they ſhal not revele it, then to be ſubject to the Law.

That the ſaid *Jeſuits* ſhal have a time limited to depart the Realm: And to be freed from the Penalty, ſo as they depart before the time limited.

All Inn-keepers, & other Victuallers, to be bound by the Juſtices, that in Caſe any Gueſt, not known to be wel-affected, or not to have cauſe to remain for neceſſary Buſineſs, in the Places where the ſaid Hoſts ſhal inhabit; and ſhal remain there above one Night; to be preſented to the next public Officer, to be appointed by the Juſtices, for the Examining of ſuch Perſons, as by the ſaid Inn-keepers & Victuallers ſhalbe produced before them.

NUMB. XXXVI.

The Lord Treaſurer to divers Biſhops: To inform him of Conditions of the Juſtices of Peace, in their reſpective Dioceſes.

Sept. the 4. 1587.

CHAP. 19. MSS. *Eccleſiaſtic. pen. me.*

AFTER my harty Commendations. Whereas her Majeſty, about the End of the laſt *Trinity* Term, commanded my Lord Chancellor, & others the Lords of her Privy Council, to peruſe the Numbers of the Juſtices for the Peace in the Realm; and to diminiſh the great Numbers thereof: For that it was of long time reported to her Majeſty, that the Number in the moſt Shires of the Realm was exceſſive, and rather an Hindrance than Furtherance to the Peace: Whereupon, my ſaid Lord Chancellor, & the reſt of us, having charge from her Majeſty, to ſe this her Commandment executed, Wee thought it good for to recommend to the ſeveral Charges of the Juſtices of Aſſize, the Conſideration thereof within every Shire of their Circuits, requiring them to advertize us, in what ſort her Majeſties Commandment might beſt take place, to diminiſh the Number, where they ſhould think it exceſſive; and to inform us of the Names of ſuch, as either in reſpect of the over-great Number might be ſpared, or otherwiſe, for their Non-Reſidence in the Shire, do not give their Attendance in the Service, or for their Inability in Learning, & Countenance meet for that Place; or for their Backwardneſs in Furtherance of the Law eſtabliſhed for advancement of Religion; were meet to be left out of the Commiſſion. Whereupon the moſt part of the Juſtices of Aſſize did ſpeedily advertize us their Opinions: And ſo with more ſpeed (becauſe the time of Aſſizes came haſtily on) than for ſuch a Cauſe was requiſite, there was a Number which had been before Juſtices of Peace ſome longer time than others, appointed to be left out of the Commiſſion.

Sinte which time Information hath been given to me; and ſo, I think, to ſome others, that the removing of divers out of the ſaid Commiſſion hath, and wilbe ſome Hindrance, both to the State of Religion, and preſervation of the Peace. For that altho' many that were diſplaced, might be wel forborn, as Men unmeet, yet ſome almoſt in every Shire, that were diſplaced, were more fit to have remained than others that were ſuffered to continue. In that many of them that were diſplaced are known wel-affected to Religion; and many of them, for the Place of their Habitation, neceſſarily to be continued. The remedy whereby is intended, as I think, to be ſought for the next *Michaelmas* Term, before there ſhalbe Cauſe to renew the ſaid Commiſſions.

And becauſe I, as one of the Number of her Majeſties Council, to whom her Majeſty committed this Charge, would gladly be better informed by others, that have commodity to underſtand the Condition of the Perſons, thus diſplaced, than I can of myne own Knowledg; I am thus bold to communicate the State of this Cauſe to your Lordſhip, at more length: Praying your Lordſhip, (to whom the Care to further Religion in the Counties, that in your Dioces more properly appertaineth.) And do therefore hartily pray you, even for God's Cauſe, and in favour of Juſtice, to confer, either by your Letters, or by ſome of your godly Miniſters, or other Men wel-affected towards Religion and Juſtice in every County within your Dioces, about this Cauſe; and to enquire the Truth, as neer as by circumſpect Inquiſition, you may, of theſe few Points following:

Firſt, Who they are that are diſplaced. Which is moſt readily to be known; if otherwiſe you cannot know it, by Reports from the *Cuſtos Rotulorum*, or his Deputy; or of the Clark of the Peace, in every Shire. And of theſe, ſo diſplaced,

placed, to advertiſe your Opinion, upon your Conference had, how many of them were meet to be reſtored to their former Places: And for what particular Reaſons & Conſiderations.

Secondly, Who are left to remain in Commiſſion, that may be ſpared for theſe Conſiderations following; which, in truth, were eſpecially meant to have been regarded, for the excluding of any:

Firſt, Whether any of them are not Recuſants from coming to the Church.

Secondly, Whether they are not known Hinderers of Religion in their Actions; as in favouring of Recuſants, or of *Seminaries* & *Jeſuits*, & ſuch like. Or, that their Wives & Families come not to the Church.

Thirdly, Whether they have not their Fathers, or their Children in Commiſſion in the ſame Counties with them. Or, Whether they have any Houſes of Dwelling in the County, or neer thereto?

Fourthly, Whether they be not more buſy, by colour of Law, to nouriſh Suits, than to compound them?

And *laſtly*, Whether they are not of ſo mean Living & Countenance, as they do not anſwer in Subſidy to her Majeſty as Peers of 20 *l.* or ſome better Value in Goods.

Theſe particular Points were thought by Us al in Council, worthy Matters to diſable any ſuch to remain in Commiſſion.

And therefore, I pray your Lordſhip, have regard, in your Inquiſition & Certificate, to theſe ſeveral Reſpects. For, with my good Wil, I would neither give my Aſſent to reſtore any already diſplaced; or to permit any hereafter to continue, againſt whom thoſe particular Points, or any of them, may juſtly be alledged.

And altho' I am thus bold to acquaint your Lordſhip in this liberal Sort with my Opinion, and to put you to theſe Pains; yet, I pray your Lordſhip, to uſe this my Letter, with that Circumſpection, that you deal herein with none, but ſuch as are diſcrete & ſecret: So as neither I, for ſeeking to be ſatisfied, nor your Lordſhip for dealing herein, may be maligned, or ſiniſterly cenſured,

For I aſſure your Lordſhip, I have no other Meaning, but to be ſo truly Informed, as with a ſafe Conſcience, I may give my Advice to the Reformation of the Abuſes, which her Majeſty ſo earneſtly mindeth to have avoided, by the exceſſive Number of unmeet Juſtices.

And ſo I have anſwer from your Lordſhip at any time between the Firſt day of the next Term, I ſhal think my ſelf wel ſatisfied.

And I aſſure your Lordſhip, I wil none otherwiſe be known of theſe Advertiſements, than your ſelf ſhal direct.

NUMB. XXXVII.

The Archbiſhop and Lord Treaſurer, to the Preſident and Fellows of St. John's *College, to receive Mr.* Digby *as a Fellow of their Houſe.*

CHAP. 19. MSS. *Acad.*

AFTER our hartie Commendations, We have peruſed all the Inſtructions, Allegations and Proofes tranſmitted unto us, in Mr. *Digby*'s Cauſe, together with the Statute of St. *John*'s Colledge. And ſeing it is probable, by one Man's Letter, and another's Oathe, that there was a Decree, urging the Steward to come for the Debt due to the Colledge, unto the Seniors Chamber, and is well proved, that Cuſtome hath ſo obſerved it, and that Mr. *Digby* deſired you to call the Seniors, for Determination of the *Controverſie*, ariſen betwixt the Steward and him, whereupon he would pay the Money; and likewiſe, that he offered to pay the Debt, if the Steward would go with him, to his Chamber; which, though the Steward promiſed to do, yet did not: And that Mr. *Digby* came preſentlie downe into the *Hall* with the Money in his Hand: We are of Opynion, that he is hereby cleared *a mala fide, & mora in non ſolvendo*; which your Statute meant, no doubt, eſpecially to have puniſhed: Albeit, we cannot commende his unadviſed, and peremptorie ſtanding in the Circumſtance of the Place of Payment; whereupon ſuch doubtfull Perill might redound to himſelf. In the manner of Proceding againſt him, we obſerve theſe Errors, and Nullities.

Firſt, He was not expreſſlie by Name publiſhed, to be diſcommoned; but generally, by a kind of Reference, to the Croſſing of his Name in the Buttrye-Booke. This we take not to be according to the Woords, nor Meaning of the Statute, becauſe it breedeth no ſufficient Certentie; for as much as there may be other Occaſions of being croſſed there, and of being out of Commons, then for not Paying. Beſides, that there appeareth no full Proofe, that his Name was croſſed: For it is but the Depoſition of one of the Butlers.

Secondly, We think, that the Statute meant not to have any further Proceeding, or Puniſhment, then Loſſe of Chamber, and ſelling ſuch Goods as ſhould be found there, (except the Colledg could not thereby be fully ſatiſfied) that then the Partie ſhould be reſtored to his Commons. Now ſuch Sale was not firſt made, and yet is, (as we take it) even in this Caſe required.

Thirdly, The Admonitions, other than the laſt given the *26th* of *January*, are not directly proved. For, albeit three depoſe of certain Woordes, tending that way to have been uttered by the Preſident the firſt of *January*; yet they add withall, that by the manner thereof, they took it not for any Admonition: When the ſecond Admonition, or in what ſort it was given, (which is alleaged by you to have been the ſecond of *January*) none doth depoſe. Of the third Admonition, ſuppoſed to have been given on *Thurſday* Night before *Twelfday*, in the *Hall*; at the Fyer, one onely depoſeth; and yet he alſo addeth, that the Woordes were ſpoken in ſuch friendly manner, that he thought not of any Meaning, that the Preſident could have to give an Admonition. Neither do we take them, if it were admitted, that they all were given, to be ſuch Admonitions, as the Statute, and verie Reaſon it ſelf requireth. For they ought to be done as Judiciall Acts, ſo as the Partie himſelf, uppon whom the Perill reſteth, be purpoſely called thereto; and ſuch as he thereby, may both take dyrect Knowledge, of the Magiſtrates Intention, and thoſe Seniors al ſo, who are uſed as Witneſſes, and for more Solemnitie of the Action; and that they are not to be done ſlilye, under-hand, *obiter ſe perfunctoriè, captioſé vel fraudulenter*, as the Preſident ſeameth to have dealt, in this Action.

Action. Neither the Partie himſelf, nor the Seniors then preſent, being able to conceive thereof, any ſuch Meaning. Beſides, that we think the true Meaning of the Statute was, to have the Admonitions preſently Recorded in the Booke, at the leaſt, before thoſe Seniors, who are to be Witneſſes of it, according to the Uſe alſo in other Colledges, at like Occaſions.

Finallie, The Statute requireth, that the Admonitions to a Perſon Diſcommoned, who yet taketh his Commons, *Adhibeantur ſimili modo & forma*, as for not paying the Debt to the Colledg is preſcribed, before they can have *eandem vim in ſingulis gradibus erga delinquentem.* That this was not done, your own Matter of Defence doth lay down. For it is there alleaged, that he was admoniſhed, *Primo*, *Secundo*, *Quarto*, *& Vigeſimo Sexto Januarij*: Whereas there ſhould be eight Days betwixt every of the Three Admonitions. So that aſſuredlie, we cannot in any Juſtice or Equitie judge upon this Proceeding, that his Fellowſhip ought to be loſt. The Preſumptions alleaged againſt him, for Corruption in Matter of Religion, are, in truth, exactly to be enquyred of; and (if they may be proved) except he wilbe ready to clear himſelf ſufficiently, and to Renounce thoſe Opynions publicklye, We do think him unfitt to remayn either in that, or anie other Societie.

In the mean time, We do earneſtly wiſh, and alſo require you to repute, and accepte of Mr. *Digbie*, as a Fellow of that Colledge in his former Right thereof, unto all Intents and Purpoſes, ſuch former pretended Proceading againſt him, in any wiſe notwithſtanding. And ſo we bidd you hartilye Farewell. From the Court the vj*th* Day of *Aprill* 1588.

Your Loving Friends,

Jo. Cantuar.

Will. Burghley.

NUMB. XXXVIII.

The Archbiſhop's Circular Letter, to the Biſhops of his Province: For the Clergies finding Armes, this dangerous Year of 1588.

Ch. 19. *Regiſt. Whitg. Vol.* I. *fo.* 162. 6.

AFTER our very harty Commendations to your Lordſhip. You cannot be ignorant of the ſundry Endeavours in divers Parts of this Realm, by the Lieutenants & others, ſince the time of theſe late Dangers of *Foreign Invaſion* by the Procurement of the *Pope* & his *Adherents*, to have had al Eccleſiaſtical Men aſſeſſed, (according as the Rate of their Livings do bear) to the *Finding* of Horſe, & other Warlike Furniture, & to ſhew with others at common Muſters. Which Purpoſe, altho' it hath hitherto been ſtayed for ſome Conſiderations; yet being Members of one & the ſelf ſame Common-weal, & embarked in the like common Dangers with others; if not more, in reſpect of our Callings, & public Profeſſion of Religion: Whereby we are alſo bound to go before others, as wel in Word, as in good Example: We are therefore to remember, & adviſedly to weigh with our ſelves, what dutiful Forwardnes againſt theſe Extraordinary imminent Dangers, of very Congruence, is expected at our Hands; for the Defence of our Gracious Sovereign,

our Selves, our Families, & Country: And beſide the very good Expectation of the Beſt, the ſtirring up of thoſe, which otherwiſe, are but ſlow to further ſuch Service, and the Diſcouraging of the Common Enemy: Our willing Readines herein, wilbe a good Means alſo, to ſtop the Mouths of ſuch, as do think thoſe Temporal Bleſſings, which God hath, in Mercy, beſtowed upon us, to be too much: And therefore ſpare not, in grudging maner to ſay, that themſelves are forced, to their great Charges, to fight for us, while we live quietly at Home, without providing any Munition in theſe public Perils.

For which, & divers other weighty Reſpects of great Conſideration, I have lately received Letters from my Lords of her Majeſties moſt Honorable Privy Council; requiring me in very Earneſt ſort, to move al the Biſhops within my Province, with what convenient Speed may be, effectually to deal with thoſe of their Cathedral Churches, & other Beneficed Men in their Dioceſes; but eſpecially ſuch as be of better Ability, for the furniſhing of themſelves with Lances, light Horſes, Petronels on Horſeback, Muskets, Calivers, Pikes, Halberds, Bills, or Bow & Arrows; as in regard of their ſeveral Abilities ſhalbe thought moſt convenient. I am therefore accordingly hereby to require your Lordſhip, to whom their Abilities are beſt known, to take a ſpecial Care, by al good Perſuaſions you can, to move ſuch Eccleſiaſtical Perſons of your Dioces, to be ready with al free & voluntary Proviſion of Man, Horſe & Furniture, as your Lordſhip ſhal think good to allot unto every one, to find; and to be ſhewed at ſome convenient Day & Place, as you ſhal thereunto appoint. Deſiring your Lordſhip with what convenient Speed you can, to certify particularly the Names of every Eccleſiaſtical Perſon, & the particular Furniture by him provided. To the Intent, both your own Care herein (whereof I nothing doubt) may appear; and what Regard every one ſeverally hath of his Duty, for the furthering of the preſent neceſſary Service; being no great Charge, and ſo expedient for every one to have in Readineſs, for the Defence of his own Perſon, Houſe & Family, upon any ſudden Occaſion, that hereafter may happen. Wherein, I truſt, every one wil be ready, to the uttermoſt of his Power, to follow the free & voluntary Example in this behalf ſhewed by the *Clergy* of ſome Dioces in the Realm, before any ſuch Monition was made unto them; which, the more frank & voluntary it ſhal be, the more acceptable to the Queens moſt Excellent Majeſty, and a great Cauſe of Rejoycing to al, that love, & wiſh wel to the State Eccleſiaſtical. And thus I commit your Lordſhip to Gods Holy Tuition.

From *Croydon*, the 29 of *May*, 1588.

Your Lordſhips Loving Brother in Chriſt,

Jo. Cant.

NUMB.

NUMB. XXXIX.

A Paper of Arguments for the Queens Supreme Power in Cauſes Eccleſiaſtical.

CHAP. 20. *Cotton Librar. Cleopatra. F. 2.*

I. IN the whole Courſe of the *Old Teſtament*, we ſee it appertained to the King, from time to time, to make Orders, and eſtabliſh Church Policy. They had Power to make Decrees, and Canons in thoſe Affairs. So as they made, and depoſed the High Prieſt: Deſtroyed Things abuſed, tho' they were by the Law commanded; Eſtabliſhed Feaſts; Gave the *Levites* a Law, as wel for Eccleſiaſtical Service, as for the Sanctification of the People, and of the Temple. And we ſe further, they had Power to aſſemble Councils to this End: And that therin, they have taken Counſil of their Princes, & other Politic Officers.

II. The ſame Courſe was held in the Primitive Church. As appears in the Hiſtory of *Conſtantine*, and his Succeſſors; and eſpecially *Juſtinian*, in his *Code*, and in his *Novells*. They made, not onely Ordinances for Goods, Revenues, & Poſſeſſions Eccleſiaſtical; but alſo touching the Perſons of Clerks, Deacons, Prieſts, Biſhops, Archbiſhops, Metropolitans, Primates, Popes, Abbots, Abbeſſes, Monks & Nuns. And by their Laws, have Biſhops been forbidden, to keep Women in their Houſes, as their Siſters, which were not of their Kin.

L. eum qui probabilem, 19 *Cod. de Epiſc.*

Novella de Epiſc. 123. *Cod.* 36. *Novell.* 133. *c. Novell.* 79. *c.* 1.

III. And they made Ordinances concerning Points of Faith: And declared it to be lawful to read them in any Language. *Novell.* 146.

IV. They ordained, & confirmed Councils *Oecumenic*: And appointed Times for holding them. *Novell.* 131. *c.* 1. 177. *c.* 4.

V. Concerning Sacraments; they commanded that Prayers in Baptiſm & the Lords Supper, ſhould not be ſecretly mumbled, but pronounced with a loud Voice, that the People might underſtand, & be Edified. *Novell.* 137. *c.* 6.

VI. They appointed, that Biſhops, Prieſts & Monks, that could not make thoſe Prayers, ſhould be puniſhed. *Novell. De Ordinatione Epiſcoporum*, 137. *in pr.*

VII. They declared, that the Communion ſhould be publicly celebrated, & not in private. *Novell.* 58. 131. *c.* 8.

VIII. They condemned ſuch as denyed the Reſurrection, the laſt Judgment, and that Angels were Gods Creatures. *Novell. Et liceat* 146. *c.* 2.

IX. They forbade Swearing by Gods Head, *&c. Novell. Et non.*

X. They made Laws concerning the *Trinity, the Perſon, Nature, & Offices of Jeſus Chriſt.*

XI. I omit their Laws, of Funeral Sermons; Privileges, & Immunities of Churches, & of the Clergy; Oaths; Marriage; Uſury; Simony; Appeals.

Such Councils as were held without the Emperors Commandment, were reputed unlawful. So as *Ruffinus*, objecting the Authority of a certain Council againſt S. *Hierom*; He anſwereth, ſhew me, What Emperor commanded, that that Council ſhould be held. *In Apologetico contra* Ruffin. *Ad eund. in Epitaphio* Paulæ.

NUM.

NUMB. XL.

The Inſcription upon the Monument of *EDWIN SANDES*, ſome time Archbiſhop of *York*, in the Collegiate Church of *Southwel* in *Nottinghamſhire*.

Ch. 21. *Round the Edge of the Monument.*

EDWINUS SANDES S. Th. D. *Poſtquam* Wigornienſem *Epiſcopatum* XI. *annos, totidémque, tribus demptis*, Londinenſem *geſſiſſet*, Eboracenſis *ſui Archiepiſcopatus anno* XII°, *vitæ autem* LXIX°. *obijt* Julij X°. *Anno Dom.* 1588.

At the Head of it.

Cujus hic reconditum Cadaver jacet, genere non humilis, vixit dignitate locóq; magnus, exemplo major, duplici functus Epiſcopatu; Archiepiſcopali tandem Amplitudine etiam illuſtris: Honores hoſce mercatus grandi pretio, Meritis Virtutibúſq;. Homo hominum a malitia & vindicta innocentiſſimus, Magnanimus, Apertus, & tantum neſcius adulari, ſummè liberalis atq; miſericors, Hoſpitaliſſimus, Optimus, Facilis, & in ſola vitia ſuperbus: Scilicet, haud minora quàm locutus eſt, vixit; Et fuit. In Evangelij prædicandi laboribus, ad extremum uſq; hailtum, mirabiliter aſſiduus. A ſermonibus ejus nunquam non melior diſcederes. Facundus volebat eſſe, & videbatur. Ignavos, ſedulitatis ſuæ conſcius, oderat. Bonas Literas auxit, pro facultatibus. Eccleſiæ Patrimonium, velut rem Deo ſecratam decuit, intactum defendit. Gratiâ qua floruit, apud Illuſtriſſimam Mortalium ELIZABETHAM effecit, ne hanc in qua jaces Eccleſiam, tu jacentem cerneres, Venerande Præſul. Utriúſq; memorandum Fortunæ Exemplar, qui tantæ cum geſſeris multo his majora, animo ad omnia ſemper impavido, perpeſſus es; Carceres, Exilia, ampliſſimarum facultatum amiſſiones, quódq; omnium difficillimè innocens perferre animus conſuevit, immanes calumnias: Et hac re unâ votis tuis minor, quod Chriſto teſtimonium, etiam ſanguine, non præbueris. Attamen qui in proſperis tantos fluctus, & poſt agonum tot adverſa, tandem quietis ſempiternæ portum, feſſus mundi, Deiq; ſitiens, reperiſti. Æternum Lætare: Vice Sanguinis ſunt ſudores tui.

At the Feet under the Armes.

Abi, Lector, nec iſta ſcias tantùm ut ſciveris, ſed ut imitere. Verbum Domini manet in æternum.

NUMB. XLI.

A Proclamation againſt Seditious and Schiſmatical Books and Libells; &c.

Ch. 21. THE Queens moſt Excellent Majeſty, conſidering, how within theſe few Years paſt, and now of late, certain ſeditious and evil diſpoſed Perſons towards her Majeſty & the Government, eſtabliſhed for Cauſes Eccleſiaſtical within her Dominions, have deviſed, written, printed, or cauſed to be ſeditiouſly & ſecretly publiſhed & diſperſed, ſundry Schiſmatical & Seditious Books, Defamatory Libells, & other Phantaſtical Writings, among her Subjects; Containing in them Doctrines very Erroneous, and other Matters monſtrouſly Untrue, & Slaunderous to the State, & againſt the godly Reformation of Religion, & Government Eccleſiaſtical, eſtabliſhed by Law; and ſo quietly of long time continued: And againſt alſo the Perſons of the Biſhops. & others placed in Authority Eccleſiaſtical, under her Highnes, by her Authority; in Railing

Railing ſort, & beyond the Bounds of al good Humanity: Al which Books, Libells & Writings, tend by their Scope, to perſuade & bring in a monſtrous & apparent dangerous Innovation, within her Majeſties Dominions & Countries, of al maner of Eccleſiaſtical Government, now in uſe; and to the abridging, or rather, to the Overthrow of her Highnes lawful Prerogative, allowed by Gods Law, & eſtabliſhed by the Laws of the Realm; And conſequently, to reverſe, diſſolve, and ſet at Liberty the preſent Government of the Church, and to make a dangerous Change of the Form of Doctrine, and uſe of the *Divine Service of God, and Miniſtration of the Sacraments*, now alſo in Uſe; with a raſh & malicious Purpoſe alſo to diſſolve the State of the *Prelacy*, being one of the *Three antient Eſtates* of this Realm under her Highnes: Whereof her Majeſty mindeth to have ſuch a Reverend Regard, as to their Places in the Church & Commonwealth appertaineth: All which ſaid leud & ſeditious Practices, do directly tend to the manifeſt wilful Breach of a great Number of good Laws & Statutes of this Realm: Inconveniences nothing regarded by ſuch Innovation.

IN conſideration whereof, her Highnes minding to provide ſome good and ſpeedy Remedy to withſtand ſuch notable dangerous & ungodly Attempts; and for that Purpoſe to have ſuch enormous Malefactors diſcovered, & condignly puniſhed, ſignifieth this her Highnes Miſliking and Indignation of ſuch dangerous & wicked Enterprizes. And for that Purpoſe, doth wil & ſtraitly charge & command, that al Perſons whatſoever, within her Majeſties Realms & Dominions, who have, or hereafter ſhal have, any of the ſaid Seditious Books, Pamphlets, Libells or Writings, or any of the like Nature, already publiſhed, or hereafter to be publiſhed, in his or their Cuſtody, containing ſuch Matters as above were mentioned, againſt the preſent Order & Government of the *Church of England*, or the lawful Miniſters thereof, or againſt the *Rites & Ceremonies* uſed in the *Church*, and allowed by the *Laws of the Land*: That they do preſently after, with convenient Speed, bring & deliver up the ſame, unto the Ordinary of the Dioces, or of the Place where they inhabit, to the intent they may be utterly defaced by the ſaid Ordinary, or otherwiſe uſed by them.

And that from henceforth, no Perſon preſume to be ſo hardy, as to write, contrive, print, or cauſe to be publiſhed, or diſtributed, or to keep any of the ſame, or any other Books, Libells, or Writings of like nature & quality. And that no man hereafter give any Inſtructions, Directions, Favour or Aſſiſtance, to the contriving, writing, printing, publiſhing, or diſperſing of the ſame, or ſuch like Books, Libells, *&c.* as they tender her Majeſties good Favour, wil avoid her high Diſpleaſure, & as they wil anſwer to the contrary at their uttermoſt Perills; and upon ſuch further Pains & Penalties, as by the Law any way may be inflicted upon the Offenders, in any of theſe behalves; as Perſons maintaining ſuch Seditious Actions: Which her Majeſty mindeth to have ſeverely executed.

And if any Perſons have any Knowledge of the Authors, Writers, Printers, or Diſperſers thereof, that ſhal within one Month after the Publication hereof, diſcover the ſame to the Ordinary of the Place, where he hath ſuch knowledge; or to any of her Majeſties Privy Council; the ſame Perſon ſhal not, for his former Concelement, be hereafter moleſted or troubled.

Given at our Palace at *Weſtminſter* the 13. of *February*, 1588. in the 31. of our Reign.

Printed by the Deputies of *Chr. Barker*.

NUMB. XLII.

A Collection of Slanderous Speeches in Martin Mar Prelates *Books, againſt Archbiſhop* WHITGIFT.

CHAP. 22. MSS. *Collect. Whitg. R.* T. Bret. *LL D.*

RECUSANTS have more favour with his *Canterburineſs*, than the *Puritans*. The Printer of Traiterous Books [*Viz. Thackwell*] hath more Favour at his Graceleſs Hands, than the Printer [*Viz. Waldgrave*] of *Puritan* Books. That he knowing of the Printing of Popery (at the leaſt) in *Charter Houſe*, never called the Party *Coram*, for it. That he erected a new Printer, one *Thomas Orwin*, contrary to the Decree of *Star-Chamber*. That he threatned *Lawſons* Wife, to ſend her to *Bridewel*, for telling Dr. *Pern*, how to get his Name out of the Book of Martyrs.

Our Metropolitans Religion, and the *Spanyards*, with the reſt of our Popiſh Enemies differ not much. As, of the Article of Chriſts Deſcenſion into Hel. His maintaining Hierarchy of Biſhops; his aſcribing the Name of Prieſt to the Miniſters of the Goſpel. He accounteth the Preaching of the *Word* an *Hereſy*; and doth mortally abhor, and perſecute it. He wil do againſt Law, againſt God, and againſt his own Conſcience, rather than the *Hereſy* of Preaching ſhould prevail.

That he, againſt his own Conſcience, denyed the Earl of *Warwicks* Requeſt, that Mr. *Evans* might be receved with a favourable Subſcription. That he deprived Mr. *Wigginton* [who was the great Inſtructer & Counſillor of mad *Hacket*] againſt Law.

That he commanded the *New Bible* ſhould not be bound without the *Apocrypha*. Oh! Monſtrous & ungodly Wretch. Dr. *Sparke* ſet his Grace and the Biſhop of *Wincheſter* at a *Nonplus*. His Grace lately made, or meaneth to make, *Richard Patrick*, a Clothier of *Worceſter*, of the Reading Miniſtry. I feat you ſhal be *Hildebrand* indeed; A Firebrand indeed. He is King of Pride, (*Gregory*, or *Jhon*, Biſhop of *Conſtantinople*) he is *Lucifer*, which preferreth himſelf before his Brethren. He hath forſaken the Faith, and is the Forerunner of Antichriſt. Put the Caſe, that my Lord of *Cant.* is ſuch an One. Concerning Pride, ſome Popes may be inferior to our Biſhops: As, for ill-Sample, his *Canterburineſs*. A good Ill-Sample. I wil not ſay, his Grace is an Infidel; neither yet ſwear, that he is much better.

His Grace ſhal never get me to ſwear againſt my Conſcience. Thy Univerſal Prieſt (ſpeaking to Dr. *Bridges*, Dean of *Sarum*) muſt have his Seat out of *Italy*, as for Faſhions ſake. *Popery* maintaineth the Crown of *Canterbury*. A *Paltrypolitan*, the Pope of *Lambeth*, are Titles agreable to his Function. Is not he a very Knave indeed, that thus hideth Popery & Knavery. It may be, you hinder her Majeſty of many Thouſand of Pounds. This is no Knavery, my Lord. Is not this ambitious Wretch at the Higheſt, think you? O! dangerous Hypocriſy! Remember your Brother *Haman*.

Doth your Grace remember, what the *Jeſuits* in *Newgate* ſaid of you? Namely, that my Lord of *Canterbury* ſhould ſurely be a Cardinal, if ever *Popery* came again into *England?* (Yea, & a brave Cardinal too.) What a Knave was this *Jeſuite?* Believe me, I would not have ſaid ſo much for a 1000 *l.* leſt a *Scandalum Magnatum* ſhould be had againſt me. But wel ſaid he, that ſaid, *Thought is free.*

He [meaning the Archbiſhop] was Dr. *Pernes* Boy, and bare his *Clokebag*. *Jhon*, with his *Canterburineſs*. His Graceleſneſs of *Cant. Jhon Canter.*

NUMB. XLIII.

An Anſwer to two Queſtions, propounded by a Privy Councillour, Concerning Biſhops, and their Superiority.

CHAP. 23. MSS. *Pap. of Archb. Whitg. pen. R. Tho. Bret. LL. D. No.* 3.

FORASMUCH, as her Majeſties Supreme Authority is jealouſly to be preſerved, as ſome Councillors to her Majeſty do think: Upon the which Occaſion there hath riſen two Queſtions: The which two Queſtions, a Councillor to her Majeſty [Sir *Francis Knowles*] did deſire a grave, learned Man, to ſhew his Opinion in that behalf; whereupon, the ſame learned Man did write his Opinion, as followeth.

The Doubt, moved by your Honour, touching *Superiority* among Miniſters of the Word & Sacraments, reſteth in theſe two Queſtions.

I. Whether the Name of a *Biſhop*, as of any Office, having Superiority over many Churches, or over the Paſtors thereof, be known in the *Holy Scriptures*, or no?

II. Whether Superiority committed to a Miniſter of the Word & Sacraments, over many Churches & Paſtors, be maintainable by the Word of God, or no?

Touching the Firſt, mine Opinion is, that the Name of *Biſhop*, importing ſuch Superiority, is not to be found in the Scriptures. For, by the whole Courſe thereof, it appears, that the Name of *Epiſcopus* & *Presbyter*, imported one Function. So, as he that was a *Paſtor*, or *Elder*, was alſo a Biſhop. And the Biſhop, in like ſort, called *Elder*. And therefore the Name of *Epiſcopus*, being no Name of Diſtinction in Office from the *Elder*, could not import Superiority, *&c.*

And then the Writer procedes to particular Places in *Titus*, & the *Philippians*, *Epheſians*, *Timothy*, &c. And in Concluſion, thus, he writeth:

Thus much, touching the *Firſt Queſtion*: Wherein, I deliver, not mine own Phantaſies, but the Judgment of other learned Men; and namely, of one of the Flowers & Jewels of our Age, *Anthonius Sadelius*. Who is now with the King of *Navarr*; a Man furniſhed with great Variety of Learning; of deep Knowledge in the Scripture, and of excellent Wit.

Of the ſecond Queſtion, I think ſhortly, thus; That the Supreme Civil Magiſtrate, in every Country, may appoint Under-Officers, in the Execution of that Government, which he hath in Eccleſiaſtical Cauſes, as wel as he may do in Civil Matters. For the Reaſon is al one with them both.

I do alſo think, that he is not reſtrained, but that he may appoint to that Execution, Miniſters of the Word & Sacraments, as he may do others; whereof there be no Precedent in the *New Teſtament*. For that in the times of the Apoſtles, no Civil Magiſtrate profeſſed *Chriſts* Religion, but oppugned it. Yet, becauſe I find no Reſtraint hereof, I am led to this Opinion. Magiſtrates, I know, have to conſider, how they burthen this ſort of Men with unfit Charges; but this no Lett, but they may uſe them in this Execution in ſome maner. And what Imperfection ſoever be in this Commiſſion granted by the Prince, or by the Law; I take it that the Subject is bound to accept it, as an Humane Ordinance; and yield thereto his Obedience. And that he may no more examine the Juſtice thereof, of purpoſe to ſtay his Duty, than he may do in any other Law or Policy of the Country, where he liveth. 1 *Pet.* II. 13. 14.

But as I think this Charge may be in ſome maner committed to Miniſters of the Word, ſo am I out of doubt, that the ſame ſo don, is but an Human Ordinance, and may not be intitled to any greater Authority, nor otherwiſe ſaid to be *Gods Ordinance*, than al *Officers* of *Civil Magiſtrates* be. And as they do therefore bear the Name of *Humane Ordinances*, becauſe they are not ſet down in the *Word of God*, what they be, with al their Bounds & Limits; but are ſuch as the Policy of every Country maketh them to be. As for Example,

we ſe in ſome Place his Power is tyed to Laws: Somewhere he may make Laws, that ſhal reach to the Subjects Life & Goods; and otherwhere, he cannot, & ſo forth, where Variety is much more in inferior Magiſtrates. So is this Authority, committed to Biſhops, by the ſame Name to be termed. Becauſe it is known & limited by Humane Policy, & not otherwiſe.

The Biſhops of this Realm do not, (ſo far as I ever yet heard) nor muſt not, claim to themſelves any greater Authority, than is given them by the Statute of the 25. of K. *Henry* VIII. Revived in the Firſt Year of her Majeſties Reign; or by other Statutes of this Land. Neither is it reaſonable that they ſhould make other Claims. For if it had pleaſed her Majeſty, with the Wiſdom of the Realm, to have uſed no Biſhops at al, we could not have complained juſtly of any Defect in our Church. Or if it had liked them to have limited the Authority of Biſhops to ſhorter Termes, they might not have ſaid, they had any Wrong. But ſith it pleaſed her Majeſty to uſe the Miniſtry of Biſhops, & to aſſign them this Authority, it muſt be to me, that am a Subject, as Gods Ordinance. And therefore to be obeyed according to S. *Paul* his Rule.

A Supply to this former Part.

This which I have ſaid concerneth that part of our Biſhops Juriſdiction, which her Majeſty might exerciſe in her own Perſon, or commit to Perſons of other Quality. And therefore it cannot be doubted but that they execute it by Humane Ordinance. But certain Functions there be, which the Biſhops of this Realm hold, either in common with al Miniſters; as Adminiſtration of the Word & Sacraments; or with few others beſides themſelves, as the Cenſures of *Excommunication*, and whatſoever is thereto incident: Or, thirdly, peculiar to themſelves, as Impoſition of Hands. None of which are claimed by the Prince: As by her Majeſties moſt Gracious Declaration, annexed to her *Injunctions*, and by the *Apology* of our Church, appeareth.

Of the two laſt of theſe kinds, it may be a Queſtion, Whether the Superiority which Biſhops have therein, is Gods immediate Inſtitution, or a Matter rather ſo diſpoſed of in their Perſons, as the reſt of their Juriſdiction is, or not. For my Part, I take the Caſe al one. For, in regard that they be taken from the common Power of every Church; and aſſigned either to the Biſhops alone, or to them with ſome few; it muſt be judged an Humane Ordinance, & the Superiority which they enjoy herein, is in this Conſideration, as *Lambertus Danæus*, a learned Man, writeth, *Humanus Epiſcopatus*.

I reverence the Gravity & Learning of the Reverend Fathers of our Church; and in confidence thereof do aſſure my ſelf, that if it were demanded, by what Warrant they onely do impoſe Hands; or, why they, with the Archdeacons, & a few others that have *peculiar* Juriſdiction, as it is termed, do execute the Church Cenſures; they would ſay, they had for it the Laws & Policy of this Realm. Whereto, foraſmuch, as her Majeſty giveth Life, they muſt conſequently maintain, they do it by her Majeſties Authority: And ſo derive it from God. Becauſe ſhe is the Lords immediate Miniſter with us. For, if it had pleaſed her Majeſty to have aſſigned the Impoſition of Hands to the Deans of every Cathedral Church, or ſome other Number of Miniſters, which in no ſort were Biſhops, but as they be Paſtors; there had been no wrong don to their Perſons, that I can conceive. If therefore, it was in her Hands to diſpoſe of the Perſons that ſhal execute theſe Functions, as it liked her beſt; and that ſhe hath not uſed one Courſe in both, as I have ſaid, it muſt follow, that this Superiority, aſſigned to their Perſons, is a Matter of Policy, & meerly Humane, *&c.* Then the Writer proceeds to alledge S. *Hierom*, & ſome modern Writers, as *Calvin*, *Muſculus*, *Beza*, *Hemingius*, *Sanchy*, and *Sadelius*, & *Danæus*.

NUMB. XLIV.

A private Diſcourſe of Dr. Hutton, *Biſhop of* Durham, *with the Lord Treaſurer, & Secretary* Walſingham; *in favour of Epiſcopacy, &c. Related in a Letter to Archbiſhop* Whitgift.

Ch. 24. MSS. *Guil. Petyt Armig.*

MY humble Duty remembred. By your Letters, ſent by Mr. *Dethick*, I perceive, that your Grace hath heard of ſome Speeches which paſt between my Lord *Treaſurer*, Mr. Secretary *Walſingham*, & my ſelf at the Court, in my Lords inner Chamber; where we Three only did dine together. You deſire to know the Effect of the Conference. The Truth is, I was paſſing wel uſed of them both: But as wel oppoſed, (eſpecially, by my Lord *Treaſurer*) as I was theſe many Years. By occaſion of Talk, we fel into many Matters: But as I now remember, Three were the Principal. *Viz.*

The *Judicials* of *Moſes.*

The *Authority* of a Prince in *Cauſes Eccleſiaſtical.* And

The *Antiquity* and *Lawfulneſs* of a Biſhop.

I wil not take upon upon me, to ſet down theit Queſtions & Reaſons: Partly, becauſe I do not now perfectly bear them in Memory; and partly, becauſe, I think I cannot pen them ſo wel as they were uttered by them. For, altho' my Lord his Mind be ful fraught with the Affairs of the Realm; yet, when I heard him reaſon in theſe Points, methoughts I heard a freſh Univerſity Man diſpute by Art. And Mr. *Seceretary* alſo, did far exceed my Expectation, in Knowledge of Matters of Divinity.

To the Firſt, This was the Effect of mine Anſwer, That the Law of *Moſes*, being of three Sorts, *Moral*, *Ceremonial*, and *Judicial*, the *Moral* continueth ſtil: The *Ceremonial*, as Shadows & Types of *Chriſt*, the Body: And therefore are taken away clean. The *Judicial* are made not neceſſary: But yet may be uſed, or not uſed, as ſhal be thought moſt convenient to the Commonwealrh. One of the chief and principal Reaſons, was this; that theſe three ſeveral [ſorts of] Laws were tyed, as it were, to three ſeveral Subjects:

The *Ceremonial* to the Prieſthood:

The *Judicial*, to the Regiment, or Politic Government:

The *Moral* Law, to the very Nature of Man, being created after the Image of God: Whereby he is bound to love God & his Neighbour.

Now, as S. *Paul* ſaith, *Hebr.* 7. *Tranſlato Sacerdotio*, &c. *There muſt of Neceſſity be a Change of the Law*, meaning of the Ceremonial Law; ſo *a ſimili*, or rather *a pari*; ſith there is no Nation or State bound to have that Regiment, which the People of *Iſrael* did live under: Yet, ſith the Lord hath utterly deſtroyed it from the Earth, to ſhew that it ought not to be eternal: Therefore, no Nation, no State is bound to puniſh Sin by *Judicials* of *Moſes*; but may, having alway reſpect to the Law of Nature & the Weal Public, either encreaſe the Puniſhment, as of Theft in this Realm, where it is puniſhed with Death; or diminiſh it, as in Adultery, which is not puniſhed with Death: Tho' I wiſh, that a more ſharp Puniſhment were by Law appointed unto that Sin, in this Wanton and Laſcivious time. Now, as for the *Moral Law*, it may not be changed; becauſe we cannot ſo caſt away the Nature of Man, made after the Image of God, but that we do owe, and muſt owe, this Duty to God, to love Him, and to love our Neighbour.

The ſecond *Queſtion* of Importance was, of the *Princes Authority in Cauſes Eccleſiaſtical.*

The *Anſwer* tended unto this; That it hath been the Cuſtom of godly Princes to advaunce *True Religion*, to put down *Idolatry*, and to puniſh *Idolaters*; to deal with Matters & Perſons Eccleſiaſtical, as *David*, *Solomon*, *Aſa*, *Jehoſa-*

phat, *Ezechias*, *Josias*, *Constantine*, *Theodosius*, *Justinian*, and many others. Not, that the Prince may exercise the Office of a Priest, no more than he may exercise the Office of the Husband towards any of his Subjects Wives. Yet may he punish both Husband & Wife, if they do not their Duty either to other. So may the Prince punish the Judges, & other Ministers of Justice; if they pervert Justice, tho' they have not Skil to give Sentence in *Westminster-Hal*. So may he punish both Bishops, & other Persons Ecclesiastical, if they do not their Duty. But as in Matters of Law, the Opinion of expert Lawyers is requisite; so is the Prince, in Causes of Religion, to take Advice of the Word of God, and the best learned in the Land in the same, lest he be deceived. I alledge out of *Aristotle*, Ἄρχων ἐστι φύλαξ νόμυ: And did inferr, that a *Christian Magistrate* is Keeper & Protector of *Christian Laws*: Having, as it were, a Sword in his one Hand, and the two Tables of *Moses*, or the two Testaments, in the other: To punish the Breakers, both of the first Table, which containeth Religion; and of the Second, which teacheth Maners.

I alledged certain Places out of *Augustin*, to that Effect: And shewed, how Emperors called Councils; commanded Bishops; committed Causes Ecclesiastical, sometimes unto them, and sometimes unto others, to hear & determine: How that *Miltiades*, Bishop of *Rome*, (as both *Augustine* and *Optatus*, do testify) was appointed by the Emperor, with certain other Bishops of *Italy* & *France*, to hear the Cause of *Cæcilianus*. So that these two Titles, now in her Majesties Stile, *Viz.* Defender of the Faith, & Supreme Goverenour; the one sent from the Pope to her Highnes Father, (tho' in another Sense, like the Propheſy of *Caiaphas*) the other in true Sense, given unto her by Parlament; do give her no new Authority; but declare some Part of that Authority, which God himself hath given her: In that he hath made her a *Christian Prince*, and Chief Governour of this Kingdom. In whom is fulfilled the Saying of God to his Church, *Esa.* xlix. *Erunt Reges alumni tui*, &c. And that which is in the second *Psalm*, *Et nunc Reges intelligite*: *Erudimini, qui judicatis terram.*

The third *Question* was, of the *Authority* and Warrant of a *Bishop*.

My *Answer* was, *Hujus rei Gratiâ, reliqui te in Creta, ut quæ desunt pergas corrigere*, &c. *Tit.* I. Also, *Adversus Presbyterum ne accipias accusationem*, &c. 1 *Tim.* V. Here is the chief Office of a Bishop set down; To appoint and constitute Priests in Parishes, and to amend Things amiss in the Church. Whereby it appears, that both *Titus* & *Timothy* did exercise the Office of Bishops. Therefore, both *Hierom* & *Eusebius* affirm, that they were Bishops, the one of *Crete*, and the other of *Ephesus*. And albeit, that it cannot be denyed, but that these Names, *Episcopus* & *Presbyter*, in the New Testament, are often used for one thing, for Priests & Ministers of the Word & Sacraments; as *Act.* xx. S. *Paul* sent from *Miletus* for the Priests that were at *Ephesus*: And speaking unto them, he calls them *Bishops*. *Attendite Vobis, & universo gregi, in quo vos posuit Spiritus Sanctus* EPISCOPOS. Whom before, S. *Luke*, calleth *Elders*, or *Priests*, S. *Paul* calleth *Bishops*. Likewise, *Tit.* I. First, he calls them *Priests*; *Ut constituas oppidatim Presbyteros*: Then he calls them *Bishops*: *Opportet enim Episcopum irreprehensibilem esse*: Also, in the First to the *Philippians*, he saluteth the Saints at *Philippi*, together with the Bishops & Deacons. *Bishops* in this Place do signify *Elders* or *Priests*. For it is not like that there were many Bishops in that oue City, at that time, as the Word doth now signify. Yet, it is certain, that there was an Office in the Apostles time, which *Titus* & *Timothy* did exercise, which was distinct from the Office of them, who had only Authority to preach and minister the Sacraments, but not to appoint Priests, and censure Offenders. No, by a General Council of al the Church, they which do execute the same Office which *Titus* and *Timothy* did, by the Appointment of the Apostles, are called *Episcopi*, the other are called *Presbyteri*, or *Sacerdotes*: And since the Apostles times have been distinct, both Name and Office. And this was don, *in Schismatis remedium*, as *Hierom* said upon the Epistle to *Titus*, and in an Epistle, that he writeth to *Evagrius*. In which, albeit he confoundeth the Names, yet liketh he wel of the Distinction of the Offices. For, as *Christ* is *Apostolus*,

Apoſtolus, *Hebr.* III. *&* *Epiſcopus*, 1 *Pet.* II. And S. *Peter* doth cal himſelf *Preſbyter*; 1 *Pet.* V. And S. *Hierom* ſaith, that S. *John* the Evangeliſt and Apoſtle, calleth himſelf *Presbyter*, in his two laſt Epiſtles; (for there he ſeemeth to aſcribe thoſe Epiſtles to *John* the Apoſtle.) Yet may we not confound the Offices of Elder, or Prieſt, Biſhop and Apoſtle.

I alledged laſt of al, that *Epiphanius* writing againſt *Aerius*, concludeth it for a Hereſy to ſay, *Idem eſt Epiſcopus & Presbyter*. And he alledgeth, againſt that Heretic, and that Hereſy, ſome of thoſe Places I cited before, to prove that they are diſtinct Offices. He addeth furthermore, that *Presbyter gignit filios*; (meaning, by preaching the Goſpel) but *Epiſcopus gignit Patres*: Meaning, that he doth appoint *Presbyters* unto the Church, which were *Father*.

Many other things were ſpoken of at that time: But theſe were the Principal, as I do remember. Alſo, ſundry Replications, and very pertinent, were made to ſome Speeches that did paſs me: But, as I take it, rather to prove me, and to know mine Opinion, than that they miſliked that which I ſaid. For they ſeemed in the End very wel to allow of mine Anſwers, and uſed me moſt honorably.

I am ſorry to hear, that your Grace is ſo abuſed of ſome unquiet Spirits, *&c.* And thus I bid your Grace moſt hartily wel to fare. *York*, in my packing to *Dureſme*, this X. of *October*, 1589.

Your Graces moſt aſſured in Chriſt,

Matth. Dunelm.

NUMB. XLV.

Robert Brownes *Letter to the Lord Treaſurer: Concerning his Latin Tables and Treatiſe; for rectifying the Knowledg of Arts and Sciences, by the Word of God.*

Ch. 24. MSS. *Burglian. penes me.*

WITH ſpecial Reverence and dutiful Submiſſion, I exhibit this Treatiſe to your Honour: The *Latine* Tables & Definition thereof, I have before-time written to your Lordſhip. Which, as I underſtand, have been ſhewed to ſome learned & Reverend Fathers, the Biſhops: But are either neglected, or through greater Buſineſs, forgotten. Nevertheles, I aſſure my ſelf, and dare offer the Challenge, that here in this Treatiſe, I have juſtly altered the Arts, & the Rules & Termes of Art, by Evidence of the Word: And have corrected many Errors of al our Profeſſors: Yea, many falſified Points of Learning, both in the Method & Truth of the Arts, and alſo of Religion.

Alſo, I am for to juſtify this Treatiſe, and the exact Method and Truth thereof, againſt the Multitude of Philoſophers, Doctors & Writers heretofore. Further, I offer to prove, that the Word of God doth expreſly ſet down al neceſſary & general Rules of the Arts; and al Learning: As may appear by this Book. But ſhould more appear, if Examples were added; and the contrary Errors more largely diſcovered.

Oh! that our Univerſities were herein better adviſed & reformed! I dare ſay no more. But I judge that that Propheſy was of God, touching *Oxford*, & *Stameford*: And that, to the Shame of *Oxford*, which then withſtood, and prevail'd againſt *Stameford*, ſuppreſſing it, and the Truth therewith. Oh! Right Honourable & Prudent, I ſpeak no Toy: But even in this poor Treatiſe of me, a *Stameford* Man, do ſe it partly verified: Yea, I dare, by Gods Help, and

and your Lordſhips Favour, undertake this Place or Cauſe: That in one Year Scholars may wel learn together thoſe Arts, which ſcarcely in ten Years, they untowardly learn in the Univerſities. And that by divine Wiſdom & Prudence, they ſhal confute their *Logic*: By right Speech & Language, diſprove their *Grammar*: By right Uſe of Proverbs & Proverbial Speeches, or by Words, diſprove their *Rhetoric*: Alſo their *Arithmetic*, by the right Rules of Numbring. Their *Geometry*, by better Meſuring: Their *Muſic*, by better Melody: Their *Metaphyſics*, by the Laws of Creation, Covenant & Sanctification: Their *Ethics*, *Oeconomics*, *Politics*, by true Religion and Righteouſnes.

Yet I condemn none of the Arts, but onely the Falſeneſs of them. And if it were not, that I am become Odious to many for the Truth ſake, I would not doubt, by Gods Grace, to bring many Thouſands [to be] of my Mind & Judgment: And in very ſhort time, perfect them in the former Studies, as is above ſpecified. I mean, if I were authorized to read public Lectures, & make Profeſſion accordingly. For, as *Plato*, *Ariſtotle*, *Socrates*, & *Pythagoras*, made many Thouſand Scholars; and that without any public Maintenance or Charge, and within very few Years: So much rather the Arts & Points of Religion more truly handled, and utterly differing from them al, I would hope, by your Lordſhips good Countenance onely, to perform much rather the like: And that in al Quietnes alſo: Not meddling to condemne or controwl any learned Man, or any kind of Profeſſion. Thus, being longer herein than I would, I ceaſe: Praying for your Honours Health & eternal Bliſs.

Your Honours poor Orator,

Robert Browne.

BOOK

BOOK IV.

NUMB. I.

Thomas Cartwright, *to the Lord Treaſurer: To pacify the Queens Diſpleſure towards him: Being now under the Arreſt of the Commiſſion Eccleſiaſtical.*

THE Boldneſs I have to bring my Suit unto you, Right Honourable, & my ſingular good Lord, rather than unto any other of her Majeſties moſt Honourable Privy Councel, groweth from hence, that I was once a Member of that Univerſity, whereof your Lordſhip was, and yet is, the moſt worthy Chancellor. For if the intyreneſs of Affection unto it have Power to Incorporate me into the Body thereof, I would nothing doubt, but that I might now make the ſame Claim unto your Honourable Protection, which at any time I did, when I corporally & actually remained there. Ch. 2. *Epiſt.* Tho. Cartwright, *penes me:*

So it is therefore, if it pleaſe your good Lordſhip, that with much Grief of Mind, I have underſtood of her Majeſties heavy Diſpleſure againſt me: In whoſe Gracious Favour, next uuder God, the Comfort of my Life, and of thoſe that depend upon me, doth conſiſt. Whereof, it may be, that at this time, I ſtand under the Arreſt of her High Commiſſion in Cauſes Eccleſiaſtical, for Appearance upon *Thurſday* next. When, what Matter may be objected, I know not: But this I wel know; that from the Writing of my laſt Book, (which was thirteen Years ago) I never wrot, or procured any thing to be printed, which might be in any ſort offenſive to her Majeſty, or the State; much leſs had any Hand, or ſo much as a Finger in the Book under *Martins* Name.

And altho' there have been divers Books of *Antimartins*, printed & read of al that liſt; wherein I have, not only been moſt contemptuouſly derided, as unlearned; but my good Name moſt ſlanderouſly rent & torn in pieces; as, to be a Dicer, and to have thruſt one through the Legg with a Knife: Alſo, that I love a Cup of Sack & Sugar; and other ſuch like, whereof, I thank God, there is not the leaſt Suſpicion. Yet I am hable to make good Proof, that from rhe firſt beginning of *Martin*, unto this Day, I have continually, upon any Occaſion, teſtified both my Miſlike & Sorrow for ſuch kind of diſordered Proceeding.

For my Miniſtry alſo, which I have exerciſed now almoſt five Years, ſithence my Return out of the *Low Countries*, notwithſtanding, there have been directed to the Place of my Abode, twice or thrice, Men that have made whole Sermons invective againſt me; yet have I as ſparingly ſpoken of any Matter in Controverſy between us & our Brethren, as any whatſoever in that Country, having the ſame Judgment that I have.

Wherefore, my moſt humble Suit unto your Lordſhip is, that it would pleaſe you, either by Counſil, Favour, or both, which the Lord hath moſt plentifully beſtowed upon you, to relieve me againſt the Troubles that are coming upon me: Eſpecially, againſt her Majeſties heavy Diſpleſure: Which I would redeem with any earthly Commodity, how dear ſoever it be unto me. So with moſt humble Acknowledgment of my Duty to your Lordſhip, I commend

mend the ſame, with al that belongeth unto you, unto the Gracious Bleſſing of God, for al Encreaſe of Piety & long Life, with Honour unto the End. This *Sunday* Morning the 4. of *October*. 90.

Your Lordſhips moſt humbly,

to command,

Thomas Cartwright.

NUMB. II.

A ſhort Diſcourſe; being the Judgment of ſeveral of the moſt Learned Doctors of the Civil Law; concerning the Practiſe of their Courts, and of the Oath ex Officio.

Ch. 2. *Cott. Librar. Cleopatra, F.1.*

ALL Matters handled in Courts Eccleſiaſtical, are either for Duties and Rights, there to be proſecuted; or for puniſhing Crimes by Law, there puniſhable.

Al Oaths uſed in any Court Eccleſiaſtical, are either taken by the Party Sueing, by the Party convented, or by Witneſſes.

There is no Controverſy in the Law Eccleſiaſtical, but the Witneſſes are to teſtify by Oath, both for Duties Eccleſiaſtical in Demand; and touching their Knowledg of other Mens Crimes, puniſhable there. Neither wil it be denyed, but that the Parties themſelves that Sue, or be ſued, are to anſwer for Rights & Duties in Demand upon their Oaths.

Therefore, whether, or how the Parties themſelves may be examined by their Oaths, touching their own Crimes puniſhable in a Court Eccleſiaſtical, may only ſeem doubtful.

In this behalf, we are to conſider Proceedings, either by Ordinaries, or by the Queens Majeſties Commiſſioners, or Delegates: Who proceed according to their Commiſſion, warranted by Act of Parlament.

No man may be urged to bewray himſelf in hidden & ſecret Crimes; or ſimply therein to accuſe himſelf.

Al Crimes that be *prohibita, quia mala*; As Symony, Adultery, or ſuch like; and are naturally ſought by the Delinquents to be kept hidden; and are committed ſecretly, being Works of Darkneſs: Theſe are ſuch as are hardly to be proved by Witneſſes: Yet, when by Circumſtance once known abroad, they become to be vehemently ſuſpected, and offenſive to the wel diſpoſed, and dangerous to be ſuffered, as being evil Examples in al wel governed Commonwealths, and diſpleaſing the Majeſty of God; they are meet by Enquiry and al good Means to be diſcovered: That they may be reformed: The Parties brought to Penitency, and other diſcouraged from committing the like.

The Suſpicion & Fame of Crimes come to the Ordinaries Ears, either by many Brutes of credible Perſons, called *Clamoſa Inſinuatio*; or by the Preſentment of Churchwardens, or Sidemen, ſworn to enquire diligently, & truly to preſent from time to time ſuch Crimes, or the Fames thereof.

If the Preſentment be not ſo directly ſet down, through their Ignorance, or otherwiſe, as Law requireth to prove a Fame; and yet ſome Scandal therupon groweth, the Ordinary, by Law Eccleſiaſtical, and in good Diſcretion, may examine other Neighbours thereof; as Witneſſes touching their Knowledg

ledg of ſuch Crime or Fame; Warning the Party ſuſpected to be preſent at the taking of ſuch Depoſitions.

If the Fame be proved, or the firſt Preſentment be ſufficient, whereby, that which was ſecret before, is found to be ſo public, as it becometh offenſive; the Ordinary, of Duty, and for the public Truſt repoſed in him, is to procede againſt the Infamed; tho' no other Man wil proſecute. Which the Law termeth, *Proceding by Enquiry*, eſpecially, *ex Officio*, *ne maleficia remaneant impunita*; *útq; Provincia purgetur malis hominibus.*

If any other Man beſide the Ordinary wil proſecute, making himſelf Party to prove the Crime; then the Party convented, albeit, he muſt anſwer upon his Oath to other Articles, and principally touching the very Crime objected: Yet by Law, he is not bound to anſwer upon Oath any Articles of the very Crime it ſelf.

But if the Ordinary, at no Mans Inſtance, upon the Fame preſented, procede *ex Officio*, if the Party deny the Crime objected, then he is by Law enjoyned his Purgation. At which time of Purgation, he muſt directly anſwer, clearing, or convicting himſelf, *de Veritate, vel Falſitate ipſius Criminis objecti.* And his Compurgators are to ſwear *de Credulitate*; (weighing his Fear of God, and Converſation in former times:) That they believe he hath taken a true Oath. Which, if they do, then he is holden clear, and diſmiſſed. If he fail in his Purgation, then *fictione Juris*, he is taken to be guilty of the Crime; and to be reformed.

The Reaſon of this Diverſity, after a Fame proved, the Law aſſigneth to be this: *Licet nemo tenetur ſeipſum prodere*; *tamen proditus per famam, tenetur ſeipſum oſtendere, Utrum poſſit ſuam innocentiam oſtendere, & ſeipſum purgare.*

The Reaſon of that Ground of Law in this behalf, is this; becauſe Penances enjoyned by the Ordinary, are not taken in Law, to be *Pœnæ*, but *Medicinæ*, or tending to the Reformation of the Delinquent, the Example of others, and the Satisfaction of the Church, offended juſtly at his lewd Converſation. And therefore they are not to make Scruple to diſcover themſelves after Fame.

Theſe are undoubted Grounds in the Law Eccleſiaſtical, according to which, the Proceedings in al the Eccleſiaſtical Courts in this Realm have been uſed time out of Mind. And if any Judg Eccleſiaſtical have proceded otherwiſe, ſuch Procedings have always been reformed by Appellations.

Will. Aubery, *Richard Coſin,* *Rob. Forth,*
Tho. Byng, *W. Lewin,* *John Lloyd,*
Dan. Dun, *Edward Stanhope,* *Ny. Styward.*

NUMB. III.

The Doctrine, with ſome Practiſes of ſundry troubleſome Miniſters in England, *tending to the Erecting a new pretended Diſcipline, and to the Overthrow of her Majeſties Government, and Prerogative, as well in Cauſes Civill as Eccleſiaſticall.*

Ch. 5. MSS. *Whitg. penes me.*

THIS *(a)* Diſcipline, is a Government in all Cauſes Eccleſiaſticall, by a Doctor, Paſtor, governing Elders, Deacons, and Releevers, or Widows in every Pariſh. And by xii Miniſters together, for a *Claſſis*, or Conference: By certen Miniſters and Elders out of xxiv *Claſſes* for a Provinciall Synode, or Councile; and by certen lyke, choſen out of every Province, to make a Nationall Synode, or Generall Aſſemblee.

(a) *Diſciplina Sacra & Synodica.*

1. In the deſcribing & handling of this Diſcipline, in Bookes of that Matter, (beſides their groſſe Abſurdities in Divinitee, and Confuſions, and Impoſſibilities in Policie,) they do impugne her Majeſties Royall Prerogative, and Government:

(b) *Ibidem & omnes reliqui.*

Firſt, By *(b)* taking away Nominations to Biſhopprickes and Deaneries, and her Right of Advowſons originally, and Patronage Paramount, upon Lapſes of inferior Benefices.

(c) *Diſciplina Synodica, Tit. de Conventib. 2d. Admonitio. Pag.* 14. 31. *Diſciplin. Gallica. Tit. des Synodes Nationaulx. artic.* 5.

Secondly, By *(c)* giving to their *General Aſſembly*, the laſt Appellation in Cauſes Eccleſiaſtical, which is now made to her Highnes in her *Chancerie.*

Thirdly, By taking to themſelves Autoritie to make Lawes Eccleſiaſtical.

(d) *Theolog. Fenneri, cum Epiſtola T. C. Pref. Pag.* 277.

For they ſay, That *(d)* the Supreme Autoritie in all Matters Eccleſiaſtical, belongeth to their Elderſhippes, and other Aſſemblees:

That *(e)* the Policie of the Church, appertaineth to Miniſters & Seniors: And *(f)* that without Injurie to the Miniſter, ſhe cannot ſo much as preſcribe him the Forme of his Apparel.

(e) *New Book of Common-Prayer. P.* 75.

(f) *I. C. Replic. pag.* 74.

Another of them addeth *(g)* That by the ſame Autoritie, that the Queen commandeth the one, *(Viz.* Miniſters Apparell) ſhe may command any Peece of *Popery*, ſo that ſhe call it *Policie.* But *Joſias* and *Ezechias* knew no ſuch Auctoritie.

(g) *Soldier of Barwike. prefat. A.* 4.

Fourthly, By *(h)* attributing to her Highnes and her Magiſtrates no more, then the Papiſts do, *Poteſtatem facti, non Juris in Cauſis Eccleſiaſticis, Viz.* That which they determine to be Law and Right, the Prince and her Officers ſhall ſee it put in Execution Politically.

(h) *Snecanus. pag.* 442. *J. B. lib.* 2. *de Polit. Civil. & Eccleſiaſtic. p.* 83. 97, 98. 129.

Fifthly, *(i)* By giving to their Aſſemblies Power to call Synodes, when they think good.

(i) *Diſcipl. Synod. Tit. ac Conventib. Eccl.*

Sixthly, *(k)* By making her Highnes ſubject to the Cenſures and Excommunication of their Elderſhips, and other Aſſemblies.

(k) *Walt. Travers. Eccleſ. Diſc. cum Epiſtola T. C. pag.* 142.

For els *(l)* ſhe cannot be a Child of the Church.

(l) *Counterpoiſon.* 174.

2. They likewiſe by their Plott, ſhake the Safety of her Majeſty and of the Realm, by *(m)* making certen Magiſtrates in every Cmmon Wealth (as Gods Inſtitution) who ſhall have Autoritie to depoſe their Sovereign, either by Warre, or otherwiſe, if he ſeem to them to break Covenaunt, as the *Ephori* in *Lacedemon* had.

(m) *Theolog. Fenner.* 186.

Secondly, By *(n)* teaching, That the Prince ought not to determine any Matter of Weight, without the publique Aſſemblee of all the States of the Land.

(n) *Ibid. pag.* 167.

Thirdly, *(o)* By teaching, That the Government of the Commonwealth, muſt be framed to the Government of the Church, as the Hanging to the Houſe.

(o) *T. C. reply. pag.* 646.

And *(p)* they make the Church Government, partly Popular, of all the People; and partly *Oligarchical*, of a few Miniſters and Elders.

(p) *Omnes illius Secta.*

3. Again,

3. Again, they impayre the Revenues of the Crowne.

Firſt, By teaching *(q)* That things once conſecrated to God, for the Service of the Church, belong to him for ever; calling the *(r)* having of Impropriations and Abby Lands, *Sacrilege.*

Secondly, *(s)* By urging an Immunitee of the Revenues of Perſons Eccleſiaſtical, from publick Impoſitions. For they call it in us, Impietie, Barbarouſnes, and Covetouſnes, worſe then the *Heathens*, not to ſet the *Prieſts* Poſſeſſion free, as the Kings of *Ægypt* did their *Prieſts*, and call all Yearly, Eccleſiaſtical Contributions to the Quene, by the Name of *Robberies.*

4. *Laſtly*, They abrogate, or change the greateſt Part of the Lawes of the Lande: And namely, for Examples ſake:

Firſt, By *(t)* urging *Legem Talionis*: An Eye for an Eye, *&c.*

Secondly, *(u)* By urging, of neceſſitie, the *Judicial Law* of *Moſes*, for Penaltees of Death, upon Blaſphemers, Diſobedient to Parents, or that curſe them, and ſuch like. For they hold *(x)* That no Prince or Lawe, may ſpare the Life of any ſuch Perſons.

Thirdly, *(aa)* By teaching, That Miniſters ſhould be Judges *Juris*, what is Law in all Matters; and Civil Magiſtrates Judges only of the Fact.

Fourthly, By affirming *(bb)* That all Controverſies of Doctrine and Manners, (ſo far as apperteyneth to Conſcience) do belong to the Determination of Elderſhippes, and other Church Aſſemblies.

Fifthly, In ſaying *(cc)* That of all other grievous Enormities layd upon this Church of *England*, this is the greateſt, *That it is not lawful to utter that which we learn truly, out of the Scriptures: We muſt be in Danger of a Præmunire*, if we follow not the Lawes of the Land, though they be againſt the *Scriptures.* By which aforeſayd, they take from her Majeſty, and draw to themſelves, all the *Prerogative Royal*, and *Government*, aſwel in Civil as Eccleſiaſtical Cauſes.

5. They alſo deprive the Juſtice of the Realm, and Lords of the Council, as writing thus: *(dd)* 'I will not in this Place charge our Council with that 'which followeth, *&c.* namely, That they execute no Judgment, no, not the 'Judgment of the Fatherleſs. But this I will ſay, that they cannot poſſibly 'deal truly in the Matter of Juſtice between Man and Man; inſomuch, as they 'bend all their Forces to bereave *Jeſus Chriſt* of that Right which he hath in 'the Government of his *Church.* The which ungodly and wicked Courſe, as 'they have held on, ever ſince the beginning of her Majeſties Reign: So at 'this Day, they have taken greater Boldneſs, and growen more Rebellious a-'gainſt the Lord & his Cauſe, then ever they were.

All theſe Miſchiefs, notwithſtanding, they take the Matter very Indignantly: That their (*a*) Sutes to Parlements, Supplications to Convocations writing in Defence of it, and challenging to Diſpute for it, have not prevayled: Yet, they ſay it ſhall prevail, (*b*) Malgre the Quene, Council, (*c*) and all that ſtand againſt it.

To bring to paſs, that it may ſo prevail, they have penned a Book of Diſcipline, partly termed *Holy*, partly *Synodicall* (*d*) conteining Rules of their Elderſhipps, Claſſes, Synodes, Provincial and National, of Publick Prayers, and Adminiſtration of Sacraments, *&c.* wholly innovating, and chaunging all Lawes, Common, and Eccleſiaſtical, concerning Church Matters and Perſons, without once naming the *Chriſtian Magiſtrate*, or his *Authority.*

To this Book, they have procured the (*e*) Subſcription of many Miniſters according to a ſett Forme of *Articles:* And it is to be feared, even of ſo many Miniſters; beſides, others in ſeveral Countryes of the Realm, as be Factiouſly affected.

In that their Subſcription, among other things: (*f*) They promiſe to further and advance that *Diſcipline*, not only by Sute to the Quenes Majeſty, the Council, and Parlement, but by all other lawful and convenient Means, and to guide themſelves, and to be guided by it, and according to it. What by thoſe other lawful Means theyunderſtand, meete it were to be conſidered.

(q) *Complaint of the Communaltie. c. b.*
(r) 2 *Admonit. Pag.* 13. *Learned diſcourſe. p.* 54.
(s) *Wal. Travers Eccl. Diſcip.. pag.* 87. *b. & 88. b. cum Epiſt. T. C. præfixa.*
(t) *Theolog. Fenner. p.* 178.
(u) *Ibid. pag.* 174, 175, 176, 177.
(x) *T. C. reply. Pag.* 36.
(aa) *J. B. lib.* 2. *de Polit. Civili & Eccleſi. pag.* 128, 129, 130.
(bb) *Demonſtration of Diſc. Pag.* 80.
(cc) 2. *Admon. Pag.* 10.
(dd) *Epiſtle before the Book, termed, Reformation no Enemy to the State. Pag.* 4. *&* 5.
(a) *Epiſtle to the Demonſtration.*
(b) *Reformation no Enemy. b.* 1.
(c) *Epiſtle to the Demonſtration* circa finem.
(d) *Diſciplina ſacra & Synodica.*
(e) *Subſcription of a Claſſis of* Warwick: *And of a Claſſis of* Northampton.
(f) *Ibidem.*

In performance of this their Promiſe, they have, for ſome Years paſt, ſet out their *Claſſes* and *Synodes* of Miniſters, and (according to the ſayd Booke) have met in a *Claſſis* every vi Weeks: In a *Provincial Synode*, every half Year: In a General, or National Aſſemblee (at *London*, *Cambridge*, or *Oxford*) every Yeary once, and at Parlement tymes.

(g) *Acta Claſſic.* Warwic. *An.* 1588. *ubi fit mentio Claſſis habit* Cantabrigiæ.

In ſuch (*g*) their Aſſemblies, they have concluded and decreed (as is already come to light) many Points in Condemnation of the preſent State, Laws Eccleſiaſtical, and Book of Common Prayer: And for the Exerciſe and ſetting forward of their New Diſcipline.

(h) *Ibidem in fine.*

Amongſt other things, they have concluded, (*h*) That their Diſcipline is to be taught to the People upon every Occaſion: That (as yet) the People are not to be ſtirred up publickly to the Practiſe of this Diſcipline, untill they be better inſtructed in the Knowledge of it: Albeit, ſuch as be of riper and forwarder Sorte, are privately to be allured to the preſent Exerciſe of it among themſelves.

According to this Determination, they have not ceaſed in private and publick Speeches and Writings, to deprave the preſent Lawes, Governors, and Government Eccleſiaſtical, and to teach and extol their own Diſcipline, thereby to prepare before hand the Peoples Minds.

(i) *Subſcription to the Book of Diſcipline.*
(k) *Epitome of Martin.*
(l) *Martin ſenior.*
(m) *Motion with Submiſſion. Pag.* 39.

Seing then it muſt (as they ſay) prevayle, Malgre all withſtanders: (*i*) And they mention other Means to advance it; beſides Sute to the Quenes Majeſty, the Council, and Parlement: And in one Booke, it is wiſhed, (*k*) That the Parlement would bring it in, though it were by withſtanding her Majeſty: What can thoſe Means be, but the Proſecution (by Force and Rebellion) of that Plott, which Men of the ſame Humour have deſcribed, and followed in the like Caſe? For they (*l*) brag of an Hundred thouſand Hands, to offer a Supplication: Which, he ſayth, in Policie, would not be rejected; eſpecially, ſtanding thus in daunger of our Enemies abroad: (*m*) That thouſands figh for it, and Ten thouſands have fought for it, and approved; and worthy Men of all Shires, have conſented to it. That (*n*) ſome of theſe Matters are ſuch, as if every Hair of our Head were a Life, we ought to afford them, in Defence of them.

(n) *T. C. reply. Pag.* 44.

(o) *Lord to Fen.*

In (*o*) their Letters, they begin to take care, how ſuch as they diſplace, by their Reformation, as Biſhops, Deans, *&c.* may be provided for, ſo as the Commonwealth be not peſtered with Beggars.

(p) *Lord.*
(q) *Wight.*

They (*p*) animate one another, thus. Buckle with the *Biſhopps.* Maſſacre theſe *Maulkin Miniſters.* (*q*) Let us *take our Penniworths of them, and not dy in their Debt.*

(r) *Snape.*

(*r*) One of them asked this Queſtion, *What will you ſay, if we overthrow the Biſhops, and that Government, all in one Day?*

(s) *Epiſtle to the Demonſtr.*
(t) *Payne to Flud.*

They write, (*s*) That *if it come in by ſuch Means, as will make your Hearts ake, you muſt blame your ſelves.* And (*t*) *That it is more then tyme to Regiſtre the Names of the fitteſt aud hotteſt Brethren round about their ſeverall Dwellings, whereby to put* Snecames *godly Counſell in Execution*, viz. *If the Prince will not, they to erect it themſelves.* 'In which Poynt (ſayth he) we have dolefully fayled, which 'now, or never, ſtandeth us in hand to proſecute with all Celerity, without 'Lingring & Staying ſo long for Parlements.

(u) *A Book of Common Prayer, with a Bill put up in the Lower Houſe of Parlement. An.* 29. *D. Reginæ nunc.*

As they do publiſh theſe things in their Books to the World to poſſeſs Mens Minds thereby; So by (*u*) Bill preferred to the Parlement, for Confirmation of a new Book of *Common Prayer*, they deſired to have it alſo enacted thus: *That as much of all former Lawes, Cuſtomes, Statutes, Ordinances, and Conſtitutions, as lymite, eſtabliſh, and ſet forth to be uſed any other Service, Adminiſtration of Sacraments, Common-Prayers, Rites, Ceremonies, Orders, or Government of the Church within this Realm, or any other your Majeſties Dominions, or Countryes, be from henceforth utterly voyd, and of none Effect.* By which, they wholly bereave the Quenes Highnes, of her Government and Prerogative Royal, both in *Civil* and *Eccleſiaſtical Cauſes*, and conveigh it over to their *Church Aſſemblies*.

Divers

Divers of them being detected of the Premiſſes, and required by the *Commiſſioners Eccleſiaſtical*, to make anſwer upon their Oathes, upon ſome Confederacie together, do refuſe peremptorily to take Oath; affirming, That by the Word of God, and Lawes of the Land, they ought not to take any Oath tending to accuſe themſelves, or their Brethren. Which Courſe is to the Overthrow of the *Common Juſtice* of the Land in all Cauſes, both *Civil* and *Eccleſiaſtical*. For which Cauſe, the *Commiſſioners Eccleſiaſtical* have deprived, and depoſed from the Miniſterie, ſondry of them, and have committed them to Priſon. Which is all, that by that Authority, may be inflicted upon them.

But theſe Enormities being ſo weightie, and aggravated with ſo intolerable Diſobedience, in refuſing to be examined upon Oath: It ſeemed (after long Conſultation and Deliberation) unto the two Chief Juſtices and Chief Baron, to Sergeant *Puckering*, and to the Quenes Majeſties Attorney and Sollicitor, That this Matter is of as great and dangerous Conſequence to the *Commonwealth*, as any that of long tyme hath happened. And therefore, for furder Diſcoverie of their Courſes, and an Exemplary Puniſhment, to the Terror of others, convenient to be brought to a ſpeedy and publick Hearing (upon Bill and Interrogatories) in the *Starre-Chamber*, againſt ſome of the Principal Dealers; and the Penaltie therof fit to be as grievous, as by any Order and Preſident of that Court hath been, or may be inflicted.

And becauſe for Miſdemeanoures of far leſs qualitie and Daunger, they found by Preſidents ſhewed unto them, that *Baniſhment* and *Condemnation* to the *Gallies*, had by that Courſe been impoſed; Therefore, for many Conſiderations, they thought perpetual Baniſhment to be the moſt fit Puniſhent in this Caſe, ſo that it be, into ſome ſuch remote Place, as there ſhalbe no Danger of their Return; nor of Diſturbance of the *Common Quyet* of the Realm, by their Writings, or otherwiſe.

Submitting always their ſayd Opinions, to her Majeſties moſt grave and excellent Wiſdom.

NUM.

NUMB. IV.

The Proſecution of Thomas Cartwright, *and others, upon an Information againſt them in the* Star-Chamber. Anno 1591. *Containing the Bil and their Anſwer.*

BILL.

Ch. 6. MSS. *D. Rog. Burgoin. Eq. Aur.*

THE chief Branches contained in the Preamble of the Information, exhibited in the Court of *Star-Chamber*, againſt *Thomas Cartwright*, *Edmund Snape*, *Humphrey Fenn*, and the reſt.

That al Power and Superiority, next under God, over al Eſtates and Perſons, and in al Cauſes in your Highnes Dominions, is in your Highnes lawfully united to the Imperial Crown of this Realme.

That by your moſt Gracious Means, the true and ſincere Word of God, ever ſince the beginning of your Majeſties Reigne, hath been univerſally preached throughout your Dominions.

That the Eccleſiaſtical Government, received and eſtabliſhed, by your Highnes Auꝯhority in the Church of *England*, is lawful; and alſo allowable by the Word of God. And the Sacraments miniſtred, as they be ordeined by the Law to be miniſtred, are godlie and rightlie miniſtred And the whole Order of Publique Prayer, and Ceremonies eſtabliſhed by Law is ſuch as no Perſon ought therefore to make any Schiſme, Diviſion, or Contention, or withdraw himſelfe from the Church.

ANSWER.

THE Anſwer of Thomas Cartwright, *and the other Defendents to the Information; and firſt to the Preamble thereof.*

1. Supremacie.

Though theſe Defendents think not themſelves bound to anſwere any Parte of the Preamble, yet they thought good to take occaſion therby to declare their dutiful Opinion of the Branches thereof. They therefore acknowledge her Majeſties Supreame Authority, according as in her H. Injunctions and Laws in that behalf is expreſſed.

2. Preaching.

They acknowledge, that by her moſt gracious Means, the true and ſincere Word of God is preached, and commanded by her Highnes Lawes to be taughte throughout al her Dominions.

3. Eccleſiaſtical Government, Prayer, Sacraments, and Ceremonies

They acknowledge the Eccleſiaſtical Governmente, and the Sacramentes miniſtred, together with the whole Order of Publique Prayer & Ceremonies to be ſuche (notwithſtanding any thing they thinke meete to be reformed in ſome of them) as no Perſon oughte therefore to make anieSchiſme, or withdraw himſelf from the Church. But whether they be lawful as they are uſed, they take not themſelves bound to anſwere; both for that this is but a Braunche of the Preamble, and alſo but a Matter of Judgmente, and not of Fact. Yet upon Commandement, they wil declare what they judge thereof according to the Word of God.

That

BILL.		ANSWER.
That no Synods, Aſſemblies, or Conventicles, ought to be within your Majeſties Dominons, to treat of, conclude, or eſtabliſh any Lawes, Conſtitutions or Ordinaunces, to be uſed, executed, or put in Practize in your Highnes Dominions in anie Eccleſiaſtical Cauſe, or Matter concerning anie Government, Eſtate, or Perſon; or, for the Altering of anie Lawes, Statutes, or Ordinaunces, without your Majeſties Auƈthoritie and Aſſente.	4. Synods.	*They acknowledge unfeinedlie from their Hearts, that under this her Majeſties Governmente, none of the Clergie may attempte, alledge, claime, or put in ure anie Conſtitution, by what Name ſoever it be called, contrarie to the true Meaning of the Statute* 25. Hen. 8. &c. *And, tho' this be but a Parte of the Preamble, and a Matter of Judgmente; yet for further Aunſwere, they ſay, That no Synods, Aſſemblies, or Conventicles, ought to be within her Majeſties Dominions, to treat, or conclude, or eſtabliſh any Conſtitutions to be put in practize in any Eccleſiaſtical Cauſe, or Matter, or for the Alteration of any Lawes, Ordinaunces, or,* &c. *without her Majeſties Authoritie & Aſſente, otherwiſe than in peaceable manner to treat & talk of them onely to this end, in al humble Dutie, to referre the Conſideration of them to Authoritie ſet over them, whether it might ſeeme meete the ſame to be altered, or no; and do think Meetings for ſuch Treaties lawful.*

The Miſdemeanours in the Information charged, Firſt, indefinitely, upon divers Perſons, not named in the Bill; Secondly, upon the Defendents.

BILL.		ANSWER.
THAT divers Seditious, Dangerous, Factious, and Diſloyal Perſons, diſſevering themſelves from the Church of *England*, have of late Years, without your Majeſties Authoritie or Aſſent, made ſundre unlawful Aſſemblies at *Warwick*, *Northampton*, & *Cambridge*, and ſundry other Places in the Realm. And there have treated of, concluded upon, and ſet forth a new Fourme of Governmente, by Doƈtours, Paſtours, Deacons, & Elders; with a new deviſed	5. Books of Diſcipline.	*TO this Charge, theſe Defendentes make no other Anſwere; for that it is but in way of a Preamble indefinite, without certein Tyme, or Perſons: And no Part of it charged upon theſe Defendentes, then that they do unfeinedlie knowledge, That neither they, nor anie other, may lawfullie diſſever themſelves from the Unitie of the Church of* England; *although they deſire of God, & of al Authoritie ſet over them, a further Reformation of the preſent Eſtate of the Church. But* Fourme

BILL.		ANSWER.
Fourme of Common Prayer, & Administration of Sacramentes, and of Discipline to be established: Comprized in a Book, intituled, *Disciplina Ecclesiæ, sacro Dei Verbo descripta*: And in other Books & Pamphlets of the like Nature.		*touching so much of the Bill, material to be aunswered unto, by these Defendentes, they sayen, that they, nor anie of them, are not guiltie thereof, or of anie Parte in such Manner and Fourme, as is suggested against them in the Information.*

The special Things charged upon the Defendents; with other unnamed.

BILL.		ANSWER.
AFTER which, (that is to say) since the last of *September*, in the 28 Year of your Majesties Reygne: *Tho. Cartwright, Edmund Snape, Humphrey Fen, Edward Lord, Daniel Wighte, Andrew King, William Proudlove, Mel. Jewel* and *John Payne*, and other Seditious Persons, have very unlawfullie & seditiouslie assembled themselves together concerning the Premisses.	1. Conference about the Book of Discipline.	*THESE Defendentes confess, excepting* Melancthon Jewel, *and* John Paine; *that they have had sundrie Meetings & Conferences, by the Right of al Subjects; and especiallie, by Right of Christianitie, for their mutual Edification; more especiallie, by Profession, being Students: And yet the rather, being Ministers, in regard of the waighte of their Calling.* 2. *The creeping in of* Jesuites *and* Seminaries *into the Land, and the Increase of Schismaticks, occasioned them the rather to meet and conferre.* 3. *And the Controversies & Daungers of our Church otherwise caused them, being the Watchmen thereof, the more to seek one to another.* 4. *And they have heard the Archbishop, being made acquainted with such Meetings, liked thereof, so the Peace of the Church were studied therein.* 5. *Also other Bishops in the Land allowed the like.*
And in some of those Assemblies, have very unlawfullie treated of, concluded, and agreed upon sundrie Seditious Articles, not onlie in Approbation of the said Bookes, and Matters therein comprized, but also for putting in Execution sundrie the Things conteined in them.	2. Agreement upon the Book of Discipline.	*These foresaid Defendentes confess they have met since the last of* September, *the* 28. *of her Majestie for these Causes. As for the Times, Places & Persons, with whome they mett, not being particularlie expressed in the Information, they think their general Answere sufficient, seeing they aunswere the Particulars of the Bill particularlie. They confess to have considered such a Draughte of* Dis-

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BILL.

The ſame Defendentes, ſince the ſaid laſt of *September*, in the 28. of your Majeſtie, in unlawful Aſſemblies, have Seditiouſlie ſubmitted themſelves unto the ſaid ſeditious Articles, not only in Approbation of the aforeſaid Bookes, but alſo for putting in Execution ſundrie things therein conteined. And for the better Approbation of that their Submiſſion, have ſubſcribed the ſame Articles.

3. Subſcription to the Book of Diſcipline.

ANSWER.

cipline. *Which they think lawful to do, to ſhew one Conſent therein, being charged to differ one with another in Matter of Reformation.* 2. *The Right of common Subjects in the Law eſpeciallie, which Paſtors have in the Church allowed them, to ſtudie, and adviſe the Redreſs of Things out of Order.* 3. *The Abrogation & Imperfection of the Eccleſiaſtical Law, as appeareth by ſundrie Statutes, the Book of Common Prayer, and a Book, intituled*, Reformatio Legum Eccleſiaſticarum Anglie, *ſet out with Allowance of Archbiſhop* PARKER: *But who ſet down that Book, ſeeing the Bill chargeth not theſe Defendentes, but uncertein Perſons; and that the firſt Miſdemeanour in the Bill charged upon the Defendentes, is after the making of the Book, they take not themſelves bound to aunſwere.*

Theſe Defendentes, Tho. Cartwright, Edw. Lord, Hum. Fen, Dan. Wighte, & A. King *onlie confeſs, that they ſubſcribed certein Articles, annexed to that Book of* Diſcipline: 1. *For ſome Reaſons before named, eſpeciallie, that of ſhewing their Conſent.* 2. *It is the uſual Practize of other Profeſſors, Lawyers, Phyſitians,* &c. *in Caſes of Doubt, to ſubſcribe their Judgmont. The Matter of the Diſcipline ſubſcribed, being agreeable to Gods Word; the Judgment of ſo manie learned Divines of ſundry Ages; and the Practize of ſo manie Churches, old & new,* &c. 4. *The Articles ſubſcribed, were but a Declaration of their Judgmente, leaving the Determination to her Majeſtie & the Parlament. Which Articles, were to this Effect, (as they remember) This Diſcipline we approve, as agreeable to Gods Word. So we be ſatisfied in the Thing underwritten; (wherein the Defendentes were never reſolved,) we deſire to further it by al lawful Means, to be eſtabliſhed by the publique Auctoritie of the Magiſtrate, & our Church. Which, if we may obtein,*

BILL.		ANSWER.
The ſame Defendents in the ſaid Articles, among other thinges, agreed upon, and aſſented unto, that al Miniſters ſhould follow ſuch Order, when they preach the Word of God. As in the Chapitres of the Office of the *Miniſters* of the Word, of *Preaching*, and of the *Sacraments*, of *Baptiſme*, and the *Lords Supper*, is ſet downe.	4. Promiſe in Preachinge.	*we promiſe to do nothing againſt it, whereby the Peace of our Church may be diſquieted. In the mean tyme, we promiſe to obſerve it, ſo far as by the Lawes of the Land, & Peace of our Church, we may. Which Subſcription, was alſo made above three Yeares before the Information exhibited.* *The laſt named Defendentes promiſed alſo above three Yeares paſt, to obſerve ſome Thinges in thoſe Chapitres ſet down. Which, as they think was lawful.* 1. *The Promiſe was voluntarie, both in making and perfourminge; void of Conſtrainte or Cenſure.* 2. *It was onlie in Thinges left free by Law, as in the Particulars appeareth.* 3. *They provide by expreſs Exception, to conteine themſelves within the Lawe and Peace of the Churche.* 4. *The Promiſe was never in ſuch manner perfourmed, as the Booke preſcribeth. The Pointes promiſed were onlie two: One touching* Preachinge: *The other of* Meetinges. *The chief Pointes in the Order of* Preaching, *promiſed, are:* 1. *To appoint a Pſalme before & after the Sermon.* 2. *To make a Confeſſion of Sins, and to pray for the good Deliverie of the Word, and receiving of it.* 3. *To pray after for al Eſtates, and for a Bleſſing upon the Word received.* 4. *To chooſe the Text onlie out of the Canonical Scripture*, &c. *with ſuch like, no more contrarie to the Lawe then theſe. In the Order of* Preachinge, *every man uſed his Liberty, one divers from another, as they thought good.*
In the ſaid Chapitres, there is a new Fourme of publique Prayer, preſcribed under this Title, *De ratione Liturgie*, differing from that eſtabliſhed by Law. Which the Defendentes, ſince the laſt of *September*, the 28. of your Majeſtie, have uſed, and cauſed to be put in ure, in ſundrie Partes of your Majeſties Dominions.	5. New Liturgie.	*The Defendentes denie to have uſed, or cauſed to be put in ure any other Fourme of Common Prayer by the Preſcription of anie other Booke, then that eſtabliſhed. Neither doth the Booke mentioned in the Information, preſcribe anie Booke, conteininge a Fourme of Common Prayer. And touching the uſe of the Book of Common Prayer eſtabliſhed by Law, they are not to geeve accompte, ſeeing the Bill chargeth them not with neg-*

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In the ſaid Chapitres, it is further ordeined, and by them aſſented unto, that none ſhould be received to the Communion, but ſuch as ſhould firſt ſubmit themſelves to that Fourme of Diſcipline.

6. Submiſſion of Communicantes.

The ſame Defendentes, in the ſame Subſcription, have promiſed to follow the Order ſet down in the ſame Booke of *Diſcipline*, in the Chapitres of *Meetinges*, ſo far as concerneth Miniſters of the Word. And to that Purpoſe, they did promiſe to meet everie ſix Weeks in *Claſſical Conference*; and in *Provincial Meetinges* everie half Year: And to ſend from their Conferences, as is ſet downe in the Chapitre concerning the *Provinces, &c.* And to attend everie general Aſſemblie, and every Parliamente; and as oft as by Order it ſhould be thought good to aſſemble. In which laſt Chapitre, they divide their Meetinges into *Claſſical*, *Provincial*, & *National*; and twelve Miniſters for a *Claſſis*; the Deligate Miniſters of 24 *Claſſes*, for a *Provincial* Synod: And the Deligate Miniſters of al *Provincial* Synods, to a *National*.

7. Promiſe in Meetinge.

ANSWER.

left thereof, but with the Uſe of another Booke, which they denie to have uſed, either within Booke, or without.

To the ſuggeſted Submiſſion of Communicantes to that Diſcipline, the Defendentes denie ever to have put anie ſuch Order in practize, neither allowed it, otherwiſe they in Judgmente; as an Order, which they deſire the Magiſtrate would eſtabliſh.

Touchinge their Meetinges, T. Cartwright, Dan. W. H. Fen, E. Lotd, & Andr. K. *onlie, do confeſs, that they promiſed to meet in Conference, as they might by the Lawes of the Land, and Peace of the Church. Which may appeare in their Promiſe to attend everie Parlamente; thereby declaring their Deſire to have thinges reformed by Law onlie, and not by Force, if their Number were ſufficient, (as is ſuggeſted in the Information.) Which they hold unlawful, and proteſt, they never purpoſed, or thought the ſame.*

And that this Promiſe of meetinge was free, may appear, in that, not according to the Diſtribution of the Booke, Twelve to a Claſſis, *and 24 to a* Provincial, *&c. but in leſs Number they mett together: Inſomuch, that their moſt often Meetinges, (to their remembrance) exceeding not Seven, and their greateſt, not much above Twelve. Beſides, they never mett of al Shires in one Province, nor any of the Province of* York, *as they remember. This Diſtribution was but an Order, to be commended to the Magiſtrate, and not to be eſtabliſhed without the ſame. And that theſe* Meetinges *were free & voluntarie, it may farther appear, in that they could, for Number & Tyme, have obſerved the Preſcript of the Book, in their moſt ordinarie Meetinges, but did it not. So their Meetinges differing in Tyme, and Intent of making Conſtitutions from the Preſcript of the Booke, proveth them free from the Bond & Preſcripte of the ſame Booke.*

BILL.		ANSWER.
The ſame Defendentes unjuſtlie take unto themſelves Power & Auctoritie, without your Majeſties Aſſent, in thoſe general Aſſemblies, to treat of, & conclude upon al the common Affaires of al the Churches of the Kingdome, concerning Doctrine, Diſcipline, Appellations, and Matters not decided in inferior Aſſemblies.	8. Eccleſiaſtical Power in Aſſemblies.	*Concerning their taking Power & Auctoritie to deal, as is informed, they ſay, That the Chapitres, whereunto the Information hath Reference, declare the Uſe of the Refourmed Churches, & which theſe Defendentes deſire to be eſtabliſhed by publiqe Auctoritie. But they denie, that ever they took anie ſuch Power & Auctoritie, as to treat of, or conclude upon all, or anie the Common Affaires of all, or anie of the Churches of the Kingdome.*
And under pretence of *Diſcipline* & *Charitie*, they do unjuſtlie derive unto themſelves Power to deale in al manner of Cauſes whatſoever.	9. Civil Power in Aſſemblies.	*As for dealinge in al Cauſes whatſoever, as the Defendentes denie ever to have attempted anie ſuch thinge, ſo the Booke mentioned in the Information expreſlie forbiddeth the Miniſters to deal in Civil Matters. Neither have the Defendentes, under anie Pretence, derived Power to themſelves to deal in al Cauſes, as the Information ſuggeſteth.*
And theſe Aſſemblies, they do call at their Pleaſure.	10. Calling Aſſemblies.	*Unleſs a voluntarie Agreemente among themſelves to meet (without exerciſinge Auctoritie, one over another) be counted a Callinge, they have not called anie. And when they meet by Agreemente, it was as their Occaſions ſuffered.*
And they ordeine, that none ſhould geeve Voice in anie of theſe Aſſemblies, but ſuch as ſhould firſt ſubſcribe to that Fourme of Diſcipline.	11. Voice in Aſſemblies.	*To this of geeving Voice, they ſay, as before, that it was no otherwiſe then in Judgment allowed; and the eſtabliſhment thereof deſired, & waited for of her Majeſty, & the Parliamente. Which appeareth in this, that the greateſt Part of them which mett in Conference (to their Knowledge) never ſubſcribed that Fourme of Diſcipline.*
In perfourmance of which Subſcription & Promiſe, the Defendentes verie Seditiouſlie Aſſembled with others at *Cambridge, Anno* 1587, as in a *Provincial* Aſſemblie: Where they treated of, concluded, and ordeined, 1. That it was not lawful to read Homilies in the Church. 2. That there ſhould be no Superioritie in the Church Governmente. 3. That the Calling & Juriſdiction of Biſhops were unlawful. 4. That Miniſters deprived, are to continue	12. Aſſemblie at *Cambridg*, 1587.	*This ſuppoſed Meetinge, being ſo long agoe, they know not, neither do remember, whether any of them mett then & there in Conference. But ſure they are, that none of them were preſent, or knew anie of thoſe Articles in the Bill there treated, concluded, or ordeined. This being as much as the Defendentes are charged with, they have not to aunſwere, who was there, or what was then & there treated of, or concluded. The Defendentes ſay further, that they not onlie concluded not there, or*

their

BILL.

their Miniſterie, till Civil Force remove them. 5. The People were not to be ſolicited unto the Practize of Diſcipline, til they were better inſtructed. 6. That the Diſcipline ſhould be taught upon al Occaſions. 7. That the riper Sort were to be allured to the embracing and preſent Practize of the Diſcipline.

After this, in the Year 1588. the ſame Defendentes, with others aſſembled at *Warwick*: Where they again treated of, & allowed the foreſaid Articles, concluded at *Cambridge*.

13. Aſſemblie at *Warwick*.

The ſame Defendentes, ſince the firſt day of *Nov.* the Thirtieth of your Majeſties Reigne, have ſundrie Tymes, and in ſundrie other Places, made ſeveral Aſſemblies, concerning the Cauſe aforeſaid.

14. Aſſemblie ſince the 30 of her Majeſtie.

And ſince the ſame firſt of *November*, the Defendentes, by Writing, Printinge, & Teachinge publiquelie; and in ſecret Conferences, Exerciſes, & Conventicles, have verie Seditiouſlie approved, advaunced, & ſet forth the ſaid manner of Government, comprized in the ſaid Seditious Bookes.

15. Writinge, Printing, Teaching.

And have done al they could deviſe, how falſe & untrue ſoever, to ſlaunder, defame, and deprave the Eccleſiaſtical Governmente, the Fourme of Common Prayer, and Adminiſtration of the Sacramentes eſtabliſhed.

16. Depraving.

ANSWER.

at the ſuppoſed Meetinge at Warwick, *that the Diſcipline ſhould be taught upon anie Occaſion; but contrariwiſe adviſed, for the greater Peace of the Church, not to deale with the Diſcipline in Controverſie, but upon plaine & neceſſarie Text of Scripture; which, by their Calling, they ſhould expound. And where ſuch Neceſſitie of Text, is offered, to abſtaine from al immodeſt and unchriſtian Invectives, teachinge the Truthe ſimplie, in ſober and in modeſt manner.*

Touchinge this Meetinge at Warwick, *theſe Defendentes ſayen, that they knew not, nor remember anie ſuch Meetinge; and are ſure there was no ſuch thing concluded there by them, as the Information ſuppoſed: But, who was there, and what was concluded, being no part of the Bill, they have not to aunſwere.*

Concerninge the Aſſemblie, ſince the 30. of her Majeſtie, the Defendentes confeſs to have mett for the Cauſes by themſelves ſpecified, and in ſuch Manner & Fourme: But not as is ſuppoſed in the Information. As for the Tymes, Places, & Perſons, being indefinite in the Bill, they hope the Courte wil not further enquire of.

Of Writing & Printinge jointlie taken; they aunſwere, Negativelie: If it be of private Letters & Papers in their Studies, they hope, yf they had done either, it were not againſt Lawe, or inquirable in this Courte, excepte they conteyned heynous Crymes; whereof they hope they are not ſuſpected. As for their Preaching ſince that Tyme, they referre it to the Judgment of their Hearers; not knowinge what to aunſwere more, ſeeing no certen Matter offenſive is objected againſt them.

They denie to have done or deviſed any thing falſelie or unjuſtlie, to deface, or deprave the Eccleſiaſtical Governmente, or Common Prayer, or Adminiſtration of Sacramentes, in reſpect of the Holy Things conteined in them, the Authoritie whereby they are con-

And

BILL.

And by ſeveral Letters, and other Perſuaſions, have unlawfullie perſuaded your Majeſties Subjects to embrace, allow, & ſubmitt themſelves to the ſaid new deviſed Fourme of Diſcipline, to the great and imminent Daunger, and utter Overthrow of this flouriſhing Commonwealth.

17. Letters and Perſuaſions.

The ſame Defendentes, being within one Year laſt paſt, convented lawfulie, at ſundrie tymes, before your Majeſties High Commiſſioners, according to the Fourme of the Statute, in that behalf made, the 1. of your Majeſtie: And beinge ſeverallie required by Warrant of the Law, and the Commiſſion, according to the uſual and lawful Fourme of an Oath in ſuch Caſes miniſtred, to aunſwere upon their Corporal Oathes, ſuch Articles as ſhould be miniſtred unto them in your Majeſtes behalf, concerning their ſaid Miſdemeanours; thereby to diſcover, who made the Booke, or joyned with them in making, allowing, or executing anie part thereof: Notwithſtanding, after Admonition and Deliberation geeven to adviſe their Aunſwere; and being made acquainted with the particular Pointes, have utterlie refuſed to take the ſaid Oath; alledging, that it is unlawful for them to aunſwere upon their Oathes: Uſing that Practize, to cover their lewd Purpoſes, until by multitude of lewd Complices, they be able, by Force, to put the ſame in Practize: Which, underhand, they had Seditiouſlie deviſed, & concluded, to the utter Overthrow of your Royal Eſtate & Governmente.

18. Oath refuſed.

ANSWER.

firmed, and the Piety and Learning of the Perſons that framed them.

Touching their Perſuaſions uſed to other, to allow the Truthe of Diſcipline, they ſay, they have not uſed any farther then the Boundes of their Calling doth ſuffer. And as for perſuading to ſubmitt themſelves to the Practize of that Fourme of Diſcipline, without the Magiſtrates Authoritie, they denie to have done it within the Tyme limited in the Information, or anie other, either by Letters, or otherwiſe.

The ſame Defendentes ſay, concerning their Refuſal of that Oath, that, beſides divers Imperfections in the Bil, they have alreadie, for the ſuppoſed Contempte, been long impriſoned, deprived, degraded, al but one. And therefore deſire Judgmente of the Courte, Whether they ſhalbe compelled to make further Aunſwere?

And to farther Aunſwere, they ſay, they refuſed it, as not agreeable to Gods Word. 1. *For want of certaine Limitation.* 2. *For want of convenient Tyme of Deliberation, being of Matters done long agoe.* 3. *Being without Accuſers; which, eſpeciallie againſt Miniſters, by the Apoſtles Rule, ſhould be two or three,* &c. 4. *They which were lately put in Priſon for it, were almoſt half a Year there, before they ſaw their Articles. Which alſo they aunſwered. And namelie,* Thomas C. (*though not compellable by Law, as he thought*) *ſo far as was meete to approve his dutiful Carriage, eſpeciallie towards Authoritie.* 5. *Beſides, the Proceedinge hath not been uſed in Matter concerning Religion, but in caſe of Hereſie: In which alſo, it is repealed by a Statute of* 25. H. 8. *But theſe Defendentes denie to have refuſed that Oath, to that End & Purpoſe ſuggeſted in the Information; proteſting, that neither they, nor anie Miniſters of their Acquaintance, to their Knowledge, ever purpoſed to uſe, or procure anie other Meanes of Reformation, then Teaching, Prayer, humble Sup-*

And

BILL.

And the rather to bring the ſame to their deſired Purpoſe, the ſaid Defendentes, ſince the firſt of *November*, the 30. of your Majeſties Reigne, have at ſundrie Tymes & Places, in their Aſſemblies & Exerciſes, perſuaded ſundrie your Majeſties Subjects to refuſe any Oath, to ſwear to any Matter, that may any way concerne anie the unlawful Doings of themſelves, their Brethren & Teachers.

19. Oath diſſuaded.

The ſaid Defendentes, for the the ſame Miſdemeanours, beeing juſtlie impriſoned by your Majeſties Commiſſioners, and not therewith ſatisfied, have ſince St. *John Baptiſt* laſt, by Letters, and otherwiſe, very Seditiouſlie mooved, ſtirred up, and incited ſundrie your Majeſties Subjects, in a tumultuous manner, and all, as neer as might be, at one tyme, to exhibite unto your Majeſtie ſeveral Petitions, in Favour and Commendations of ſundrie the ſaid Offenders, and for their Enlargement; Impeaching, ſo far as they durſt, the juſt Proceedings againſt them: Thinkinge, by ſuch a tumultuous Courſe, to drive your Majeſtie to yeeld unto their Supplications.

20. Supplications procured.

And whereas the ſaid Petitions, penned to that Purpoſe, were brought up to *London*, and delivered unto *Edmund Snape*,

21. Supplications altered.

ANSWER.

plication to her Majeſtie & the Parliamente, and other in Auctho-ritie; with Declarations of the Reaſons moving thereunto: And do unfeinedlie profeſs, that to procure, or intend anie ſuch Seditious Attempte, as the Information inſinuatethe, were worthy of Death, Temporal & Eternal.

Touching their diſſuading others to take anie Oath, to ſweare in any Matter anie way, concerning them, their, &c. *they denie to have diſſuaded anie ſuch thing in anie of their Aſſemblies, or Exerciſes. And their unfeined Deſire is, that Offences ſhould no leſs bee puniſhed in Miniſters which deſire Reformation, then in al other Subjects, according as to Juſtice appertainethe.*

Concerninge the procuringe & dealing in the Supplications exhibited to her Majeſtie, the Defendentes deſire to have the Bill diſcharged thereof: 1. Seeing the Supplications conteine no Matter offenſive, neither are charged by the Bill with Matter which may juſtlie draw the Examination thereof into this Courte. 2. Neither doth the Bill expreſſe any Force, or Terror to her Majeſtie, or People in particular; but that divers Petitions were exhibited at one tyme, &c. *But if the Defendentes ſhall aunſwere farther, they ſay, that they eſteeme it not unlawful to procure Supplications to her Majeſtie, ſo it be with peaceable Meanes, and dutiful Reſpect. Tho'* T. C. A. K. Mel. J. *&* J. P. *procured not, nor knew of anie ſuch for them. The reſt confeſs, that being impriſoned, and four of them ſo continuing a long Tyme, after many Supplications to the High Commiſſioners, and waiting ſome ſpace without hope of Comfort from them, upon Offer of their Hearers, to uſe any lawful Meanes for them, they adviſed them to make humble Supplication to her Majeſtie in their behalfe.*

Which Supplication, the ſaid Edmund Snape, Humfrey Fen, *&* Edward Lord, (*to their Remembrance*) *neither altered, nor*

Humfrey

BILL.

Humfrey Fen, and *Edward Lord*, the ſaid Three, without Conſent, or Privitie of the Perſons who ſubſcribed the Petitions, to be exhibited to your Majeſtie, made ſome Alterations & Additions therein; and cauſed them to be new written, and ſubſcribed the Names of the ſaid Perſons, and cauſed the new altered Petitions to be exhibited to your Majeſtie. In conſideration whereof, and that the ſaid Miſdemeanours are contrarie to your Lawes, and may tend to a daungerous Example, for want of Puniſhmente, that therefore it may pleaſe your Majeſtie to graunt your Writtes *Subpœna*, *&c.*

ANSWER.

added unto, in anie Matter of Subſtaunce; neither cauſed to be new written and ſubſcribed; and had ſufficient Auctoritie from them which ſubſcribed, to do anie thing they did about theſe Supplications. All which Matters the Defendentes are ready to prove, as this High Courte ſhall award. In conſideration whereof, and that they being Miniſters of the Goſpel, have laboured therein to cary themſelves as became them to her Majeſtie, and her Lawes, and to the Profit of her Poople, they prayen, that they may not upon Suggeſtions, be drawn into Diſgrace. And that her Majeſties Favour, by your Honourable Mediation, may be recovered: And they reſtored to former Libertie.

NUMB. V.

A Submiſſion ſent by Mr. Atturney General to* Cartwright, *and his Fellows in Priſon; to be by them generally ſubſcribed, for their Acknowledgment of the Supremacy: But refuſed.

WEE whoſe Names are Subſcribed, each man for himſelf, do unfeignedly acknowledge & confeſs, that al Juriſdiction, Privilege, and Superiority, which by any Spiritual, or Eccleſiaſtical Power, or Authority heretofore have been, or lawfully may by the Laws of this Realm, be exerciſed or uſed for the Viſitation, Reformation, & Correction of the Eccleſiaſtical State, or Perſons within her Majeſties Dominions; and for the Reformation, and Correction of al Errors, Hereſies, Schiſmes, Abuſes, Offences, Contempts, and Enormities within the ſame; are united to the Imperial Crown of *England*: And that her Majeſtie hath the ſame Power & Authority, ſo united to the Crown, as wel by Gods Law, as by the Laws & Statutes of this Realm. Ch. 6. MSS. G. Petyt. Arm. Vol. C.

That by Gods Laws, & the Laws of this Realm, there ought not to be any Synods, Conventicles, or Aſſemblies, for the concluding, or eſtabliſhing of any Laws, Articles, Ordinances, or Conſtitutions, to be exerciſed, uſed, or put in ure within this Realm, in any Spiritnal, or Eccleſiaſtical Matters, or Cauſes, or over any Perſons whatſoever, otherwiſe than by the Queens Majeſties Aſſent; or by Vertue of her Highnes Authority. And thar al Synods, Conventicles, Aſſemblies, and Attempts for any Innovation, or Alteration, to be made within this Realm, without her Majeſties Authority & Aſſent, of, or for any Eccleſiaſtical Laws, or Government, are Seditious, & Unlawful.

That the Eccleſiaſtical Government, now received & eſtabliſhed by her Majeſties Authority, in the Church of *England*, is lawful & allowable by the Word of God. And that the Government chalenged, deviſed, or attempted to be executed by any *Presbyteries*, or *Church Aſſembly*; conſiſting of Doctors, Paſtors, Elders, & Deacons, or of any of them, or of any ſuch like, not warranted by the Laws of this Realm, is not only unlawful; but alſo very dangerous for the State of this Realm.

Wee do likewiſe acknowledg, that it is ſeditious & ungodly, to teach, or maintain, that there be, or ought to be, any Potentate, Officers, Magiſtrates, or any ſuch as affirm, or take upon them to be a *Presbytery*, or *Conſiſtory*, or any other Perſons, of whatſoever Quality, or Degree, that hath, or ought to have, any Power to Excommunicate, Remove, or Deprive her Majeſty, for any Cauſe whatſoever; or to command her Majeſties Subjects to withdraw their Obedience from her.

Wee acknowledge the Church of *England*, now eſtabliſhed by the Laws of *England*, to be a true Member of the true *Church of Chriſt*; and that the Sacraments miniſtred, as they be ordained by the Law to be miniſtred, are godly, and rightly adminiſtred, and the whole Order of Public Prayer, and Ceremonies therin by Law eſtabliſhed, to be ſuch as no man ought therfore to make any Schiſm, Diviſion, or Contention in the Church; or to withdraw himſelf from the ſame.

NUMB. VI.

The humble Requeſt of Tho. Cartwright, *and other* Puritans *in Priſon, to the Lord Treaſurer: That they might be Bailed, without giving Cautions and Conditions.* March *the* 1. 1591.

Ch. 6. MSS. *Burghlian. pen. me.*

KNOWING, Right Honourable, and our ſingular good Lord, your favourable Inclination to our Freedom from this long, & tedious Impriſonment; We were bold, in the time of your Lordſhips Sickneſs, (which we have in divers reſpects great Cauſe to be ſory for) by our Wives, to ſend our Petitions to his Grace of *Canterbury*, the Copy wherof, we have here encloſed. By him we were directed to Mr. *Atturney General*, to one, of whom we were to receive the Cautions, and Conditions of our Deliverance: Which it pleaſed his Grace to term by the Name of our *Submiſſion*. Which Meſſage was grievous unto us; as that which ſeemed to impoſe upon us a Confeſſion of Guilt in the Things we are charged with: Wherof, hitherto, we are neither aknown unto our ſelves, nor can learn by others, whom we have earneſtly entreated to tel us their Knowledg in that behalf. Yet to underſtand the Truth therof, we ſent our Wives to Mr. *Atturney*; but found him out of Town, without hope of Return, before the next *Sabboath*.

Now therefore, we come in moſt humble Suit unto your Lordſhip, that it would pleaſe you, as hithertowards, ſo now, in the ſhutting up of the Matter, to ſtand our good Lord, that we may have Bail, without further drawing us upon ſuch Conditions, as his Grace his Anſwer giveth us Cauſe to ſuſpect, until ſuch time, as it ſhal pleaſe their Honours to cal for us. For if our Liberty be tyed to ſuch Conditions, as we cannot undergo, unles we would ſay otherwiſe than is Truth, and burthen our own Conſciences before the Lord, your Lordſhip may eaſily ſee, in the Experience of our Refuſal of th'othe *ex Officio*; for which we have endured ſo long, and ſo heavy Impriſonment; that we ſhalbe ſo far from the Peace, into the Hope whereof we are, by your Lordſhips Honourable Means, and moſt comfortable Anſwer given unto our Wives, lately brought, that our Bonds therby wil grow more heavy & hard than before. In ſuch ſort, that were it not for our Conſcience toward God, which cauſeth us, rather to deſire to be guiltleſs, than to have Liberty; it were for us in worldly Reſpects to be aknown unto our ſelves of ſome Crime committed in this behalf; that by a free Confeſſion, our Deliverance from Impriſonment, might be more ready & open unto us.

If we had tranſgreſſed ſome of the Laws of the Land, wherof our Conſciences, ſet in the Preſence of God, do not accuſe us; yet, ſeeing it plainly appereth by our own Anſwer upon Oath, and by the Depoſitions of Witneſſes, both on her Majeſties, and our behalf; That we had ſpecial Care in our Meetings, to keep our ſelves in obedience to the Laws, our Tranſgreſſion therin, being of Ignorance, may in honourable Equity, find the eaſier Pardon. And altho' our Tranſgreſſion had been more grievous, we leave unto your Lordſhips Honourable Conſideration, Whether our ſo long and heavy Impriſonment, being laid in Ballance with our Fault, may not ſeem proportionable thereunto.

There have been ſithence we came to Priſon, divers Papiſts, known Enemies of the State, of this Church & Commonwealth, delivered, without Revocation of any Error of theirs. And it is univerſally granted to any, either Papiſt, or Schiſmatic, that upon Promiſe of coming unto the Church, they may enjoy the ſame Freedom, that others of her Majeſties Subjects do. Our Hope is therfore, that we, (which, not only our ſelves come to Church, but labour,

labour, to the utmoſt, both to entertain Men in the Fellowſhip of the Church, and to reduce others eſtranged from it) ſhal not be more hardly dealt with than they, by enforcing any Confeſſions, or Submiſſions, not ſtanding with the Teſtimony of our Conſciences. But this unto your Lordſhip is, as in Proverb γλαῦκες 'εις 'Αθήνας. Which is able to ſpeak more for us in this behalf, than we for our ſelves. Yet is there fallen out of late, which maketh us the bolder to importune your Lordſhip. For it hath pleaſed the Almighty to viſit ſome four or five of us, by reaſon of our long Impriſonmenr, and lack of convenient Air, wherof ſome are both ſore & dangerouſly ſick; neither can the reſt look for better; unles by ſpeedy Deliverance, we meet with the Miſchief through the Remedy, which this time of the Year eſpecially offereth. Where, with our moſt thankful Remembrance of your Lordſhips Honourable Favours towards us, we recommend the ſame, with al your weighty Affairs, to the gracious Direction & Bleſſing of God in Jeſus Chriſt.

Your Lordſhips moſt humbly to command,

Thomas Cartwright, *Edward Lord*, *Edmund Snape*;
Humfrey Fen, *Melanct. Jewel*, *Andrew King*,
Daniel Wyght, *William Proudlowe.*

NUMB. VII.

Some Doctors of the Univerſity of Cambridge, *to the Lord Treaſurer; to be favourable to the true and peaceable Preachers of the Goſpel.*

Ch. 6. MSS. *Academica pen. me.*

WHEN we conſider, Right Honourable, the great and manifold Bleſſings God hath beſtowed, and ſo long continued upon this our Church & Commonwealth, under her Majeſties happy Government (whereof your Honour, through your moſt wiſe Counſil, and continual great Care and Travail, hath been a ſpecial Inſtrument) as we thank & bleſs the Name of God for his ſingular Mercies, do pray for the Continuance of theſe happy Days. And in our Preachings in our ſeveral Callings & Places, do according to our Duties, move & ſtir up others to do the like. So, as we boldly preſuming your Honourable & Chriſtian Acceptation of this our humle Duty, firſt, to Congratulate to your Honour, your own particular great & happy Bleſſings, wherewith the Lord hath many ways eſpecially honoured & adorned you above others; and namely, in ſtil continuing your Days & Life, to the Good & Comfort of this Church; other great Perſonages (as we ſee) one after another, like, by Courſe of Nature, to have outlived, being cut off by Death, your Honour, in a maner alone, amongſt the antient Counſellors, by Gods ſpecial Providence & Goodnes, being yet preſerved.

In which reſpect, as we hartilie thank God for you, praying for his prolonging ſtil of your Days, ſo we are alſo humble Remembrancers unto your Lordſhip, that God having thus reſerved you for the ſpecial Good of this Church & Commonwealth, and now put into your Hands more Opportunities, than before, to good therunto, by removing ſome great Impediments, that beforetime might hinder your Chriſtian & Honourable Intentions, for the Furtherance of the Goſpel, and the Defence & Comfort of the true Profeſſors

therof; the Papiſtical Adverſaries in thoſe Times, having grown bold & dangerous unto the State, divers of the true Friends & Lovers of the Goſpel (tho' carying themſelves in dutiful & peaceable ſort, which we alſo beſt like) having taſted in ſome Meſure, of more hard Severity, than many known Papiſts; who, in the mean time, have been in quiet, until now of late; and then inſulted againſt the beſt Profeſſors: Your own Time & Life (tho' we hartilie wiſh & pray it may be long, even beyond the ordinary Courſe of Nature) being uncertain, how long, or how ſhort it ſhalbe; while yee may have this Opportunity to do good in the beſt Cauſes; the Lord alſo having by his wonderful Bleſſings, heaped many ways upon your Head, ſo provoked you again, to regard & honour Him & his Goſpel above al other things: Yt would pleaſe your good Lordſhip (as we doubt not but you do) to think ſeriouſly & deeply of theſe great & weighty Occaſions; and to go forward, with al Chriſtian Courage & Chearfulneſs, in the great & high Station, wherin the Lord, with his happy Continuance, hath ſet you.

Our Intent is not to commend unto your Lordſhips Care any Cauſes, or Perſons in particular, or to move any thing in general, otherwiſe than may ſtand with the preſent State eſtabliſhed, and the Peace of our *Jeruſalem*: But within this Limit & Compas, to ſtir up your ſincere Mind to go on, eſpecially in Gods Cauſe, againſt al Impediments, (if any yet be) aſſuredly waiting for his Bleſſing in giving good Succeſs: For which, we wil hartilie pray, leaving the particular Occaſions to do good, which are many, to your Lordſhips own Wiſdom, which doth far better know therein: And we truſt, in due time, the Lord by your Means, wil work & produce good Effects.

Wee ſhould do your Lordſhip wrong, & muſt forget our Duties, if we ſhould write, as doubting of your ready & careful Mind for the general Furtherance of the Courſe of true Religion, by al good Means, comforting the true affected, and repreſſing the undermining, malicious Adverſary; whereof there is of late freſh & worthy public Teſtimony through the whole Land of the neceſſary good Courſe againſt that common Enemy: And that by your Honours eſpecial Means, wiſe Care, & godly Zele; for which we with al Lovers of the Goſpel do hartilie Prayſe God for you. But hereunto, if it might pleaſe your Lordſhip, with like mindful Care, to add the furthering, relieving & comforting the true & peaceable Profeſſors of the Goſpel, as your Wiſdom beſt knoweth how; and as ſeveral Occaſions now are, or hereafter ſhal be miniſtred; God therby ſhal have much Glory, by the Thankſgiving of many; your Lordſhips true Chriſtian Honour outwardly, & much inward Peace & Comfort to your Heart, in your happy old Age.

Wee crave Pardon of your Lordſhip in this our Boldneſs, that Wee, rather than others, have preſumed to preſent unto your Lordſhip this our poor unfeigned Duty. Whereunto we were the rather emboldened, as being not only Miniſters of the Word, but alſo Members of the Univerſity, where your Lordſhip is a moſt honoured Head & Patron; and we ſo tyed & bound by particular Duty & Love to your Honour, as we would offer nothing to your Conſideration otherwiſe, than from ſingle Hearts & dutiful Minds. And ſo truſting, that your Lordſhip wil accordingly accept thereof, We do, & ſhal in our Prayers commend to Gods good Grace & Bleſſing, both your Lordſhip, and the Iſſue of the Cauſe. From *Cambridge*, the xxvij. of *February*, 1591.

Your Honours humble & bounden,

Roger Goade, *Edmund Barwel*,
Will. Whitaker, *Laur. Chaderton.*

NUMB.

NUMB. VIII.

INTERROGATORIES, *to be adminiſtred, on the behalf of* Thomas Cartwright, Humfrey Fen, Edward Lord, Edmund Snape, Andrew Kinge, Daniel Wight, William Proudlove, Melanćthon Juell, & John Paine, *Priſoners & Defendentes in the moſt Honourable Court of* Starre-Chamber, *to ſome of thoſe which are to be examined on the behalf of her Majeſtie, againſt the Defendents; or anie of them.*

Ch. 6. *E Biblioth. D. Rog. Burgoyn. Eq. Aur.*

Imprimis, WHETHER do you know, or underſtande, that theſe Defendents, or anie of them, have uſed to meete in Conferences & Synods, Claſſical, Provincial & National, according as ſuch Aſſemblies are ſet down in the Booke mentioned againſt them; or otherwyſe have uſed to meete & conferr together: And that by a free & voluntarie Conſent amongſt themſelves, as might beſt ſtande with their ſeveral Buſineſs, & convenient Occaſion?

II. *Item,* Do you know & underſtand, that any of theſe named Defendents, did ever in their Conferences propounde & intreat of any Civil Matters; thadminiſtration whereof is peculiarly apperteininge to the *Civil Magiſtrate*: Namely, as touching her Majeſties *Supremacy*; or touching any *Prerogative*, or *Royalty*, perteining to the Crowne?

III. *Item,* Whether do you know, or underſtande, that it was conſulted, or debated of, in any Conference, that the *Diſcipline* aforeſaid, not finding Allowance by Aućthoritie of her Majeſtie & Parliamente, ſhould be brought in by Force, or by any other Meanes then dutiful & peaceable: As Praiers to Almightie God, Supplications to her Majeſtie & Parliament, and due Information of the Cauſe?

IV. *Item,* Do you know, or underſtande, that the Defendents, or any of them, did ever allow, or perſuade any of the People, to praćtiſe the *Diſcipline*, without the Aſſent of the *Civil Magiſtrate*?

V. *Item,* Whether do you know, or underſtande, of any thing done by them, whereby it might be gathered, that they had Intent, that any of the thinges they agreed upon, either in the *Booke of Diſcipline*, or otherwiſe, ſhould have the Nature of a Lawe, and ſo be executed without Aućthority of her Majeſtie & Parliamente?

VI. *Item,* Do you know, or underſtande, that the ſaid Defendents have uſed to meet in Conference together about any other Matters, then honeſt & godlie, and dutiful both to her Majeſties State & Perſon, and al Aućthoritie that is ſet over them; ſuch, as were to make Supplication, both to her excellent Majeſtie, the whole Parliamente, the Right Honourable of her Councel, to the Reverend Aſſemblie of the *Convocation Houſe*, and particularlie to the *Biſhops*. Further alſo to adviſe, how to ſatisfie Aućthoritie in the Fear of God, concerning the Subſcription & Uſe of the *Booke of Common Prayer*, required of them; to inform themſelves to the Truthe, touching the *Controverſies* of this Time, and other Furtherances in good Learning, with ſuch lyke?

VII. *Item,* Do you know, or underſtand, that the ſaid Defendents, or any them, did ever elećt, or ordeine, & confirme any Miniſter of the Word, Church-Elder, or Deacon; or that they erećted or praćtiſed the Aućthoritie of any Elderſhippe; or cenſured any by Suſpenſion, or Excommunication; or puniſhed any by Civil Puniſhment whatſoever; or, that there were any Appeales from a ſmaller to a greater Conference, eyther made, or received?

VIII. *Item,*

VIII. *Item*, Whether do you know, that there was any Conſultation of uſing publicklie, within this Land, any Fourme of *Publicke Praier*, other then that which is ſtabliſhed by Lawe, before the ſame ſhould have Allowance from Auᵭhoritie of her Majeſtie & Parliamente, aforeſaid?

IX. *Item*, Whether do you know, and underſtande, that they publicklie praᵭiſed any ſuch?

X. *Item*, Whether do you know, & underſtande, that theie have praᵭiſed any Order in Preachinge, contrary to the Lawes of the Land?

XI. *Item*, Whether do you know, and underſtande, that th'order of not receiving any to the Communion, without ſubmitting themſelves to the Fourme of Diſcipline, mentioned in the Book, was agreed to be praᵭized, before the Eſtabliſhment of it, by Auᵭhoritie of her Majeſtie & Parliamente, aforeſaid?

XII. *Item*, Do you know, & underſtand, that th'order, mentioned in the Booke of Diſcipline, touching the not having Conference with any which had not ſubſcribed, was ever executed, or agreed to be executed, without Auᵭhoritie of her Majeſtie & Parliamente, aforeſaid?

XIII. *Item*, Whether have you, or any other to your knowledge, bin perſuaded by any of the Defendents, to forſake your Callinge in the Church, according to the Lawe eſtabliſhed, to refuſe to appeare at the *Courts Eccleſiaſtical*; and contrarie to the Inhibition given from Auᵭhoritie, to execute the Miniſterie?

XIV. *Item*, Have you knowen, or underſtood, that any of the Defendents have, in their Conferences, or otherwiſe, allowed, or favoured the Schiſmatiques, commonlie called *Browniſts*, or *Barrowiſts*: Or have you not underſtood, that they have adviſed, how they might recover ſuch as had bin drawen away by them from the *Unitie* & *Communion* of the *Church*, and to ſtaie in it ſuch as ſought to be ſeduced from it?

XV. *Item*, Have you knowen, or underſtoode, that theſe Defendents were in a Conference at *Cambridge*, *An.* 87. And that there was concluded, & ordeined, *Homilies* ſhould not be read in the Church; and that the Auᵭhoritie and Calling of Biſhops is unlawful; and that there ought to be no Superioritie in Church Governmente, and ſuch other Matters, as in thinformation againſt them is declared?

XVI. *Item*, Whether have you knowen or underſtood, that the Defendents, or ſome of them, have bin ſo far from makinge any Separation from the Church, or defacing & depraving of Auᵭhoritie, or Matters eſtabliſhed, as that they have diſallowed and condemned thimmodeſte & ſlanderous Writing of *Martin*?

XVII. *Item*, Whether have you knowen, or underſtood, that theſe Defendents in Conference at *Warwick*, *An.* 88. approved, & allowed of the foreſaid Articles, ſuppoſed to have bin agreed on at *Cambridge*?

XVIII. *Item*, Have you knowen, or underſtood, that theie adviſed, that the Diſcipline in Queſtion ſhould not be taught, but upon juſt Occaſion of the Places of *Scripture*, to be expounded, and the ſame not ſought for, but offered by the Ordinarie, and continued Text to be handled: And then alſo with al Sobrietie & Modeſtie; and without anie immodeſte, & unſeemlie Speeches, tending to diſgrace any Order eſtabliſhed?

NUM.

NUMB. IX.

The Anſwer of Henry Alvey, Thomas Edmunds, William Perkins, Edmund Littleton, John Johnſon, Tho Stone, Tho. Barbar, Hercules Cleavely; *and* Anthonie Nutter; *Depoſed on her Majeſties Behalf. Of which* Mr. Alvey, *being the Firſt, as one never preſent with any of the Defendents, and others in the Conferences now in Queſtion, cannot depoſe.*

Ch. 6. MSS. *Eccleſiaſtic. pen. me.*

1. BEING examined, Whether any of the Defendents hath maintained, That there ſhould be in every Chriſtian Kingdom ſome which ſhould have Authoritie (in ſome Cauſes) to Depoſe the Prince? They ſay, they can depoſe no ſuch thing.

2. Being examined, Whether any of the Defendents maintaineth, That the Prince is none of the Church Governours, and hath no Authoritie to Ordeine Ceremonies? They ſay, they can depoſe no ſuch thing of the Defendents.

In a Part of this Interrogatorie, Whether the Uſe of the Queens Style have been called in Queſtion in any Meeting of the Defendents? They ſay, they can depoſe no ſuch thing.

3. Being examined, Whether any of the Defendents do maintein, that the Miniſters which miſlike the deſired *Diſciplin*, are not Brethren, ſo properly, and in that Senſe, wherein they hold thoſe which affect the ſame? Eight of the Deponents ſay, they know no ſuch thing. But *John Johnſon* ſaith, That the *Claſſis* in *Northampton*, wherein he nameth Mr. *Snape*, held, That the Word *Brother* did properly appertain to the Miniſter and People of their *Faction*, which deſired that *Diſciplin*: And that the Ordination of *L. B B.* was but Civil, and to be uſed for ſafe Standing; not accounting themſelves Miniſters thereby, until the *Brethren* of the *Claſſis* have allowed them.

4. Being Examined, Whether any of the Defendents did maintain, That the Churches which miſlike the deſired Diſciplin, and ſubmit themſelves to the preſent Government, are Churches ſo fully, as thoſe which ſubmit themſelves to the foreſaid Diſciplin? Seven of the Deponents aunſwer, they know no ſuch thing by any of the Defendents.

Tho. Edmunds ſaith, That Mr. *Lord*, a Year paſt, uſed Reaſons, tending to the Confirmation of ſo much in Effect.

John Johnſon ſaith, That the foreſaid *Claſſis* in *Northampton*, held, That the Churches eſtabliſhed by Law, are not Churches, ſo properly, as thoſe that allow the *Diſciplin* in Queſtion.

5. Being examined, Whether the Defendents have treated, That if the Magiſtrate, after Petition made for the Eſtabliſhment of the Diſciplin in Queſtion, ſhal ſtil reject it, that then the Miniſters may allure the People to put it in Practize, as they may, and uſe other Means for theſtabliſhment therof? Eight of the Deponents anſwer, That they know no ſuch thing by the Defendents.

John Johnſon ſaith, the *Claſſis* of *Northampton* concluded, That the Brethren ſhould privately practiſe the *Diſciplin*, and by Preaching & Perſuaſions, ſhould draw others thereto; ſeeing the ſame required of her Majeſty could not be eſtabliſhed. And that for an *Interim*, til the Treatiſe of *Diſciplin* came forth, they decreed certain Orders, which Mr. *Snape* kept in a Regiſter Book.

6. Being examined, Whether the Defendents have affirmed, That it is lawful for the Queens Subjects, by a voluntary Submiſſion, without her Majeſties Aſſent, to embrace & practiſe the *Diſcipline*? They al anſwer, they know no ſuch thing by any of the Defendents.

7. Being

7. Being examined what Meetings of Miniſters have at any time been called, *Claſſes*, Conferences, Aſſemblies, or Synods, for Ordering, Debating, and Concluding, how the *Diſciplin* might be advaunced, & practiſed; Who called them? And by what Means was Notice given?

Edmund Littleton ſaith, That *Anno* 88 & 89. Mr. *Snape*, Mr. *Proudlowe*, Mr. *Stone*, & others, met in Conference at *Northampton*, in the Houſe of Mr. *Snape*, & *Johnſon*, at divers times, about th'Advauncement & Practiſe of the *Diſciplin* in Queſtion. Which Meeting was called *Claſſis*. Wherein they uſed to agree of the Time of their next Meeting, without any other Calling. And he heard Mr. *Fen*, Mr. *Lord*, & Mr. *Wright* met together in Conference at Mr *Fenns*, [*Anno*] 88. But whereabouts, he knoweth not.

John Johnſon ſaith, That about three Years paſt, the Miniſters of *Northampton* divided themſelves into three *Claſſes*. Wherein Mr. *Snape* was of one: Mr. *King* and Mr. *Proudlowe*, of another: And Mr. *Stone* of the Third; with others. Which three *Claſſes* agreed to obſerve the foreſaid Decrees, til the Treatiſe of *Diſciplin* came forth.

Thomas Stone ſaith, That Mr. *Cartwright*, with others, met a little before his Committing, in Conference, at Mr. *Gardners* Houſe. Where they conſidered about a Petition to her Majeſty, for the reſtoring of the Perſons in Priſon, concerning the Cauſe of that *Diſciplin*. And whether it were convenient for Mr. *Cartwright* to revele what Matters had paſſed in former Meetings. He ſaith alſo, That Mr. *Cartwright*, with others, at divers other times, ſince the laſt Parlament, met in Conference about Tryal of the *Treatiſe of Diſciplin*; and about three Petitions to her Majeſty, the Council, & *B B.* for Diſputation; or that by her Authority, the ſaid *Diſciplin* might be eſtabliſhed. He confeſſeth a Meeting of Mr. *Cartwright*, Mr. *Snape*, and others at *Cambridg*, about one or two Years paſt: Where the *Treatiſe of Diſciplin* was perfited; and a voluntary Subſcription thereto, agreed on: And that at *Northampton*, at ſundry times, Mr. *Snape*, Mr. *King*, Mr. *Proudlowe*, Mr. *Johnſon*, Mr. *Littleton*, and others, met together in Conference in Mr. *Johnſons* Houſe; and about Subſcription to the *Treatiſe of Diſcipline*. And that by lawful and peaceable Means with her Majeſties Authority, it might be advaunced. They did there alſo conſider of the three Petitions aforeſaid. *Laſtly*, He ſaith, That theſe Miniſters met together by Letter, or Meſſage, without other Calling.

Thomas Barbar ſaith, That about three or four Years paſt, Mr. *Cartwright*, Mr. *Snape*, with others, met in Conference at *Cambridg*, about the *Diſciplin* in Queſtion; Correcting divers things therein. That ſo by her Majeſties Authority, it might be eſtabliſhed: Alſo, about a Method in Preaching: And whether unpreaching Miniſters, be Miniſters, or not; And the Sacraments be to be received from them. Which Queſtions were not concluded at al. Alſo, about four Years paſt, the ſame Defendents, with others, met in Conference in *London*: And were of Opinion, that *Homilies* & *Apocrypha*, were not to be read in the Church. That there ought to be no Superiority in Church Government: That the Calling & Juriſdiction of *L. B B.* were unlawful: That the *Diſciplin* was to be taught modeſtly upon every good Occaſion of the Text, as a Part of the *Goſpel*. But they concluded not theſe, but only ſhewed their private Opinions. Alſo, they debated, whether the *Subſcription* to the *B B.* Articles were unlawful; and the *Treatiſe of Diſcipline* be agreeable to Gods Word? And by what means the Schiſm of *Papiſts* & *Browniſts*, might be ſtayed: And of Supplication to her Majeſty, the Council, and *B B.* for Eaſe of the Grievances upon the Miniſters, by Suſpenſion, Deprivation, and Impriſonment for Ceremonies. Alſo, he ſaith, they met by Letter, Meſſage, or Chaunce, without further Calling. Alſo, he heard, that the like Meetings were at *Oxford* & *Warwicke*, about three or four Years paſt; but nameth neither Matter, nor any Defendent.

Hercules Cleavely ſaith, about 87, or 88. Mr. *Cartwright*, Mr. *Fen*, with others, met in Conference at *Warwicke* & *Coventrie* by a voluntarie Conſent: And conferred about the *Treatiſe of Diſcipline*; how it might be eſtabliſhed by Authority.

Anthony

Anthony Nutter ſaith, That Mr. *Cartwright*, *Fen*, *Lord*, *Wight*, with others, four or five Years paſt, met in Conference at *Warwicke* & *Coventrie*, divers times about the *Diſcipline*, and other things, for their Furtherance in the Miniſterie. Which Meetings were voluntarie, by Letters, or Word ſent, without other Call.

8. Being examined, What Meetings & Conferences the Defendents have had about the *Diſciplin*, or any other Eccleſiaſtical Matters, or againſt the Government eſtabliſhed?

William Perkins ſaith, That Mr. *Cartwright*, & Mr. *Snape*, with others, not named, met in Conference in *Cambridg*, at St. *Johns*, two Years paſt, about the *Diſciplin* in Queſtion. *Edmund Littleton*, as in the ſeventh Interrogatory.

John Johnſon ſaith, That the three foreſaid *Claſſes*, ſending two Men from each of them, made another Meeting, which they termed an *Aſſembly*, kept uſually every ſix Weeks; ſometimes in Mr. *Snapes* Houſe. Mr. *Snape*, and Mr. *King* were of this Aſſembly. In which Aſſembly, *The Treatiſe of Diſciplin* was not handled, but other things generally concerning the Church: As, Writing of Letters, commonly committed to Mr. *Snape*. In this Aſſembly, they concluded to make a Survey of the Miniſters of that Shire: And that every *Claſſis* ſhould ſend one or two to the Parlament, which joyning with others, ſhould offer Diſputation, or undertake any other Matter, which ſhould be determined. Three Years paſt, *The Treatiſe of Diſciplin* came forth, with Purpoſe, as he thinketh, to be eſtabliſhed.

Hercules Cleavely ſaith, About the ſame time, in *Warwike*, at one of the foreſaid Meetings, certain Queſtions were handled: As, of private Adminiſtration of Sacraments; eſpecially by Women: Of reading *Apocrypha*; for Conference of *Doctrin*; manifeſt Depravation of *Scripture*; the Croſs in *Baptiſm*; the Hierarchy of the *Church*. All which were concluded, for Judgment only, to be unlawful. Alſo, it was adviſed, for the reſtoring of the *Diſciplin* in Queſtion, by her Majeſties Conſent & Authority. *Laſtly*, they conferred only, Whether that Sacraments were to be received of unpreaching Miniſters.

Anthony Nutter ſaith, That they uſed to expound the Firſt Epiſtle to the *Corinthians*; handled Queſtions between the *Papiſts* and Us; and peruſed the *Book of Common Prayer*, to ſatisfy themſelves, how far it is to be yielded unto for their Miniſteries ſake: Alſo, by what godly Means, Authority might be moved, to eſtabliſh the *Diſciplin* in Queſtion: Alſo, how *Browniſm* might be ſtayed. Which Meetings were begun and ended with Prayer for Gods Direction, for her Majeſty, and the Authority under her. They did alſo approve the *Diſciplin* in Queſtion.

9. Being examined, what Articles were agreed to and ſubſcribed by the Defendents, in Approbation & Uſe of *the Treatiſe of Diſciplin*;

Edmud Littleton ſaith, There were certain Articles for Approbation & Uſe of the foreſaid *Treatiſe of Diſciplin*; but knoweth not who ſubſcribed; only he thinketh, that Mr. *Fen*, *Mr. Lord*, *Mr. Wight*, with others did. And likewiſe, That the *Claſſis* in *Northampton*, in two Meetings, conſented unto, and concluded upon the ſaid Treatiſe & Articles: The Tenor whereof, he ſetteth down. The Practiſe whereof, *Mr. Snape*, *Mr. Proudlowe*, with others, did promiſe, ſo far as the preſent State of the Church would ſuffer; that is, till the Magiſtrates enforced them to leave.

John Johnſon ſaith, He can depoſe nothing touching the *Treatiſe of Diſciplin*; but ſaith, That the *Claſſis* of *Northampton*, aforeſaid, by a Subſcription, bound themſelves to be ordered & cenſured by the *Claſſis* in Matters of Doctrin & Diſciplin: And that ſuch as were employed about the Church Affairs, ſhould have their Charges of the reſt of the *Claſſis*.

Hercules Cleavely ſaith, There were certain Articles in Approbation of the Diſciplin, for Judgment only: Which *Mr. Cartwright*, *Fen*, & *Wight* Subſcribed. Who alſo promiſed ſuch Obſevation of that Treatiſe of Diſciplin, as ſet down in the ſaid Articles, are by him repeated.

Anthony Nutter ſaith, They agreed & ſubſcribed certain Articles, in Approbation of the Diſciplin, and promiſed to obſerve the ſame, as is ſet down in the Articles.

22. Being examined, How far, without the Breach of the Peace of the Church of *England*, governed under her Majeſty, by Archbiſhops, *&c.* any of the Defendents, have maintained, or treated, that Miniſters, or other Subjects, voluntarily aſſembled, without calling from her Majeſty, may entreat of any Laws to be altered within her Highnes Realmes; and to put ſome of their own Orders in Practiſe; They al anſwer, they know no ſuch thing treated of by any of the Defendents.

23. Being examined, What Points of the Book of Diſciplin, or, of the Communion Book, or other Eccleſiaſtical Orders & Ceremonies eſtabliſhed, have been debated of, and thought to be ſuch as ought, in like maner, be put in Practiſe, permitted, or altered, without the Breach of the ſaid Peace.

Thomas Stone ſaith, That in ſome of the Meetings, by him remembred, they were of Opinion, That there were Imperfections in the Book of Common Prayer, to be altered by Authority. The reſt of the Interrogatories he denyeth.

Anthony Nutter ſaith, They treated of certain Points in the Treatiſe of Diſciplin, and in the Book of Common Prayer; but remembreth not what.

10. Being examined, Whether the Defendents have promiſed in that Subſcription, to follow the Order of the Book of Diſciplin, when they preach, as is ſet down in Chapitre of *Preaching* & *Sacraments*;

Edmund Littleton ſaith, as to the Ninth.

Thomas Barbar ſaith, Some of the Defendents, he knoweth not which, promiſed to follow the Order of the Book of Diſciplin in Preaching & Prayer.

Hercules Cleavely ſaith, As to the Ninth.

Anthony Nutter ſaith, Their Promiſe, as before, was in the Order of Preaching & Meeting.

Being examined, Whether the Defendents, when they preached, or miniſtred Sacraments, did follow the Order of the Book in the Chapitre, *De ratione Liturgiæ*, or the Form uſed in *Geneva*, or elſewhere?

Anthony Nutter ſaith, He taketh there is no Preſcript Form of Prayer in that Treatiſe, but certain Heads; which they followed, or not, as they thought good.

11. Being examined, Whether in time of Aſſembly of the Defendents, there was a *Moderator*; and how choſen; and what was his Office?

William Perkins ſaith, That in the foreſaid Meeting, there was a *Moderator*; who propounded the Queſtions; and noted the Opinions & Reaſons; but nameth him not, being not of the Defendents.

Edmund Littleton ſaith, That *Mr. Snape* was choſen *Moderator* in one Aſſembly by moſt Voices: Whoſe Duty was to propound the Queſtions, and Regiſter the Things handled.

John Johnſon ſaith, That in the foreſaid Meeting, after Prayer, a *Moderator* was choſen by Scrutinie. This *Moderator* uſed to cal the Meetings, as Occaſion required, and ruled the ſame. But the *Moderator* of the *Aſſembly* ruled the three *Claſſes*, til the next Aſſembly; which was within ſix or eight Weeks. At the breaking up of the *Claſſis* Meeting, they appointed a time for the next, commonly two or three Weeks after. The *Claſſis* of *Northampton*, decreed, That in Controverſies among them, they ſhould yield to the Determination of that *Claſſis*.

Thomas Stone ſaith, That *Mr. Cartwright*, in the Meeting in *London*; *Mr. Snape*, & *Mr. King*, at the Meeting in *Northampton*, and others, have been choſen *Moderators* by Voice: Whoſe Office was to propound the Matters to be handled; to require the Opinions of the preſent, and to collect briefly what was agreed upon.

Thomas Barbar ſaith, the ſame, touching the *Moderators* Office.

Anthony Nutter ſaith, That ſome of the Defendents were choſen *Moderators* by Voice, and ordered the Action; propounded Matters; received, and declared the Opinions of the greater Part.

12. Being examined, Which of them came, ſent from their Conferences with *Fiduciary Letters*, and *Mandata*; They have not therein to ſay: Only

ly *Thomas Barbar* indefinitely ſaith, ſome of the Defendents had ſuch Letters.

14. Being examined, whether the Matters of the Church of ſuch Aſſembly; as of a *Claſſis* in a Claſſical, and of the *Province* in a Provincial, bene ſo handled? They al ſay, they know of no ſuch thing.

15. Being examined, What Appeals have been made from a leſs, to a greater Aſſembly? They al ſay, they know of no ſuch thing.

16. Being examined, What Church hath called a *Provincial*, or *General Aſſembly*: And whether the Orders therein have been Regiſtred, and by whom?

Thomas Stone ſaith, The *Moderator* gathered the Matter into a Book, or looſe Paper: The reſt can ſay no ſuch thing.

17. Being examined, What Cenſures of the Treatiſe of Diſciplin have been executed? They al ſay, None. Yet Mr. *Stone* ſaith, he knoweth nothing hereof, onely of a voluntary Admonition to Mr. *Johnſon*. But *John Johnſon* ſaith, They practiſed no Cenſures of the Treatiſe of Diſciplin; but had a ſecret kind of Excommunication for an *Interim*, *viz.* An Elder ſhould admoniſh the Offendor. Then if he heard not, the Elder ſhould take two other with him. Whom, if he heard not, the Miniſter ſhould hold him from the Communion, by Warrant of the Common Prayer Book. Which Cenſure, Mr. *Snape* executed upon a Servant of one of the Elders, or Deacons of S. *Peters*.

18. Being examined, Whether any were examined, elected, or ordeined by Order of that Book? They al ſay, No. But *John Johnſon*, by Hear-ſay, ſaith, That Mr. *Proudlowe* renounced his Calling had from the *B B.* and took another from the *Claſſis*; as alſo one Mr. *Lark* did.

19. Being examined, Whether any Part of the Elderſhip was put in ure? They al ſay, No.

24. Being examined, At how many Meetings, propoſed to be *Provincial*, or General, any of the Defendents have ben? They can ſay nothing.

25. Being examined, Whether any of the Particulars, *Viz.* That the Miniſtry of ſuch in the Church as are not Preachers, is no Miniſtry; that Sacraments ought not to be received at their Hands: That no Obedience ought to be given to Archbiſhops, B B. or other Eccleſiaſtical Officers now in this Church, if they Commaund any thing againſt the Diſciplin, or otherwiſe, as they are Archbiſhops, B B. or taken for Miniſters Eccleſiaſtical in the Church: That al the Calling and Ordeining to the Miniſtry by either Archbiſhops, or B B. as it is now in Practice in this Church of *England*, is but in very Deed, a Civil Ordinance, and ſo to be taken of the godly Brethren: None otherwiſe, but for their ſafe ſtanding; and not for any lawful Ordination into the Miniſtry: That in Prayers and Sermons, the Queens whole Style, as it is given her by Law, ought not, ſhould not, or need not be uſed, or any other like, were treated of, in any *Claſſical*, *Provincial*, or *General Aſſembly*, by the Defendents?

Anthony Nutter ſaith, That divers of the Particulars in the *Interim*, were treated of; but remembreth not which, nor that they were concluded of. Her Majeſties Style, he ſaith, was never in queſtion among them.

Edmund Littleton, As to the Seventh & Ninth. And further, that in the two foreſaid Meetings, it was concluded, That unpreaching Miniſters were unlawful; and the Sacraments not to be received of them, if they could not be had of Preachers; and that they would practiſe the Diſciplin, til the Magiſtrate enforced the contrary.

13. Being examined, Whether any other have uſually given Voices in theſe Aſſemblies, or any of them, but ſuch as brought the ſaid Letters, and had firſt ſubſcribed to the Diſciplin?

Edmund Littleton ſaith, That none gave Voice, but ſuch as had ſubſcribed.

John Johnſon can ſay nothing to this Interrogatory, but that none gave Voice in their Meetings, but ſuch as ſubſcribed to their Decrees, aforeſaid.

Tho. Stone ſaith, Many gave Voice, which never ſubſcribed; and he knew of no Letters *Fiduciary*.

Hercules Cleavely ſaith, Divers gave Voice in the Conference, which had not ſubſcribed.

Anthony Nutter ſaith, Voice was given by ſome, that had not ſubſcribed.

26, 27. Being examined of this Aſſembly at *Cambridge*, and of the Particulars, ſaid there to be concluded.

Tho. Stone ſaith, in ſome Aſſemblies; the Superiority of B B. was diſallowed.

Hercules Cleavely ſaith, At *Warwicke*, it was agreed, That the Diſciplin, upon juſt Occaſion of the Text, was modeſtly to be taught. The reſt can ſay nothing hereunto more than before.

28, 29. Being examined of this Meeting at *Warwick*, and the Particulars; *Hercules Cleavely* referreth to that he hath depoſed before, 7, 8, 27.

39. Being examined, Whether ſince the Firſt day of *November*, in the 30*th* Year of her Majeſties Reign, either by Writing, Printing, or Teaching, have any of the Defendents, and which of them, taught, approved, or ſet forth the ſaid manner of Eccleſiaſtical Government, ſet forth in the ſaid Book of Diſciplin, or any Part therof?

Anthony Nutter. He heard Mr. *Fen*, upon occaſion of the Text, modeſtly approve the ſaid Diſciplin.

31. Being examined, Whether ſince the Firſt day of *November*, have any of the Defendents, to your Knowledg, or as you have heard by any means, ſpoken, or oppoſed themſelves againſt the Eccleſiaſtical Government, Form of Common Prayer, and maner of Adminiſtration of Sacraments, Rites and Ceremonies, or of any of them, exerciſed in this ,Realm by her Majeſties Authority; when, where, and in what Points was the ſame don; and by whom?

Edmund Littleton ſaith, That Mr. *Snape*, ſince the Firſt of *November*, the 30. of her Majeſty, affirmed, unpreaching Miniſters & Non-Reſidents, to be againſt the Word of God.

Anthony Nutter ſaith, Some of the Defendents, he knoweth not which, have ſpoken againſt the Eccleſiaſtical Government eſtabliſhed.

32. Being examined, Whether ſithence the Firſt day of *November* have any of the Defendents, to your knowledg, or as you have heard, moved, or perſuaded any Perſon to embrace, or allow of their Procedings, and to ſubmit themſelves to the ſaid Form of Diſciplin Eccleſiaſtical, comprized in the foreſaid Book of Diſciplin, or any Part therof. When, where, to whom; by whom hath the ſame been don, as you know, or have heard? They al ſay, they know no ſuch thing.

33. Being examined, Whether, to your Knowledg, or as you have heard, have any of the Defendents, perſuaded, or moved any, not to take Oath before the Commiſſioners Eccleſiaſtical, or any other Magiſtrate, or Officer, in ſome particular Caſes? And what particular Caſes are they, wherin they hold themſelves, or others, not bound to take Oath before the ſaid Commiſſioners, or any others? By whom, and to whom have ſuch Motions & Perſuaſions been uſed?

John Johnſon ſaith, It was the Opinion of the foreſaid *Claſſis* & *Aſſembly*, not to take an Oath before the High Commiſſioners, to accuſe themſelves, nor otherwiſe, as Witneſſes to accuſe others.

Tho. Stone ſaith, upon this Deponents Motion, Mr. *Snape* ſent him the Reaſons of the Oath; but doth not charge him with Diſſuading.

NUM.

NUMB. X.

The Anſwer of Thomas Stone, Thomas Barbar, Anthony Nutter, *and* Hercules Cleavely ; *Depoſed on the Behalf of the Defendents.*

14. BEING examined, They ſay, that none of the Defendents, to their Knowledg, have allowed, or favoured the Schiſm of *Brown*, or *Barrow :* But contrariwiſe, have adviſed to recover ſuch as have been withdrawn, and to ſtay ſuch as were ſought to be ſeduced. Ch. 6. MSS. *Eccleſiaſtis. pen. me.*

3. Being examined, They deny, that the Defendents ever conſulted to bring in the Diſcipline, being refuſed of the Magiſtrate, by Force ; or any other Means, than dutiful & peaceable : As, Prayer to God, Supplication to her Majeſty & Parlament, and due Information of the Cauſe.

1. Being examined of the Meaning of the Defendents Meeting, they ſay, it was by a free, voluntary Conſent among themſelves, as might beſt ſtand with their ſeveral Buſines, and convenient Occaſion.

5. Being examined, Whether any thing were don by the Defendents in their Meeting, by the which it might be gathered, that they had an Intent, that the things agreed upon in the Book of Diſcipline, or otherwiſe, ſhould have the nature of a Law ; and ſo be executed without Authority of her Majeſty and the Parlament, they ſay, they know no ſuch thing don by them, wherby any ſuch Intent might be gathered.

Being examined, they ſay, the Defendents in this Meeting [*Viz.* the laſt of *September*, the 28. of the Queen] conferred of no other things, than honeſt, godly, and dutiful to her Majeſties State, & Perſon, & Authority, ſet over them : As, to make Supplication to her Majeſty, the Parlament, the Council, the Convocation, the BB. and to adviſe how to ſatisfy Authority in the Fear of God, concerning Subſcription and the Uſe of the Book of Common Prayer, required of them, and to inform themſelves of the Controverſies of the Times, and other Furtherances in good Learning, and ſuch like.

10. Being examined, they ſay, they know not of any Order practized by the Defendents, in preaching contrary to the Law.

8. Being examined, they deny, that the Defendents did conſult to uſe publickly any Form of publick Prayer, other than that which is eſtabliſhed by Law, before the ſame ſhould be allowed of her Majeſty and the Parlament.

9. Neither do they know, that any of them did ever practize any ſuch.

11. Being examined, they deny, that this Order of Communicants ſubſcribing to the Diſciplin, was agreed upon to be practized before the eſtabliſhment of it by her Majeſty and the Parlament.

12. Being examined, Whether the Defendents uſed to meet in Conferences, Synods, Claſſical, Provincial & National, according to the Order ſet down in the Book, noted in the Information ? They ſay, No : But that the Meetings were free, by a voluntary Conſent, as their Buſines & Occaſion ſuffered.

7. Being examined, they deny, that the Defendents did ever elect, ordein, or confirm any Miniſter, Elder, or Deacon ; or did practize Authority of the Elderſhip, or cenſured any by Suſpenſion, Excommuncation, or Civil Puniſhment whatſoever ; or made, or received any Appeals from leſſer to greater Aſſemblies.

13. Being examined, they deny to know, that any Defendent did ever perſuade any to forſake their Calling, received in the Church, according to the Law ; or to appear at the Eccleſiaſtical Courts, or contrary to Inhibiton given from Authority, to execute the Miniſterie.

2. Being

2. Being examined, they deny, that the Defendents in their Conferences, did treat of any Civil Matter, the adminiſtration wherof properly apperteined to the Civil Magiſtrate, as namely, of her Majeſties Supremacy, or any Prerogative Royal, perteining to the Crown.

16. Being examined of this Meeting, they can ſay no more than in their Depoſitions for the Queen.

18. Being examined, they ſay, All being depoſed for the Queen, that it was adviſed, that the *Diſciplin* ſhould not be taught, but upon juſt Occaſion of the Text, ſoberly & modeſtly, without unſeemly Speeches tending to the Diſgrace of any Order, eſtabliſhed.

Anthony Nutter, Hercules Cleavely, Tho. Stone.

17. Being examined of this Meeting, they cannot depoſe more than in their Anſwer for the Queen.

15. Being examined, they ſay, that the Defendents were ſo far from making Separation, and defacing Authority, and the Matters eſtabliſhed, that they have diſallowed the immodeſt and ſcandalous Writings of *Martin.*

4. Being examined, they ſay, that none of the Defendents, to their Knowledg, have allured, or perſuaded any of the People to practize the Diſciplin without the Civil Magiſtrates Aſſent.

NUMB. XI.

Euſebius Pagit, *Preacher, to the Lord Admiral: For Favour, who being an Enemy to Schiſm, was, notwithſtanding turned out of his Living, and alſo forbidden to teach School.*

Right Honourable,

Ch. 7. MSS. *Eccleſiaſtic.*

MY Duty remembred moſt humbly, I underſtand by Sir *John Hawkins*, that your Honour had ſome Speech with him of this Departure & Schiſme from the Church of *England*: And then particularly of my Judgment of the ſame, in a Word, in my former Letters to your Honour. I writ, and that truly, that I never gathered, nor was preſent in private Conventicle, or unlawful Aſſembly. I hate, abhorr, and loath the Hereſies, & Errors that are raiſed, and the Diviſion & Schiſm which is made in the Church of *England*: Which I acknowledg to be the Church of God. I reſort to the ſame; am preſent at Service, Preaching, and am partaker of the Sacraments, according to the Book. And it is but my Duty. Now further, this my Behaviour, and Practice of my Life, hath raiſed many & divers Aſſaults: As on the one ſide by bitter Complaints, and ſharp Accuſations, I have had the Magiſtrates, yea, her moſt Excellent Majeſty, incenſed againſt me, to my great Grief: Her Letters and Commandements procured againſt me, to my utter Undoing, if God had not mixed her Diſpleſure with Mildnes & Mercy. On the other ſide, for this twenty Years, the Schiſmaticks, which divide themſelves from the Church of *England*, have watched their time, have taken opportunity, and laboured me to joyn with them. But through Gods Aſſiſtance, I have always withſtood them: Refuſing their Suit; refuting their Opinions & Courſe: Which hath no Warrant either of Precept or Example in the Scriptures: Stayed divers from them, and drawn many of themſelves from theſe Fancies: And brought them to the Church again. Yea, within this ſix Monthes, they have made me much Work: As, by Reading, by Writing, by Conference, partly with themſelves, partly with divers Learned men, to gather their Judgments againſt them. *Laſtly*, Some Letters full of Bitternes, I have received from them.

The

The Rock and Stay, whereupon I ground & reſt my ſelf in theſe Stormes, from following every Blaſt of Doctrin, is the *Holy Scripture*: Where I have many Places to ſtay my Conſcience. And agreeing with me, I have ſundry learned Men, in their Writings: As, *Auguſtin* againſt the *Donatiſts*; againſt *Parmenian*; againſt *Petilian*; againſt *Creſconius*, & *Gaudentius*. *Calvin*. lib. 4. c. 1. Sect. II. of his *Inſtitutions*; and in many other Places. *Daneus* upon *Timothy*. *Beza*, in his Epiſtles. The *Harmony* of the Confeſſion of the Churches.

I learn not to forſake a Church, which hath ſome Blemiſhes in it; no more than I would forſake the Corn of Chriſt for the Tares; nor the Flower for the Chaff; nor the Net for the evil Fiſh in it: Nor the Houſe of Chriſt, ſo ful of Honour, for ſome Veſſels of Diſhonour belonging unto it. Yea, if a Miniſter of bad Life, unadviſedly ſhal utter ſome Error in Doctrin, not being of the Subſtance of Salvation, I learn by our Saviours Precept, Commandment, & Example, to hear him: But the Doctrin eſtabliſhed in the Church is ſound, agreeing with Gods Word. The Church of *Corinth*, having Wants in Doctrin, Sacraments & Diſciplin, is called by S. *Paul*, The Church of God. And he perſuadeth no man to ſeparate himſelf from it. If wicked Men miniſter the Sacrament, or intrude themſelves to receive among the Godly; the good Chriſtian, for their ſakes, ought not to refuſe and depart. Shal *Jehoſhua* forſake the Lord, becauſe *Satan* ſtands on his right Hand? Neither are they partakers of the Sins of the other. The private Man is taught to examine himſelf, (not others) and ſo not to depart, but to eat. The wicked Man eateth & drinketh Damnation, (not to others, but) to himſelf.

Nay, I have offered to defend againſt them, that a Congregation wanting the Bleſſed Sacraments & Diſciplin, but allowing the Word truly preached, (which is the Life & Soul of the Church) is yet the Church of God. And we cal him a Man, who hath a Reaſonable Soul, tho' he wanteth both his Armes. So ſay I of the Church, becauſe Chriſt ſaith, *My Sheep, hear my Voice:* And he that ſeparateth himſelf from this, ſhould divide himſelf from the Fold, from the Sheep, yea, and from the Body of Jeſus Chriſt. Upon this Authority, by theſe & ſuch Reaſons, hath God, of his Fatherly Mercy, ſtayed me from this Schiſm, and the Errors; which do at this day trouble the Church; and hath led me in the way of Peace; to pray for the Continuance of the Peace of the ſame, and for al them which love it.

But, my good Lord, while I love Peace, pray for it, and ſeek to live in it; others, as the Prophet ſaith, prepare themſelves to War; and making me their Butt, do ſhoot at me ful eagerly. I am turned out of Living upon Commandment; Yet I complain not. My Miniſtry being left free, I preached without Living, or any Peny Stipend, or Allowance; my Doctrin not found Fault with. I was adviſed to ſtay: I ceaſed. I taught a few Children, that I might get a little Bread, for me and mine to eat; that we might not ſtarve, as *Tantalus*, in the midſt of the plentiful Abundance of this Land. Some miſliked this, and wiſhed me to ſtay. I obey & forbear. Yet having Children of mine own, and ſome Orphans committed to me, I do for the teaching of theſe hire ſuch as are Licenced to teach through the whole Province. This alſo is grudged at by ſome; as Men loathing that I have Leiſure allowed to ſwallow mine own Spittle.

I beſeech your Lordſhip to continue your lawful Favour to me, that I be not turned out of Houſe & Calling, to go, as an idle Rogue & Vagabond, from door to door, to beg my Bread, while I am able in a lawful Calling to get it: And to be a Means for her Majeſties favourable Liking, I may be ſuffered, or aſſigned in ſome Place & Calling, to live as becometh a peaceable Subject. Thus I beſeech the Lord God to bleſs & proſper your Houour for ever. *Jun*, the 3. 1591.

Your Lordſhip moſt bounden

Lame, *Euſebius Pagitt.*

NUMB.

NUMB. XII.

The Archbiſhop of Canterbury, *to the Biſhops of this Province: For the better Obſervance of Catechizing and Confirming of Youth.*

Ch. 7. *Regiſt. Whitg.*

AFTER my very harty Commendations. Your Lordſhip is not ignorant, that a great part of the Diſſoluteneſs in Maners, and Ignorance in the Common Sort, that reigneth in moſt Parts of this Realm, even in this clear Light of the Goſpel otherwiſe, ariſeth hereof: For that the Youth being, as it were, the Frie & Seminarie of the Church & Commonwealth, through Negligence both of Natural & Spiritual Fathers, are not, as were meet, trained up in the chief & neceſſary Principles of Chriſtian Religion: Whereby they might learn their Duty to God, to their Prince, their Country & their Neighbours: Eſpecially in their tender Years, when theſe things might beſt be planted in them; and would become moſt hardly to be afterwards removed.

This Miſchief might wel, in mine Opinion, be redreſſed, if that, which in this behalf, hath been wiſely & godly provided, were ſo carefully called on & executed; namely, by Catechizing, & Inſtructing in Churches, the Youth of both Sexes, on the Sabbath Dayes, in the Afternoon. And that (if it may be conveniently) before their Parents and others of the ſeveral Pariſhes. Who thereby may take Comfort & Inſtruction alſo.

One great Inducement unto the Learning of the Rudiments of Religion, hath heretofore been obſerved to be that Charge, which by the Book of Common Prayer, every Miniſter ſhould give, after Baptizing the Infants; to have them, ſo ſoon as they may learn, inſtructed in the *Catechiſm*: And having learnt it, to be brought to the Biſhop to be Confirmed. Which giving Charge, I do hear, is for the moſt Part omitted. This auncient & laudable Ceremony of Confirming Children, in reſpect of a Carefulnes in Fathers, to have their Children inſtructed, that after they might be Confirmed, hath heretofore wrought much good where it was uſed. I am very ſory to hear that my Brethren, the Biſhops of my Province of *Canterbury*, do ſo generally begin to neglect to Confirm Children: At leaſt to cal for, and exact both the Uſe of it, and of the Catechizing Children in the Church by the Miniſter; and of Parents to ſend their Children, and to come thither themſelves. Theſe Wants are now grown ſo common & offenſive by the ill Effects which they are found to yield, that I am in Conſcience urged very earneſtly, and in the Fear of God, to require your Lordſhip, and other my Brethren, the Biſhops, according to your Paternal Care, and for the Duty which you owe to God & his Church, both in your own Viſitations from time to time, and by your Archdeacons, and other Eccleſiaſtical Officers, to give ſtrait Charge unto Parents, to come themſelves, or at leaſt to ſend their Children to the Church at ſuch times; and eſpecially unto Miniſters, to expound unto them, and to examine the Child in that little *Catechiſm*, which is allowed by Authority. And alſo at the Baptizing of Infants, to give the Charge for bringing them unto the Biſhop to be Confirmed: Which by the Book of Common Prayer is preſcribed.

I do alſo hereby require at your Lordſhips Hands, to give Warning unto the Miniſters of your Dioces, that they cauſe ſuch Children of their Pariſh onely, that can ſay the *Catechiſm*, to be brought from time to time unto your Lordſhip to be Confirmed; not onely, when you Viſit *Triennially*; but alſo at other fit Opportunities for ſuch a Purpoſe. As namely, when you travail abroad in your Dioces to preach, and on Market Days, when you Reſide, and make your Abode in any Market Town: Whither the People of Pariſhes thereabout

about do uſually reſort. Thus nothing doubting of your Lordſhips Forwardnes & Care herein, I commend you to Gods Holy Protection. From *Croydon* the of *Sept.* 1591.

Your Lordſhips Loving Friend and Brother.

Jo. Cant.

NUMB. XIII.

Monſieur *Caſtoll*, Miniſter of the *French* Church, *London*, to the Lord Treaſurer: Shewing the Poverty of that Congregation: Unable to bear any Charge for *France*.

Ch. 7. MSS. *Whitg.*

AMPLISSIME & Honoratiſſime, Vir: Dominus Archiepiſcopus Cantuarienſis, *rei illius, de qua compellatum me tua Dignitas voluit, cognitionem anticipavit, Nihilominus operæ pretium facturum me exiſtimavi, ſi mandatis tuis, quæ Dom.* Burd *heri demùm expoſuit, ſine mora obtemperarem. Audio graves occupationes quibus Rex* Galliæ *diſtinetur, duram & aſperam militiam, qua pro Dei Eccleſia fungitur, animum tuum maximè ſolicitum habere,* Satana *quicquid poteſt negotij ſubinde illi faceſſente, & omnia propemodum regna ad eum diſturbandum concitante. Audio te de noſtro Officio cogitare, quippe quòd in Societatem ſuppetiarum cum alijs ordinibus venire nos conſentanum ſit, ut operis, quod Deus nuper in illo regno inchoavit, ſtructura, aliquatenus ex noſtris facultatibus creſcat. Quapropter in hoc Negotio eadem prorſus Amplitudini tuæ, quæ Præſuli illi, non tam excuſandi noſtri quàm ſtatus Eccleſiæ* Londino-Gallicæ *aperiens cauſa, fretus benignitate tua receuſenda, cenſeo. Illa quidem conſtat ex peregrinis, bonis ſuis exutis, & patrio ſolo ejectis.*

Pars una, eáq; minima: Galli *ſunt plures ſanè olim in hunc Portum benigniſſimè à gente veſtra exceptos, non diffitemur; Verùm qui melioris ſortis fuerunt non ita pridem reverſos, tuendis adverſus hoſtium immanitatem proprijs ſedibus operam omnem navare, minimè dubitamus. Abjectæ autem conditionis homines & militaris ætatis bonorum liberalitate adjuti, relictis curæ noſtræ Uxoribus & liberis, regis caſtra ſequuntur. Qui verò hic ſuperſunt, perpetuis calamitatibus exhauſti & ob continuas belli Tempeſtates ſæpius naufragium paſſi, ægrè admodum vitam tolerant. Altera pars, eáque maxima, ſunt* Hannovij, Arteſij, Flandri, Gallicani, *id eſt, è regionibus quæ* Hiſpano *parent oriundi, non minus egeni & inopes, paucis aliquot exceptis, quàm reliqui. A Deo Optimo Max. conceſſum illis eſt, ut certis quibuſdam opificijs excellant: Nihilominus quandoquidem illa pene ſepulta jacent, commeatu omni propter temporum injuriam ſublato, & commercio cum alijs Nationibus extincto, mirum ac vix credibile, quantas miſerias altum nimis mercatorum ſilentium, & valde importuna ceſſatio, ſecum trahat. Nec immeritò illud mortalium genus cum cruribus humani corporis comparatur, quibus luxatis aut fractis, iſtam carnis molem tabe & inedia paulatim confici neceſſe eſt. Unum è multis publicæ egeſtatis argumentum dabo. Tantum abeſt, ut Eleemoſynæ, quæ & pro more inſtitutóque, & extra ordinem conferuntur, ſuſtentandæ pauperum noſtrorum turbæ ſufficiant, quin abhinc decem aut duodecim menſes ingens æs alienum conflavimus, ne quis oſtiatim ad dedecus & opprobrium Eccleſiæ, ſtipem mendicare cogeretur; neque video, quo modo nexu iſto quo vincti ſunt pleríque noſtrum ſe oxolvere poſſint, niſi Dominus, admirabili aliqua ratione, eáq; nobis incognita, è cælis manum ſuam exerat.*

Cæterùm quum ex ſereniſſimæ Regiæ Majeſtatis & ſacratiſſimi illius Conſilij authoritate atque imperio, belli ſubſidium aliquod plebeculæ noſtræ irrogaremus, præterquam quòd omnes penè hujus regni jure donati & cives aſciti ſunt, præterquàm quòd miniſterio noſtro invidiam ac odium ejuſmodi pecuniarum exactio conciliaret, in Dignitatis tuæ ſinu liberè expromere non erubeſcam, quæ inviti audiremus. Aliqui præter egeſtatem domeſticam, infinitos prorſus ſumptus, quos Monteſpeſſulanæ, Nordwicenſi, Antwerpienſi, Oſtendanæ, Weſalienſi, Geneveuſi *alijſq; Eccleſiis ſublevandis, hos viginti annos ſuſtinuerunt, prætexent. Nonnulli ſymbolas ſuas, quas in Parochiarum*

ſuarum & urbis neceſſitates erogant, cauſabuntur unà cum tributis & vectigalibus, duplò majoribus quàm quæ Anglis *imperantur: Omnes denique ſibi muneris iſtius immunitatem dari flagitabunt; neque ab ijs qui ſub onere fatiſcunt nos aliquid extorſuros confidimus. Iſta ſunt, ampliſſime Domine, quæ mihi de noſtro cœtu nimis & magno cum dolore meo, comperta ſunt, & de quibus Dignitatem tuam ad vitandam omnem offenſionem certiorem factam velim. Ut finem dicendi faciam, magni beneficij loco repono, quòd tantum & tam præſtantem monitorem habemus, qui nos ad* Chriſtianæ *charitatis obſequium provocare dignetur, ſed quoniam ſumma eſt tenuitas, & opes non ſuppetunt, æquitatem ac moderationem tuam è noſtro nomine omnem ſordium & tenacitatis Labem abſterſuram ſpero. Vale Honoratiſſime Vir, Deus te, ſuperſtite Auguſtiſſima Regina, diu incolumem conſervet, & omni benedictionum genere locupletet. Datum* Londini 19 Decemb. 1591.

Amplitudini & Dignitati tuæ addictiſſimus,

Joannes Caſtollus.

NUMB. XIV.

A circular Letter of the Archbiſhop of Canterbury *to the Biſhops of his Province: To ſend in an exact Certificate of al the Beneficed Clergymen and Curates, of their reſpective Dioceſes: Upon the Queens Command.*

To the Reverend Father in God, my very good Lord and Brother, the Biſhop of Glouceſter.

Ch. 8. *Regiſt. Whitg.*

SAL in Chriſto. It is her Majeſties expreſs Pleſure & Command, That you ſhal make a perfect & particular Certificate, and ſend the ſame unto me, before the Beginning of the Parlament; to be delivered to her Majeſty, of al the Miniſters beneficed, or ſerving Cures within your Dioces; Their Names, their Degrees in School, their Learning, their Converſation; and whether they be Preachers, or no. And if they be no Preachers, of what tolerable Learning they are, or otherwiſe. And likewiſe, which of them your ſelf have admitted, ſince your being Biſhop: And in what Year & Time you admitted them. To the Intent, her Majeſty may underſtand the State & Qualities of al her Clergy in *England:* And eſpecially, how her Command hath been obeyed, which was openly given in Parlament. For it is ſaid, there are as unmeet Miniſters admitted ſince, as there were before.

You may not fail therof, or deal otherwiſe in your Certificate, than you wilbe able to ſtand to, & juſtify. And notwithſtanding you have, peradventure, made ſome ſuch Certificate heretofore unto me, which ſome of my Brethren, the Biſhops, have don, but not many, (wherin they have forgot themſelves) yet wil not that ſerve the Turn: But you muſt again certify, as I have before ſaid. And in that due Order & Form, that the ſame may be delivered to her Highnes. For it is her Pleſure, it ſhould be.

You muſt likewiſe certify whom you have deprived for Inſufficiency, & Lewdneſs of Life. I do alſo pray you, not to make any Excuſe for Abſence from the Parlament. Your Preſence wilbe neceſſary; as wel to anſwer for your ſelf, if there be Cauſe; as alſo for the public Service & Good of the Church. And ſo requiring you, in her Majeſties Name, to ſe the Premiſſes duely performed, I commit you to the Tutition of God. From *Lambeth*, the 10. of *January* 1592.

Your Loving Brother in Chriſt,

Jo. Cantuar.

NUMB

[NUMB. XIV.]

Ex concione Magiſtri Doctoris *Andrewes* ad Clerum : Habitâ *Londini*, in æde Divi *Pauli*, in Comitijs *Pananglijs*. Anno 1592.

Ch. 9. MSS. *Eccleſiaſtic. pen. me.*

ACT. 20. 28. *Attendite vobis & univerſo gregi*, &c. *Hic Canon*, Attendite, *omnes in ſe Canones complectitur Partes* 3^es^ 1ª *Operativum verbum, Attendite.* 2ª. *Quàmlatè pateat hæc cura.* 3ª. *Quouſq; ſe debeat intendere.*

Precemur, ne hæc Synodus larva ſit Synodi, in quâ ubi de re Pecuniaria tranſactum eſt, actum eſt, tum ite, diſcedite : Sed ut ovibus attendatur, & non tantùm tondeantur.

1ª *Attendite. Sive Vox, ſive Tuba, ſive Tonitru ; Attendite (inquit* Auguſtinus :) *Poſtea etiam, addit Apoſtolus Vigilate, ſic hæc* Attentio *tam oculata, quam auritâ eſſe debet.*

Viderat ſiquidem ille illorum manus in opere remiſſas eſſe, & ſoluta genua.

Attentio non ſit ſine tentione : Si qua Machina nos tendat, continuo ut doloſus arcus, diſſilimus.

Poſtulamus Cucurbitam Ionæ, *& pulvillos* Ieremiæ.

Chriſtus inde orditur cladem Eccleſiæ, quòd homines dormirent.

Aut cura, aut cor nobis defuit, dum Zizania in Eccleſiâ noſtrâ jam fruges facta ſunt.

Thales Mileſius, 1° *Dixit hac in Urbe, non ſine oculo Domini equum pinguem reddi : Id jam dicit* Paulus Mileſius.

Attendite, inquam, & tantùm dico attendite : Attentio iſta & aurita eſt, & oculata, & cordata.

Omnes Hiſtoriæ teſtantur Eccleſiam concidiſſe, quia hoc ipſum defuit, Attendite.

Quod ille Nahamani, *idem & ego Vobis dico : Si rem magnam petiiſſet Apoſtolus, facere deberetis : Quantò magis hoc quod tam exiguum eſt, Attendite ?*

In attentione iſta Synodus debet eſſe curarum : Adhibete quæſo Synodum hanc Synodo veſtræ.

Non petit à nobis Eccleſia aurum aut argentum, ſed quod habemus, id demus Eccleſiæ.

2ª *In reliquis ſimpla eſt attentio, in Miniſtris dupla eſſe debet.*

Quis vobis, niſi vos ? Quis attendet attendentibus ? Quis cuſtos cuſtodi ?

Dixit Chriſtus Petro, *confirma fratres tuos. Populi quidem Vox eſt. Satis vos eſſe ad rem attentos. Apoſtolus ad* Timotheum *duos ſtatuit terminos hujus Attentionis : Tibi & Doctrinæ, atq; alibi Doctrinæ & Converſationi.*

Attendite Doctrinæ *: Non dico ne ægra ſit & pruriginoſa, ſed omnino ne nulla ſit.*

Mutârunt multi Theologiam in Battologiam, & Eccleſiam ipſam in Tonſtrinam.

Eccleſiaſtes *jubet, Verba eſſe cum delectu & delectatione, at iſti multa decora & indecora effutiunt.*

Omnem Doctrinam reconditiorem proſcribunt in Concionibus : Quare tendit vobis manus Supplex Doctrina, ut huic malo Succurratis.

Secundus terminus eſt in Converſatione.

Acutè id animadvertit Scholiaſtes : Scopus *&* Epiſcopus *dici tam activè, quàm paſſivè.*

Tales debent eſſe Epiſcopi, ut ad illos reliqui comparati Grex *verè dicantur.*

In Aſcalone triumphum agunt de peccatis Epiſcoporum : Intelligentibus loquor.

Iam de Grege.

In gregem poſiti eſtis pro grege, non pro vobis : Et tria illa argumenta quæ ſequuntur, pro grege ſunt, non pro vobis.

Gregi ut attendatis, ne vobis quidem ipſis eſt attendendum, & exemplo magni illius Paſtoris, etiam vitam ipſam pro grege debetis quandóq; deponere.

Hodie multi Epiſcopi malunt eſſe moroſi, quàm bene morati.

Niſi vos gregi, fiet ut vobis grex attendat : Id quod noviſſimis his annis fieri cæptum eſt.

Vos populus curat ſcilicet.

Simon *dormis, &* Judas *non dormit? Quis id crederet?*

3ª *Eſt* Intentio.

Non caſu aliquando, ſed à Spiritu Sancto poſiti eſtis Epiſcopi: Quod eſtis, eſte.

Grex veſter, & ſi non aureum vellus, tamen animas habet aureas.

In grege redimendo, non dixit Deus, & factum eſt: Sed Sanguinem ſuum pretioſum impendit.

Non erat hîc πόησις, *ſed* περιπόησις.

Non eſt Eccleſia albugo, vel Iris oculi: Sed ipſa pupilla, nec deniq; pro hac Sanguis Chriſti malignè ex venâ aliquâ emiſſus eſt, ſed ex corde intimo atq; offatim ſcaturijt.

Peccatis in Spiritum Sanctum, ſi huic muneri, vobis à Spiritu Sancto demandato, non attenditis. Spiritus Sanctus eſt communis omnium noſtram Metropolitanus.

Si quis vel per ſcalam ambitionis, vel per impluvium largitionis in ovile intraverit, non miror, ſi nec ille gregi, nec grex huic attendat.

Majorem fere rationem habemus nummorum, quâm morum.

Conſiſtoria veſtra ſedes ſunt, Viſitationis itinera Attentiones.

An in hâc Synodo, tanquam Sacerdos ille, venturi eſtis ad Eccleſiam ſanctam, & viſuri, & relicturi in ſtatu quo?

Illa vox Poetæ, potuit eſſe Prophetæ ad Clerum: Quærenda pecunia primum eſt. *Quòd ſi non prima ratio debeat eſſe virtutis & pietatis, utinam ſecunda, aut tertia, aut deniq; poſtrema, aut non ſaltem nulla.*

Non dico jam ut attendatis ab Hæreticis & Schiſmaticis, ſed ab Atheis illis beſtijs Epheſinis: *In quos ſi nihil poſſit diſciplina noſtra Eccleſiaſtica, non video quid poſſit.*

2° *Attendite à transfugis etiam illis Jeſuitis.*

3° *Etiam ab illis quorum ingenia tam turbulenta ſunt & inquieta, ut ſemper velint leges Eccleſiæ dare, nunquam accipere.*

Niſi attentionem Diſciplinæ veſtræ, i. e. *Medicinam medicinæ apponatis, brevi pro* Sione Babelem *habituri ſumus.*

Diſciplina noſtra jam ſolas Crumenas pulſat, ut conſulatur potiùs ovium attonſioni, quàm attentioni, & fiſco, quàm Chriſto.

Proſtituimus illud horrendum & tremendum Dei fulmen, ejaculamur in rebus leviculis & ridiculis, adeo ut jam illud cœperit vulgus hominum irridere atq; ſubſannare.

NUMB. XV.

Ordinances made by the Archbiſhop of *Canterbury*, for *All-Souls* College, *Oxon*: Upon a Viſitation of the ſaid Houſe; for Explanation of the Statutes.

Ch. 9. *Regiſt. Whitg. Vol.* 1. *fo.* 200.

JOHANNES *Divinâ Providentiâ* Cantuar. *Archiepiſcopus, totius* Angliæ *Primas & Metropolitanus, Collegij omnium Animarum Fidelium defunctorum in Univerſitate* Oxon. *Viſitator, Patronus, & Ordinarius; Dilectis nobis in Chriſto dicti Collegij Cuſtodi, Vice Cuſtodi, Decanis, Burſarijs, omnibúſq; & ſingulis ejuſd. Collegij Socijs & Scholaribus, Sal.*

Cum Statutis & Ordinationibus ejus Collegij ſit providè & ſalubriter cautum & proviſum, ut omnes & ſinguli Socij & Scholares ejuſd. Collegij, in Communi Aulæ ſingulas ſuas Refectiones in Prandijs & Cœnis, publicè accipiant; Ad nos tamen, non ſine moleſtia & dolore noſtris, frequentibus & pænè quotidianis bonorum virorum relationibus & querimonijs relatum eſt, Socios & Scholares ejuſd. Collegij ſuorum officiorum in ea parte immemores periculoſo exemplo, & incredibili erga felicis memoriæ Fundatorem Ingratitudine, (cujus Voluntatem & Diſpoſitionem contemnunt, ac in non modicum Studiorum ſuorum & morum diſpendium, ac Diſciplinæ Scholaſticæ interitum, mutuæq; Benevolentiæ diminutionem, ac variarum Factionum incrementum) in cubiculis ſuis potius ſplendida ac ſumptuoſa Convivia, quàm frugales refectiones, Literarum Studioſis dignas & convenientes, privatim tenere, & quotidiè pænè fovere:

re: NOS huic incommodo mederi & conſulere cupientes, pro ea poteſtate quæ nobis a Fundatore & Statutis conceſſa eſt, & a prima ejus Collegij fundatione perpetuo uſu confirmata; Statuimus & Ordinamus;

QUOD poſthac nullus dicti Collegij Socius aut Scholaris extra Aulam communem, in Cubiculo ſuo aut alieno, infra ambitum Collegij, multóq; minus in oppido, prandebit aut cœnabit, Collegij Sumptibus & impenſis; nec quotidianas aut conſuetas ſuas, quas vocant, Communias, *ullatenus habebunt aut percipiant abſq; venia Cuſtodis, vel, in ejus Abſentia, Vice Cuſtodis, prius impetrata; idque infirmitatis intuitu, aut alterius legitimi impedimenti occaſione, Cuſtodi, ſeu, eo abſente, Vice cuſtodi, antea ſignificati & approbati. Et inſuper tenore preſentium Burſarijs & Economis dict. Collegij pro tempore exiſtentib. ſtatuendo interdicimus & inhibemus, ne Communias hujuſmodi cuiquam abſenti tradant, aut tradi permittant, ſub pœna amiſſionis, & carentiæ propriæ ſuæ, quam vocant,* Communiæ, *per ſpatium bidui, ijq; ſub ead. pœna Communias abſentium in commoda & utilitatem Collegij communem convertendum, reſervari curabunt.*

Et quum præterea fide dignorum relatione informemur, magnum puerorum & famulorum numerum per pluvimos Dict. Collegij Socios & Scholares, ad magnum Collegij detrimentum & gravamen ſine delectu, nutriri & continuò ſuſtineri; ſtatuimus, ne Sociorum aut Scholarium ullus in poſterum (Doctoribus duntaxat exceptis) ullum puerum aut famulum in dict. Collegio accipiat, ſuſtineat aut nutriat, ſine expreſſo conſenſu Cuſtodis ad id prius in ſcriptis obtento & impetrato: Et quod Cuſtos in admiſſione & approbatione hujuſmodi puerorum & famulorum, rationem habebit, ut numerus ſit moderatus & nullo modo communem Collegij Statum gravet. In quorum omnium & ſingulorum fidem & teſtimonium præſentes Literas noſtras Sigilli noſtri appoſitione communiri curavimus. Dat. 12. *die Menſis* Januarij, *Anno Dom. juxta computationem Eccleſiæ* Anglicanæ 1592. *& noſtræ Tranſlationis anno decimo.*

NUMB. XVI.

The Inſtrument of the Archbiſhop; Nominating Officers for the College of *All-Souls, Oxon.*

Ch. 9, *E Regiſt. Whitgift. Vol.* I. *fol.* 200.

JOHANNES Divinâ Providentiâ Cantuar. *Archiepiſcopus,* &c. *Collegij omnium animarum Fidelium defunctorum, in Univerſitate* Oxon. *Viſitator, Patronus & Ordinarius, Dilectis nobis in Chriſto, Magiſtro* Roberto Hovenden *S. Th. Profeſſori, dict. Collegij Cuſtodi, omnibuſq; & ſingulis ejuſd. Collegij Socijs & Scholaribus, ſalutem. QUUM nobis ore tenus, & viva voce perte, Cuſtos prænominate, ſit ſignificatum, in electionem Vice-Cuſtodis, & reliquorum dict. Collegij Officiariorum hujus inſtantis anni, infra tempus per ejuſd. Collegij Statuta limitatum & præſcriptum, inter ſe elegendi poteſtatem habentes, conſentiri non potuiſſe; quámq; ea occaſione ex ſententia & commoda Statutorum interpretatione per unum Prædeceſſorum noſtrorum* Cant. *Archiepiſcopum, jampridem facta, quam nos æquam & Staturorum Jenſui & menti conſentaneum judicamus, Poteſtas Vice-Cuſtodem & reliquos Officiarios nominandi & deſignandi, ad nos tanquam Patronum, Viſitatorem & Ordinarium Collegij ſit ritè devoluta; VOBIS & ſingulis Veſtrum ſignificamus, NOS cum cauſæ cognitione & matura deliberatione,* Henticum Beaumont *S. T. B. in Vice-Cuſtodem,* Johannem Williams *A. M. in Decanum Arciſtam,* Johannem Wiburn, *Artium etiam Magiſtr. in Burſarium Arciſtam, Magiſtrum* William Byrd *LL. D. in Decanum Juriſtam, & Magiſtrum* Rhodoricum Lloyd *in Legum Baccahaur. Juriſtam, &* Humfredum Hargrave *Art. Magiſtr. in Sacræ Theologiæ Moderatorem ſeu Rectorem, nominaſſe & deſignaſſe,* &c.

NUMB.

NUMB. XVII.

Mr. Richard Hooker *to the Lord Treaſurer; When he ſent him the Written Copy of his* Eccleſiaſtical Polity.

Ch. 9. MSS. *Burghlean.*

MY Duty in moſt humble maner remembered. So it is, my good Lord, that manitimes Affection cauſeth thoſe things to be don, which would rather be forborn, if Men were wholly guided by Judgment. Albeit therefore, I muſt needs in reaſon condemne my ſelf of over-great Boldneſs, for thus preſuming to offer to your Lordſhips View, my poor & ſlender Labours: Yet, becauſe that which moves me ſo to do, is a dutiful Affection ſome way, to manifeſt it ſelf: And glad to take this preſent Occaſion, for want of other more worthy your Lordſhips Acceptation: I am in that behalf, not out of hope, your Lordſhips Wiſdom wil the eaſier pardon my Fault, the rather, becauſe my ſelf am perſuaded, that my Faultineſs had been greater, if theſe Writings concerning the nobler Part of thoſe Laws under which we live, ſhould not have craved with the Firſt your Lordſhips favourable Approbation. Whoſe painful Care to uphold al Laws, and eſpecially the Eccleſiaſtical, hath by the ſpace of ſo many Years, ſo apparently ſhewed it ſelf. That if we, who enjoy the Benefit thereof, did diſſemble it, they whoſe Malice doth moſt envy our Good herein, would convince our Unthankfulneſs. Wherefore ſubmitting both my ſelf, and theſe my ſimple Doings unto your Lordſhips moſt wiſe Judgment, I here humbly take my Leave. *London*, the xiiith of *March*, 1592.

Your Lordſhips moſt willingly at Commandment,

Richard Hooker.

[NUMB. XVII.]

Theodore Beza, to *Whitgift*, Archbiſhop of *Canterbury*, from *Geneva*.

Reverendiſſimo Domino & ſpectatiſſimæ tum Pietatis tum Doctrinæ Viro, D. *WHITGIFTO Cantuar.* Archiepiſcopo, Domine mihi Summè obſervando; Gratiam & Pacem a Deo Patre & Servatore noſtro *Jeſu Chriſto.*

Ch. 10. MSS. *Rev. Tho. Turner D D. nuper Preſid. C.C. C. O.*

REverende mi Domine, Facit humanitas illa tua ſingularis in illis tuis ad me literis expreſſa, quas D. Lectius *a vobis revertens mihi reddidit, & quibus jampridem reſpondi, ut animi mei ſenſum Reverendæ tuæ Dignitati exponere non verear. Dotuit me vero ipſe rerum uſus, ex tenuiſſimis interdum principijs neglectis, mala longè maxima oriri. Hoc ab Eccleſijs noſtris (noſtras autem appello in unâ eadêmq; veræ religionis confeſſione penitus & per omnia conſentientes) Opt. Max. ille Deus noſter avertat. Qua in re pijs boníſq; omnibus ſeriò laborandum eſſe, non dubito quin mecum ſentias. In Ritibus externíſq; illis variamus. Importuni verò certè & contentioſi fuerint, qui temerè vel pertinaciter ſua tuendo, & quæ alijs placent carpendo, Eccleſias propterea perturbant. Sua enim cuiq; Eccleſiæ Libertas in his rebus meritò relinquitur, modò quæ vel retineatur, vel innovantur, ad ædificationem faciant. In ipsâ vero Eccleſiaſticæ gubernationis formâ, ut nobis quidem videtur eſſentiali, quod aliquatenus diſſentimus, video primùm magnas iſthic turbas dediſſe. Quæ nunc quidem, quaſi trajecto mari, ad nos uſq;, & quidem ad me privatim, quaſi harum turbarum vel autorem vel fautorem, redundant.*

Ita

Ita me verò benè Deus amet, ut hic maxima mihi fit injuria, quantum quidem conſcientia mea exiſtimare poteſt, ſeſe ad Dei ipſius Tribunal ſiſtens, cujus cogitata etiam mea ſunt perſpecta. Et tamen nullum eſt crimen, ne impietate quidem excepta, quod, Latinè quoq; ſcriptis Libris, nobis non objiciatur.

Atqui ſiquid iſthic mali per intemperiem, vel etiam Seditiosè a quoquam dictum, ſcriptum vel factum eſt, quid hoc ad nos? Quibus certè minimè probari poteſt, quod παρὰ τὸ καθῆκον, & ἀλάλως *geritur. Hinc illæ calumniæ, Hyperbolicæ & indigniſſimæ. Quod Epiſcopatum omnem aboleri velimus; quod Democraticam* ἀταξίαν, *imò,* ὀχλοκρατίαν, *in Eccleſiam revehamus; quod* Geneveuſem *diſciplinam omnibus Eccleſijs obtrudamus; & quid non? Hi ſunt enim Floſculi, quibus a* Sutclivio, *poſt* Saraviam, *depingimur. Libellus autem, eloquenter profectò ſcriptus, ſed neſcio an ſatis prudenter,* QUEREMONIA ECCLESIÆ *inſcriptus; poſtquam me laudibus ſummis obruit, quas abſit ut minimâ ex parte agnoſcam eadem, licet paulo interdum moderatius, inculcat. Ad hos tandem acceſſit arreptitius ille, & pro inſano jampridem in patria a ſanis hominibus habitus,* Frigivillius; *qui hujus argumenti prætextu ſuas Revelationes ſpargeret.*

Iſta ſic adverſus nos geri, Reverende mi Domine, te conſcio & volente, illa prudentia & æquitas tua ſingularis non patitur, ut exiſtimare poſſim. Quod ſi nactus eſſem, quæ hac de re abs te ſcripta fuiſſe nunc intelligo, ita fortaſſe nobis jam olim ſatisfeciſſes, & tibi quoq; a nobis ſatisfactum fuiſſet. Nec enim aliud quærere me, quam Veritatem ex puro illo fonte hauſtam, Deus ipſe mihi teſtis eſt. Hanc autem quidvis excudendi Licentiam, nullo præeunte ſacri ſaltem Ordinis veſtri judicio, coercendam eſſe, quis melius quàm Tu, intelligit? Et quis hic apud Regiam Sereniſſimam Majeſtatem plus poteſt, quàm tua vel unius Authoritas? Sed hac de re pro tua prudentia, mi Domine, videris.

ERASTI ſane Librum mirantur non pauci, iſthic impreſſum fieri poſſe: cui ſi creditur, non noſtra tantum Presbyteria corruerint, ſed etiam Eccleſiaſtica Juriſdictio, imò & Cenſura Sacra omnis a fundamentis convelletur.

Epiſcopatum *autem triplicem dicere, unum videlicet divinæ prorſus & Apoſtolicæ diſpoſitionis, qui totus eſt Ordinis; Alterum humanum, quo per conſuetudinem ad hunc Ordinem adjectus eſt Epiſcopalis Gradus, certis tamen Canonibus & regulis circumſcriptus; Tertium plane* Satanicum *& Tyrannicum; ſi eſt Hæreſis* Aëriana, *ego quidem non video, quìnam* Hieronymus, Ambroſius, Auguſtinus *expreſſis verbis, non Divinæ Inſtitutionis, ſed recentioris moris & conſuetudinis hunc gradum eſſe teſtantes, non ſint inter Hæreticos illis cencendi. Divinum autem illum integrum recto & communi Piorum conſenſu reſtitui cupere, non eſt certè humanum illum, ut a carnis ſpiritu profectum, rejicere. Et cum illo Tyrannico & Satanico confundere (quem utríq; deteſtamur) nec etiam illum ſimpliciter damnare, ſed cum Ordinem, quem non hæc, tantum Eccleſiæ, verum etiam Eccleſiæ pleræq; in varijs* Europæ *regionibus obſervant, abſq; veſtrarum præjudicio, tueri; & optare, ut omnis aditus Tyrannidi Eccleſiaſticæ præcludatur; cui non ſatis fuiſſe in illo humano Epiſcopatu cautum Eccleſiaſtica Hiſtoria tota teſtatur; & quæ inde emanavit Papiſtica, quam oppugnamus, Tyrannis, manifeſtè demonſtrat.*

Egi de iſtis, Saraviæ *reſpondens, quàm moderatiſſimè potui? Quàm autem rectè & commodè, æqui Lectores dijudicent. Nec mihi animus eſt ad altera illa Scripta aliud reſpondere, nè fodere ignem velle videar, quem potius meo ipſius ſanguine, ſi opus eſſet, reſtingui velim. Idem ſum tibi meo ad tuas illas Literas reſponſo teſtatus; quas accepiſſe, nec tibi ingratas fuiſſe, mihi perſuadeo.*

Hoc nunc abs te peto, ut potius quàm, quod ad nos quidem attinet, aliqua hinc ſimultas apertior inter ejuſdem fidei Spiritu conjunctiſſimos, exoriatur, huic ſaltem in ſcribendo intemperiei occurratur. Quod ſiquid antea ſcriptum a me fuiſſe nonnulli exiſtimant, quo quiſquam iſthic meritò fuerit offenſus (quod certè nunquam prudens ſcienſq; feci, nec facile repertum iri ſpero) operam omnem dabo admonitus, ut jure de me nemo conqueratur. Etſi enim ex illis Scriptis quædam mihi objecta animadverto, de quibus facile jam mihi fuerit rationem reddere, æquis omnibus judicibus præbendam: Tamen ut ſpiritui Diſcordiæ occurratur, & ſemel hac moleſtâ defungar, vehementer abs te etiam atq; etiam peto, Reverende mi Domine, ut quid hac tota de re tibi videatur, ex teipſo intelligam, pacatiùs poſtea, quod mihi hujus vitæ curriculi ſupereſt, favente Deo, confecturus.

Viſum eſt autem mihi Carmen etiam iſtis adjicere, ea quo intelligas quæ noſtra ſit, contra quam nonnulli fortaſſe opinantur, in Sereniſſimam Regiam illam Majeſtatem, tot etiam exterarum Eccleſiarum Nutricem, obſervantia: Et quam certa tot ab Angliâ *acceptorum beneficiorum recordatio.*

Ad

Ad res deniq; noſtras quod attinet, de quibus te quoq; pro charitate Chriſtianâ tuâ ſæpe cogitare non dubito, ſic paucis habeto. Quo diutius fervet hoc bellum, cujus ne nunc quidem finem conjicimus, eo magis quanto Pax bello præſtet, experimur. In his autem difficultatibus, quamvis ad eas ea recens acceſſerit, nobis unà cum omnibus Eccleſijs Gallicis *communis, quam etiam tacente me, ſatis intelligis; perſtamus tamen, & (ut ſpero) ad extremum perſtabimus, invicta illa Opt. Max. Dei noſtri, quam toties ſenſimus, Potentia & Benignitate, & in hac noſtra diſſenſione, bonâ rectáq; Conſcientia freti.*

Tu verò, Reverende mi Domine, precibus tuis quæſo perge nos Deo commendare, quemadmodum viciſſim ab eo petere non deſinimus; quod ex his ipſis Verſiculis cognoſcas.

Reverendæ tuæ Dignitati addictiſſimus,

Theodorus Beza.

NUMB. XVIII.

John Penry *his Proteſtation before his Death. Sent to the Lord Treaſurer.*

Ch. 11. MSS. *Eccleſiaſtic. pen. me.*

ALTHO' it were altogether moſt reaſonable, that theſe my public, deliberate, and digeſted Writings ſhould bind up and ſeal that Wound, which my moſt ſecret, unballanced, and confuſed *Obſervations* are judged to make; yet I crave not ſo much as that Equity in that Caſe, wherin my Allegiance & Dutifulnes towards my moſt Gracious Prince is called in Queſtion. Only this, I deſire, that what in the very Conſcience of her right Excellent Majeſty, and of al thoſe both Honourable & Worſhipful, (unto whoſe Hands, I earneſtly entreat, that this my Writing may come) ſhalbe moſt likely to agree with Truth, may be determined, touching my Cauſe. And that accordingly, I may be acquitted, or condemned of the Guilt layd unto my Charge.

As for the Penalty therof, I wil not refuſe to ſuſtain the ſame, if it ſhal then be thought good unto her Highnes to inflict it upon me: Whether it be the undeſerved Mulct of my Innocence, or the juſt Demerit of my Guiltines; that I referr unto the Lords Determination, and her Gracious Majeſty, whom he hath placed over me. My Innocency only, I deſire hereby to be manifeſted, without any further Regard; that whether I live or dy, my Uprightnes toward my Prince may ſurvive.

Whatſoever they, in theſe my private intercepted Writings, (being for the moſt part, the ſecret & confuſed Obſervations of mine own Study) touch her Excellent Majeſty, the ſame, I proteſt, were ſet down by me, either as objected indeed by others, wherof I thought to have conſidered further (if at al) for her Majeſties clearing, when Occaſion ſhould be offered: Or, as being the Grounds of a brief Treatiſe, which with mine own Hands, (if ever the Lord ſhould grant Means & Opportunity therof) I purpoſed to have delivered unto her Highnes; for the manifeſting of my Faith & Allegiance towards the Lord & her Majeſty. Wherin, as in a private Advertiſement, for the Diſcharge of my Conſcience, I meant to have offered unto her Conſideration, Whether many things, beſide her Knowledg, were not don under her Government, to the hindrance of the free Courſe of the Goſpel? For the which ſhe was blamed in foreign Nations; and it may be, would be further charged among Poſterity.

Theſe

Theſe my Writings alſo, are not only moſt Imperfect, but even ſo private, that no Creature under Heaven was privy unto them, (my ſelf excepted) until now they were ſeized upon. And therfore it wil be the great Fault of thoſe, into whoſe Hands they are come; and not any Undutifulnes of mine, that ever they be made more public than they are. Mine, I dare not acknowledg them to be for a Thouſand Worlds; becauſe I ſhould therby moſt fearfully ſin againſt the Lord and mine own Conſcience, in bearing falſe Witnes againſt my ſelf. I never conceived that any man would have made any thing of them; eſpecially, againſt my ſelf, by whomſoever they have been intercepted. Otherwiſe, it may be wel thought, that I would never have reſerved them, being to my ſo ſmal uſe, as al Men wil judg them to be.

Nor for the clearing of my Dutifulnes toward her Majeſty, and of the Purpoſe I had in going to refer my ſelf into her Hands, it ſhal be found in thoſe my Intercepted Writings, how earneſtly I have entreated the Lord, and how often, (eſpecially towards the End of my coming out of *Scotland*) to grant me favour in her Sight, and to encline her Heart unto my Petition. Which was only, that it would pleaſe her to conceive of me, as I was in Heart towards her: And to permit me to employ my ſmal Talent among my poor Countrymen in *Wales*, for their calling unto the Knowledg of Chriſt. Their Ignorance (alas!) I know to be over-lamentable.

It wil alſo appear in my ſaid Writings, that Word coming into *Scotland*, of her Majeſties Departure out of this Life, I humbled my ſelf, when I heard it, in Faſting & Prayer before the Lord, entreating even with many Tears, that the Report might prove untrue, as I thank his Majeſty, it did: Shewing, what a great Stroke in my Conſcience, the taking of her Majeſty out of this Life, would be unto the whole Church of God this day; eſpecially, unto her Kingdom, my dear & native Country. How heavy the News was unto me in particular, thoſe my Writings do partly teſtify; my Conſcience knoweth, and the Lord God, I am ſure, wil revele, unto my utter Clearing in that Great Day. This was don long ſince I had occaſion to ſet down al the things wherewith I am likely to be heavily charged. No Creature was privy unto this Action of mine, until my Writings were now intercepted. Neither did I ever purpoſe to revele the ſame. Now that my Secret, confuſed, and unadviſed Obſervations are brought againſt me; even to the ſpilling my Blood; I humbly crave, that theſe my Papers alſo may be looked upon, and brought to light, as wel as the other; whereby mine Adverſaries think to impeach mine Allegiance, which, I thank God, neither Man, nor Angel ever ſhalbe able to effect. This was don in *January*, or *February* was Twelve Months 1592. It wilbe eaſily found out in theſe Papers of mine, which contain a *Mirir* [*Miroir*] or, *Daily Obſervation* of mine own Sins & Corruptions, and of the ſpecial Requeſts, which I made unto the Lord. Being things of that Secreſy, as I wel know al the World wil think it ſhameful, that they ſhould be laid to my Charge. Yet I thank the Lord, I refuſe not to be tryed by them.

Touching the particular Things that concern her Majeſty, in theſe my Papers, I had great occaſion in the Time of my being & Continuance in *Scotland*, to take notice of them for the Purpoſe aforementioned. And ſurely the moſt part of them are expreſſed in the very, or the like Words, wherein they were objected unto me, even by thoſe whom I judg to wiſh wel unto her Majeſty & Government. For the Gentlemen, Miniſters & People of *Scotland*, who are not acquainted with the State of this Land, think, by reaſon of the Prelacy here maintained, the Yoke wherof they felt over-grievous within theſe few Years, by reaſon of the Multitude of Dumb Miniſters, that are tolerated, and daily made in this Land; and becauſe they hear that Preachers are ſuſpended, ſilenced, impriſoned, deprived, *&c.* they have thought, I ſay, and have ſpoken it unto me, that little or no Truth is permitted to be taught in *England*: That what is taught, is meſured by the Length of her Maje-

ſties Sceptre, &c. That the Commonwealth indeed is much, but the Goſpel is little beholden to her, &c.

Whereunto I anſwered, that the Goſpel is, in my Conſcience, as much beholden unto her Majeſty, as unto al the Princes in *Europe* beſide. They have replyed, that Princes diſſemble then. For none of them that apparently defend the Goſpel, do ſuffer the Miniſters & Profeſſors therof, under their Government, to be ſilenced & impriſoned, for their Conſcience ſake, and for maintaining that Truth, which *Reformed Churches* do generally embrace. Wherunto, as I have always ſufficiently anſwered, I thank the Lord, on her Majeſties behalf; ſo have I ſet down, confuſedly, that Tenour of the Speeches in theſe my Writings: That I might, upon better Leiſure, conſider them; and make ſome uſe, for the Diſcharge of Conſcience, as before I have ſet down.

Hereof alſo, I have had ſpecial Occaſion, upon ſome private Conference had with the Miniſters of that Country; wherin, I have otherwiſe informed them of the State of Things here, than they were generally certified by their Merchants, or ſuch other, as travailed thither; in ſuch ſort, as being invited, ſome of them, by a godly Gentleman of that Country, they told him, that it was not without great Reaſon, (ſeeing he had ſo often ſpoken with me:) That he being in ſuch a Noblemans great Chamber, where her Majeſties Picture was ſet below the Pictures of divers other Kings & Princes, he took the ſame, and placed it above them al. For they thought her to be no leſs worthy; if the Speeches which I gave of her Highnes were true. The Gentleman anſwered, that he was glad to learn that of me; who, as he judged, would not report otherwiſe than Truth. Which he always conceived of her; *Viz.* That the Evangel of Chriſt was as *Mickel dead bound* (for theſe were his Words) unto the Queen of *England*, as unto al the Princes on this ſide the *Alpes*. The which he durſt the more boldly avouch upon the Credit of my Report.

Theſe, and ſuch like, I ſay, have been the Occaſions of whatſoever in my private Writings ſeemeth to make moſt againſt me. And I could name *Engliſh* Men, who, if they wil ſpeak indifferent, muſt teſtify, that they have heard no leſs objected by others, and no leſs anſwered by me, than I here ſet down, as Convenience of Time & Place hath been miniſtred. Yea, when mine own Cauſe, or the Cauſe of others, (who profeſſing the Goſpel, were judged to be hardly dealt with under her Majeſties Government) hath been alledged; I have anſwered, *Ut Parentum, ſic Principis ac Patriæ, ſeveritatem, patiendo ac ferendo, leniendam eſſe.* Which ſaying, as alſo ſome others of *Mark Tully* unto *Lentulus*, as I remember, ſhalbe found noted in thoſe my Writings, to this very Purpoſe. Whereby it may appear, that what I now write, hath ſome Coherence in it; tho' thoſe my *Obſervations* be moſt confuſed: Such, as out of the which, no man (my ſelf excepted) can poſſibly gather any Purpoſe. I have not looked upon rhe moſt of theſe my Writings theſe 14, or 15 Months: Wherby, conſidering how they are ſet down, I might alſo wel forget the Purpoſe, for the which they were noted.

Yet, I wil not deſire to be accounted, as I thank God, I am, that is, a Loyal Subject unto my Prince, if I ſhew not any Speech contained in them touching her Majeſty, to have riſen upon the former Occaſions, and to have been noted for the Purpoſes, I ſpake of; namely, either the Advertiſing, or the further Clearing of her Majeſty, as the Lord would offer me occaſion.

The which latter Purpoſe of mine, is alſo cleared in a Treatiſe, which I publiſhed, now neer ſeven Years ſince. Wherin, writing unto the Parlament, I ſhew, that the Papiſts, either *Briſtow*, or *Saunders*, (if my Memory fail me not) had given out, that her Majeſty regardeth not the Goſpel any further than it may be for her Standing. And therefore I deſire the Parlament, that they would withſtand that Slaunder, by providing, that the People of *Wales* may be better taught: Saying, that for mine own Part, whatſoever the Parlament ſhould do, I did gainſay the ſame [Imputation] as being undutiful & ſlaunderous againſt my Prince, as loud as Ink & Paper could do it.

Theſe

Theſe are my Words, and as I ſhal anſwer before the Lord my God, I had no other but this dutiful Meaning, in ſetting down whatſoever is now ſo heinouſly interpreted in thoſe my Writings. Briefly, the moſt dutiful & reverend Regard, which I have caried toward her Majeſty in my public Writings, whenſoever I have mentioned her, or her Government, the Tenor of my Life that way, together with the Teſtimony of al thoſe which have known me, or my Writings; eſpecially of ſuch of my Countrymen, as knew me in *Scotland*, wil clear me of whaſoever may touch my Loyalty toward my Sovereign.

And I do here in this laſt Writing, which is likely to procede from me, for ought I know, proteſt before al the World, that altho' I regarded neither the Fear of God, or Man, nor yet the Teſtimony of a good Conſcience; yet the reſpect which I have always had, that my Native Country of *Wales* ſhould not cary the Blemiſh, that ever it brought forth on my Part, any that ſhould defame, or deal undutifully with ſo gracious a Prince, as is, and hath been always unto us, ſhould, and would keep me from al undutiful Attempts againſt her Highnes. Nay, I thank God, I have al Reaſons that do, and always have ſtirred me up unto al Dutifulnes unto my Prince; but never any thing that moved me, ſo much as in a ſecret wandring Thought, unto any diſloyal Cogitation of her Majeſty.

Laſtly, In theſe my intercepted Writings, which are now brought againſt me, containing in them, not only a particular Record of my daily Corruptions, for and againſt the which, I craved Mercy & Strength at the Lords Hands; but alſo of al the ſpecial Sins, wherof my Conſcience could accuſe me in al my Life, even unto the Day of my coming out of *Scotland*; it wil eaſily appear, whether my Soul was ever privy unto any Offence committed by me againſt her Majeſty: Save only this, (wherof I there complain) namely, that I was not ſo careful in praying for her Preſervation & Welfare, as I deſired and laboured to have been. And yet, I thank the Lord, I remember not, that that day hath paſt over my Head, ſince under her Government, I firſt came unto the Knowledg of the Truth, wherein I have not commended her Eſtate unto his MAJESTY.

I deal in theſe my moſt ſecret Papers without Guile; as in his Sight, whom I know to be the Reveler of Secrets, and at hand. I craved the healing of my bruiſed Conſcience. Wherefore it concerned me not to collude with him; tho' I might do the ſame with Man. Such dealing might wel augment the intolerable Burthen of my weried Soul: But cure my Wound, it could not. And therfore, I may truly ſay, if ever I had been guilty of any ſuch Crime, that there it would have been ſet down, even when I poured the very Secrets of my Heart before the Mercy Seat of the Ever-living.

Well, I may be Indicted, Arraigned, Condemned, and end the Days of my weariſome Pilgrimage, as a Felon; yea, or Traytor againſt my Natural Sovereign; but I thank my God, Heaven & Earth ſhal not be able to convict me thereof. And my Attaindor, whenſoever it ſhalbe for this Cauſe, wilbe more Infamous, than was the Owners of the Crown in *Cheap*, under K. *Richard* III. (whoſe Government, I do in no wiſe compare unto her Majeſties peaceable Reign.) For the Man was rewarded Evil for doing no Hurt: And I am likely to be recompenced evil for good. Tho' I am aſſured, that if her Majeſty (which I humbly & earneſtly deſire & entreat) may underſtand the Uprightnes of my Cauſe in any ſort, that one Hair of my Head ſhal not periſh. And becauſe my ſuppoſed Offence is only don againſt her Majeſty, I refer my ſelf wholly unto her Hands & Determination (her Highnes having conſidered my Cauſe, as here I have ſet down the ſame) without any further Tryal. If ſhe adjudge me to Death, or to the moſt intolerable Servitude that can be invented, for the whole Term of this my ſhort ſtinted Life, I offer under her my Hand to undergo that Penalty, without any Shew of Unwillingnes, as neer as I can.

And I thank God, that whenſoever an End of my Days comes, as I look not to live this Week to an End, mine Innocency ſhal benefit ſo much as I ſhal dy Queen *Elizabeths* moſt faithful Subject, even in the Conſcience of my very Adverſaries themſelves, if they wilbe the Beholders thereof: And by my Death convince them before al the World, that I have lived ſo too. And my God, I truſt wil one day, cauſe my Innocency to ſhine as the Noon day before my Gracious Prince.

I am a poor young Man, born & bred in the Mountains of *Wales*. I am the Firſt, ſince the laſt ſpringing of the Goſpel in this latter Age, that publicly laboured to have the bleſſed Seed therof ſown in thoſe barren Mountains. I have often rejoyced before my God, as he knoweth, that I had the Favour to be born & live under her Majeſty, for the promoting this Work. In the earneſt Deſire I had to ſe the Goſpel planted in my Native Country, and the contrary Corruptions removed. I might wel, as I confeſs in my publiſhed Writings, with *Hegetorides*, the *Thracian*, forget mine own danger: But my Loyalty to my Prince did I never forget. And being now to end my Days, before I am come to the one half of my Years, in the likely Courſe of Nature, I leave the Succeſs of theſe my Labours unto ſuch of my Countrymen, as the Lord is to raiſe up after me, for the accompliſhing of that Work, which in the Calliny of my Country unto the Knowledge of Chriſts bleſſed Goſpel, I began.

I never took my ſelf for a Rebuker, much leſs for a Reformer, of States & Kingdoms. Far was that from me: Yet in the Diſcharge of my Conſcience, al the World was to bear with me, if I preferred the Teſtimony which I was bound to yield unto the Truth of Jeſus Chriſt, before the Favour of any Creature. The Standing of the State, Kingdom & Prince, was always moſt dear unto me, as he knoweth by whom States are preſerved, & Princes do bear rule. The beginning of her Majeſties Reign, I never ſaw: And beſeech the Lord, that no Creature may ſe the End of her Proſperity. An Enemy unto any good Order & Policy, either in Church or Commonwealth, was I never. All good Learning & Knowledg of the Arts & Tongues, I laboured to attain unto, and to promote, unto the uttermoſt of my Power. Whatſoever I wrot in Religion, the ſame I did ſimply, for no other End, than for the bringing of Gods Truth to Light. I never did any thing in this Cauſe (Lord, thou art Witnes) for Contention, Vain-glory, or to draw Diſciples after me, or to be accounted ſingular.

Whatſoever I wror, or held, beſide the Warrant of the *Written Word*, I have always warned al Men to leave it. And wherin I ſaw that I had erred my ſelf, I have, as al this Land doth now know, confeſſed my Ignorance, and framed my Judgment & Practice according to the Truth of the Word. Notwithſtanding that this be Prejudicial to my public Writings; yea, and Life. The like am I ready to do in any thing which I hold beſide the Truth at this Hour.

That brief *Confeſſion* of my Faith & Allegiance unto the Lord, and her Majeſty, written ſince my Impriſonment, and delivered to the Worſhipful Mr. Juſtice *Young*, I take, as I ſhal anſwer before Jeſus Chriſt, and the Elect Angels, to contain nothing but Gods Eternal Verity in it. And therefore, if my Blood were an Ocean Sea, and every Drop therof, were a Life unto me, I would give them al, by the help of the Lord, for the Maintenance of the ſame my Confeſſion. Yet, if any Error can be ſhewed therin, that wil I not maintain.

Otherwiſe, far be it, that either the Saving of an Earthly Life, the Regard which in Nature I ought to have to the deſolate outward State of a poor, friendles Widow, and four poor, fatherleſs Infants, wherof the Eldeſt is not above four Years old; which I am to leave behind me, or any other outward thing, ſhould enforce me, by the denyal of Gods Truth, contrary unto my Conſcience, to leeſe mine own Soul. The Lord, I truſt, wil never give me over unto this Sin.

Great

Great things in this Life I never ſought for, not ſo much as in Thought. A mean and baſe outward State, according to my mean Condition, I was content with. Sufficiency I have had with great outward Troubles : But moſt contented I was with my Lot. And content I am, and ſhalbe with my undeſerved & untimely Death : Beſeeching the Lord, that it be not laid unto the Charge of any Creature in this Land. For I do from my Heart forgive al thoſe that ſeek my Life, as I deſire to be forgiven in the Day of ſtrict Account : Praying for them as for mine own Soul. That altho' upon Earth we cannot accord, we may yet meet in Heaven, unto our Eternal Comfort & Unity ; where al Controverſies ſhalbe at an End.

And if my Death can procure any Quietnes unto the Church of God, and unto the State of my Prince & her Kingdom, wherin I was born ; glad I am, that I had a Life to beſtow in this Service. I know not to what better Uſe it could be employed, if it were reſerved. And therfore in this Cauſe, I deſire not to ſpare the ſame. Thus have I lived towards the Lord and my Prince ; and thus mean I to dy by his Grace. Many ſuch Subjects I wiſh unto my Prince ; tho' no ſuch Reward unto any of them.

My only Requeſt, being alſo, as earneſt as poſſible I can utter the ſame, unto al thoſe, both Honourable and Worſhipful, unto whoſe Hands this my laſt Teſtimony may come, is, that her Majeſty may be acquainted [herewith] before my Death, if it may be, or at leaſt, after my Departure.

Subſcribed with the Heart and the Hand, which never deviſed or wrot any thing, to the Diſcredit or Defamation of my Sovereign, Queen *Elizabeth* : (I take it on my Death, as I hope to have a Life after this.)

By me,

John Penry.

NUM.

NUMB. XIX.

An Epiſtle of Thanks to the Archbiſhop, from the Univerſity of Cambridge: *For a conſiderable Benefit don them.*

Reverendiſſimo in Chriſto Patri, &c. D. Johanni, *Archiepiſcopo* Cantuar. *&c.*

Ch. 11. *Ex Regiſt. Literar. in Cuſtod. Oratoris publici* Cant. *R. Tho. Baker. B. D.*

EGIMUS *non ita pridem cum Amplitudine Tuâ (Reverendiſſime Præſul.) ut quorum Beneficiorum Donatio ad Honoratiſſimum Magni Sigilli Cuſtodem totæ pertineret, in ijs conferendis, major ſaltem, quàm aſſolebat, Academicorum (tuâ potiſſimum interpoſitâ gratia) ratio haberetur. Et petitioni noſtræ non ipſe modo promptiſſimè aſſenſus es, ſed etiam, cum ut cæteri Proceres aſſentirentur, tum ut ipſa S. S. Regia Majeſtas mandato ſuo apud D. Cuſtodem eidem ſuffragaretur, perfecit Amplitudo tua. Non erat id quidem, nobis præſertim, mirum, ſi qui ſemper, ne cogitantibus nobis, utiliter rebus noſtris affueris, idem tam juſta, tam honeſta petentibus, non deeſſes. Sed tamen ſic profectò ſtatuimus, cæteris in rebus propè omnibus ſummum amorem, una hac in cauſa, ſingularem munificentiam tuam ſe oſtendiſſe. Cætera enim beneficia, quot & qualia, & qualiacúnq; fuerunt (& fuerunt certe maxima) tamen Academicos ornabant, potius quam faciebant: Et ut pacatè in Sacrario hoc Literarum ſtuderent, non ut confeſtim huc multi convolarent, præſtiterunt. Hoc & Academicis ſecuritatem, & Academijs numeroſam ſobolem pariet & reſtituet.*

Superiora illa ita utilitati noſtræ conſulunt, ſi intra Gymnaſij Septa, & Muſarum tanquam Aſylum, nos contineamus. Cæterùm, ut non multos ad nos alliciunt, ita perpaucis in Rempub. emigrantibus proſunt. Hoc nec in Academiæ umbraculis deliteſcentibus, vel minimam cujuſq; commodi partem imminuet, & in lucem Reipub. prodeuntes, victu inſtruet neceſſario. Nam de Rep. de Religione quid dicemus? Quarum quidem cauſa ſic cum utilitate noſtra in hac re implicata eſt, ut cum nos Beneficium ab Amplitud. tuâ, tum illas certe Salutem accipere, fateantur neceſſe eſt. Quid enim eſt, aut tam Reip. Salutare, quàm ſi religio ac verus Dei Cultus, per omnes Regni partes, caſtè puréq; propagetur; Aut tam diſſeminandæ Religioni aptum, quàm ſi viri ab omni Doctrina ac præſertim Divina, inſtructi, ſingulis Eccleſijs inſtituendis informandíſq; præficiantur? Aut hi, tot ac tales viri, unde aſſumi, niſi ex penu & fonte Academiarum, poterunt? Quæ quidem, quia quos omnibus literis inſtruxerunt, quo emittant non habent, de reliquo ne non eſſent habituræ, quos inſtruerent, videbantur ſubvereri.

Nos

Nos vero (Reverendiſſime Archipræſul) maximi beneficij optimè inchoata initia videmus, de progreſſu perfectionêq; non dubitamus: Neq; nunc ſolum, quod id ſuſceperis, gratias agimus; ſed etiam ut abſolvas, enixè contendimus. Nihil erit profectò tam aut Deo gratum, aut hominibus fructuoſum, nihil aut Literarum Mecenati aptius, aut Principi in Rep. Viro digneus, aut ſummo Præſuli ſanctius, quàm ut eadem opera Academijs conſulat, Remp. conſtituat, Religionem longè latéq; diſpertiat atq; diffundat. Deus Ampl. tuam ſibi, Eccleſiæ, Reip. perpetuò incolumem velit. Cantabrigiæ, *e Senatu noſtro* II. *Cal.* Julij.

Ampl. tuæ perpetuò deditiſſ.

Procancellarius, &c.

NUMB. XX.

Fletcher *Biſhop of* London, *his Letter to the Lord Treaſurer: To obtain Acceſs to the Queens Preſence: As before he had.*

My good Lord,

DIVERS my Friends have of late moved her Majeſty, according to my moſt humble Deſire, that it would pleaſe her Highnes to give me Acceſs unto her Preſence. Wherin it hath pleaſed her Majeſty to uſe very gracious Words of me; yet deferring that til hereafter. Ch. 13. *Literæ Epiſcopal.*

'Tis now a Year within a Week, or two, ſince I have ſeen her Majeſty. Which, to me, hath ſeemed a longer Time, than a whole *Seculum*, that ever I conceived to have lived in her Highnes Gracious Aſpect and Favour, now XX Years paſt.

Your Lordſhip was the Honourable Means of the firſt Recovery of that her Majeſties good Favour to the Liberty of my Function.

And if it pleaſe your Lordſhip to add therunto your Honorable Mediation unto her Majeſty, to let her underſtand my moſt humble Suit to do my Duty and Service in her Preſence: And if not further, yet to ſe her Majeſty: I ſhal hold my ſelf moſt bound to your Lordſhips Kindneſs. Which not onely would be unto me and my Port unſpeakable Comfort; but alſo give me great Alacrity, and other Regard to the better doing of Gods and her Majeſties Service; in that great Charge, which it hath pleaſed her to cal me unto..

And ſo praying God for your Lordſhips Health, and the Continuance of his Bleſſing to your Lordſhip, I take my Leave. From my Houſe in *London*, this 7. of *January*,

Your Lordſhips ever in Chriſt,

Rich. London.

NUMB.

NUMB. XXI.

Mr. Thomas Cartwright, *to* Michael Hickes *Eſq; from the Iſle of* Guernſey : *With a Form of Prayer, ſent him, according as he had Deſired.* Sept. 20. 1595.

Ch. 14. MSS. *D. Michael Hickes, Eq. aurat. pen. me.*

PRAYER being, as it were, a Bunch of Keys, whereby to go to al the Treaſures and Store Houſes of the Lord; His Buttries, his Pantries, his Cellars, his Wardrobe; and whatſoever was needful either for this, or for the Life to come; it is a Chriſtian Wiſdom in you to enquire after the Skil and Knowledg of it: And giveth you ſome Comfort of being led by the ſame Spirit the Apoſtles of our Saviour Chriſt were, when they defired him to teach them, How to Pray. Howbeit you held not the ſame Tenor of Wiſdom in addreſſing your ſelf to me, for Inſtruction and Direction in it; as to one that findeth no Contentment in mine own Prayers. And therefore unable to give Satisfaction to others: Eſpecially unto you, which having ſo many Formes of excellent Prayer, printed before you, ſeek ſome further Help, than thoſe worthy Prayers wil afford you.

I had purpoſed, reſerving the ſame Heads, to have drawn you a ſhorter Form to have uſed, when the Suddennes of your Affairs would not ſuffer you to be ſo large. Howbeit, it was a Thing that your ſelf may eaſily do.

NUMB. XXII.

Mr. Barrets Retractation of ſome Points, delivered by him in his *Clerum* at St. *Maries*, *Anno* 1595.

Ch. 14. MSS. *Cod. in Biblioth. Coll. Trin. Cantab.*

CONCIONANTI mihi Latinè ante paucos dies in Academiæ Templo (Ornatiſſimi Viri) multa ceciderunt, & falsò & temerè dicta: Quibus multorum animos exulceratos intelligo. Ut ergo Eccleſiæ & Veritati, quas publicè læſi, ſatisfaciam, Confiteor publicè, & recenſendo & revocando, Errores meos.

Primò dixi neminem in hoc fragili Mundo tanta firmitate eſſe ſuffultum, ſaltem certitudine Fidei, i. e. *niſi (ut poſtea expoſui) per revelationem, ut de Salute ſua debeat eſſe ſecurus. Nunc vero coram Deo profiteor, & in Conſcientia mea agnoſco, fide juſtificatos pacem habere erga Deum,* i. e. *reconciliationem cum Deo, & per fidem in illo gratiâ ſtare Ergo debere eos de Salute ſua, fidei ipſius certitudine, certos eſſe & ſecuros.*

Secundò, Petri *fidem deficere non potuiſſe aſſerui, at aliorum poſſe. Nam pro fide ſingulorum (ut tunc dixi) non oravit Dominus. Nunc vero meliori & ſaniore judicio, dicentis Chriſti Verbis edoctus* (Johan. xvii. 20.) Non pro ijs, *ſcil. Apoſtolis,* rogo tantum, ſed & pro ijs, qui per Sermonem eorum credituri ſunt in me; *Agnoſco pro ſingulorum fide Chriſtum orâſſe; & illius Chriſti precationis efficaciâ, ità eſſe ſingulos verè credentes ſuffultos, ut eorum fides nequeat deficere.*

Terteò, Quoad finalem perſeverantiam, ſuperbam *eſſe dixi illam ſecuritatem de futuro, ideq; natura ſua contingenti: Cujus generis eſt uniuſcujuſq; hominis perſeverantia. Neq; tantum* ſuperbam *affirmavi, ſed impiiſſimam. Nunc vero ingenuè profiteor, fidem veram & juſtificantem, qua fideles arctiſſimè Chriſto uniuntur, ita eſſe fixam, & de futuro etiam certam, ut nunquam poſſit ullis tentationibus carnis, mundi, aut ipſius Diaboli, è fidelium animis radicitus evelli. Adeo ut, qui hanc ſemel habet, ſemper ſit habiturus. Ejus enim fidei juſtificantis beneficio, Chriſtus in nobis habitat, & nos in Chriſto. Ergo non poteſt non & augeri (Chriſto in nobis indies creſcente) & ad finem uſq; (quia Deus conſtantiam largitur) perſeverare.*

Quartò, in Fide nullam eſſe diſtinctionem affirmavi, ſed in credentibus. Qaa in re me erraſſe fateor. Nunc libenter agnoſco, fidem temporariam (quæ idcirco ficta eſt, teſte Bernardo, *quia temporaria) non menſura & gradibus ſed reipſa diſtingui, & differri a fide illa ſalutifera, qua peccatores Chriſtum apprehendentes, coram Deo in æternum juſtificantur: Præterea addo,* Jacobum *facere mentionem fidei mortuæ, &* Paulum, *per dilectionem operantis.*

Quintò, Subjunxi remiſſionem peccatorum eſſe Articulum fides, ſed non ſpecialem, nec hujus, nec illius, i. e. *(ut ego expoſui) nec poſſe, nec debere quenquam verè fidelem certò credere, peccata ſua eſſe ſibi remiſſa. Jam vero aliter ſentio, & ingenuè confiteor, unumquemq; verè fidelem, hoc Articulo fidei (ſc.* Credo remiſſionem Peccatorum *) teneri, certò credere ſua ipſius peccata particularia eſſe ſibi gratuitò remiſſa. Nec tamen hinc ſequi petitionem illam orationis Domini (*Viz. Remitte nobis debita noſtra *) eſſe ſupervacaneum. In illa enim Petitione petimus Fidei tum donum, tum incrementum.*

Sexto, Hæc verba mihi in concione exciderunt, Viz. Quod ad eos attinet qui non ſervantur, firmiſſimè credo, & me ſic credere ingenuè profiteor, contra Calvinum, P. Martyrem, *& reliquos, peccatum eſſe veram, propriam & primam cauſam Reprobationis. Sed melius nunc edoctus dico, Reprobationem impiorum eſſe ab æterno, & illud* Auguſtini *ad* ſimplician. *eſſe veriſſimum,* Viz. *Si peccatum eſſet cauſa reprobationis, tum nullus eligeretur, cum præſciat Deus omnes eo contaminatos; Et (ut ingenuè agam) non aliter ſentio & credo de Doctrina Electionis & Reprobationis, quam Eccleſia* Anglicana *credit & docet libro de Articulis Fidei, Articulo Prædeſtinationis, in hunc modum,* ‘ *Prædeſtinatio* ‘ *ad vitam eſt æternum Dei Propoſitum, quo ante jacta Mundi fun-* ‘ *damenta, ſuo conſilio, nobis quidem occulto, conſtanter decrevit eos quos* ‘ *in Chriſto elegit ex hominum genere, a maledicto & exitio liberare;* ‘ *atq; (ut vaſa in honorem efficta) per Chriſtum ad æternam ſalutem* ‘ *adducere. Unde qui tam præclaro Dei beneficio ſunt donati, illi Spi-* ‘ *ritu ejus, opportuno tempore, operante, ſecundum propoſitum ejus vo-* ‘ *cantur, Vocationi per gratiam parent; juſtificantur, gratis adoptantur* ‘ *in Filios Dei, Unigeniti ejus Jeſu Chriſti imagini efficiuntur; Con-* ‘ *formes in bonis operibus ſanctè ambulant: Et demum ex Dei miſeri-* ‘ *cordia pertingunt ad ſempiternam felicitatem,* &c.

Poſtremò, temerè hæc verba effudi adverſus Johannem Calvinum, *Virum de Eccleſia Chriſti optimè meritum; Eum nimirum auſum fuiſſe ſeſe attolere ſupra altiſſimi & Omnipotentis Dei verè altiſſimum & Omnipotentem Filium. Quibus verbis me viro doctiſſimo veréq; pio magnam injuriam feciſſe fateor; temeritatémq; hanc meam, ut omnes condonetis humilimè precor. Tum etiam quod nonnulla adverſus* P. Martyrem, Theodorum Bezam, Hieronym. Zanchium, Franciſcum Junium, *& cæteros ejuſdem Religionis, Eccleſiæ noſtræ Lumina & Ornamenta, acerbiſſimè effuderim; Eos odioſo nomine appellans* Calviniſtas, *& alijs verbis ignominiæ graviſſimam infamiæ notam inurens. Quos quia Eccleſia noſtra meritò reveretur, non erat æquum, ut ego eorum famam violarem, aut exiſtimationem aliqua ratione imminuerem; aut aliquos e noſtris dehortarer, ne eorum doctiſſima Scripta legerent.*

Hujus

Hujus igitur graviſſimi Scandali, a me publicè dati, celeberrimæ huic Academiæ, quæ eſt veræ religionis Templum, Pietatis Sacrarium, me pœnitet, pigétq; Et polliceor me nunquam ita in poſterum, Deo dante, delicturum. Et a vobis (Ornatiſſimi Viri) alijſq; omnibus, quibus vel in præcedentibus Articulis, vel in aliqua alia prædictæ concionis meæ parte, hoc præbui offendiculum, obnixè rogo, ut pro veſtra Humanitate pœnitenti mihi ignoſcatis.

NUMB. XXIII.

A Copy of Mr. Barrets *Propoſitions, which he held at* S. Maries *in* Cambridge. *As given out and diſperſed by ſome of* S. Johns *College.*

Ch. 14. *Cod.* MS. *in Biblioth. Col. S. Trin.* Cant.

I. A Man may fal out of the Favour of God, and in again; Yea, quite out of the State of Grace, being in.

I have not once named Juſtifying Faith *in al my Sermon.*

II. A man may utterly and finally looſe Juſtifying Faith.

I ſpake of the ordinary Certainty, wherby a Man ought not to be Secure; and of none other, as it appears in my Sermon.

III. A man cannot be ſure of his Salvation in this World: Yea, it is high Preſumption to think he may be.

IV. Remiſſion of Sin in the Creed is General, not Particular.

I ſaid not ſo; but only, that S. Paul *had a Revelation.*

V. If S. *Paul* was ſure of his Salvation, it was by Revelation.

I did not ſay it was the Higheſt, *but only the firſt moving Cauſe.*

VI. Sin was the true, proper and higheſt Cauſe of Reprobation.

I ſaid not ſo, but that it was Inconſideratè dictum.

VII. *Beza* blaſphemed, who ſaid, *Donum Fidei a Dono Perſevcrantiæ ſeparari non poteſt.*

I ſaid, he blaſphemed in ſaying. Our Saviour almoſt diſpaired; and yet we ought not once to fear.

VIII. *Calvin* blaſphemed moſt horribly, who ſaid, Chriſt in his Agony almoſt diſpaired of his Salvation; And yet a Man ſhould not.

If I ſaid any ſuch thing, I ſubmit my ſelf willingly to any Puniſhment that your Grace ſhal think meet to inflict upon me. But in truth, I ſaid not one Word to that purpoſe.

IX. *Calvin*, *Beza*, *Luther*, *P. Martyr*, and *Junius*, were falſe Guides. And he mervailed that we taught not ſo; and bewailed the Iniquity of our Time, that we ſhould be ſo miſled by ſuch young Teachers.

NUMB. XXIV.

Dr. *Saravia*'s Cenſure of *Barrets* Retractation.

MAGNUM *Diſcrimen eſt inter* Certitudinam *de Salute, &* Securitatem. *Certitudinem parit Fides, Securitatem Preſumptio, & arrogantia.*

Virtutis Fidei nomine, commendatur Certitudo ſalutis; Securitas in vitio eſt. Sicubi probati Scriptores Securitatis vocabulo uſi ſunt pro Certitudine, Catachreſis eſt, aut quædam Hyperbole. A ſecuritate fideles ubiq; Dei verbum deterret; cum tamen certus eſſe velit, nec quicquam de Salute dubitare. Hæc Certitudo adverſus omnes tentationes armat credentes in Chriſtum, & in rebus deſperatis ubiq; erigit. Securitas verò ignavos reddit, & in periculis Hoſtibus prodit. Certus fidelis de ſuâ Salute eſſe poteſt, qui de eâ non ſit ſecurus. Nam fides, quæ certitudinem Salutis adfert, ſolicitos de eâ retinenda, non ſecuros, reddit, Salutis certitudo comitatur fidem; & tamdiu credentes in Chriſtum de Salute ſuâ ſunt certi, quamdiu credunt. Ch. 14. MS. *Cod. Col. S. Trin.* Cant.

Quædam eſt Temporaria *fides quæ tamen vera, & minimè ſimulata eſt, eoſdémq; operatur in homine effectus, quos* perpetua *fides, & ab eodem Authore proficiſcitur. Et ſola duratione ſua ab illâ differt. Verùm omnis temporaria fides non dicitur* ſimulata, *ſicut nec omnis quæ perpetua eſt, vera. Accidit enim Hypocritarum fidem, qui in extremo Eccleſiæ tempore permixti bonis latitant, perſeverantem eſſe uſq; ad finem, & quorundam minimè fucatam, tantùm eſſe temporariam. Quamvis autem quorundam Hypocritarum ſimulata fides tantum ſit temporaria, abſit ut propterea credatur eſſe quævis temporaria fides ſimulata. Eſt fides tam natura ſua tum ab ipſius effectis, tum ab ipſo Authore, non a duratione definienda. Accidere autem poteſt, ut vera fides in quibuſdam ſit temporaria, & ea quæ eſt aut Hiſtorica, aut ſimulata, in quibuſdam perpetua. Quod fortè ne alicui videatur abſurdum, argumenta ſubjiciam ex verbo Dei deſumpta, quibus hæc docentur, ſi prius contra* ſecuritatem *aliquid dixero.*

Quod apud Orthodoxos minime eſt controverſum, nempe fidem reddere credentes certos de ſuâ Salute, probandum mihi non eſt: De ſecuritate noſtra eſt queſtio. Propter multa eáſq; graves Cauſas, ſecuros Dominus nos eſſe prohibuit: Et tum de noſtrâ, tum de fratrum ſalute ſolicitos eſſe juſſit: Quando pluribus præceptis, & parabolis nos vigilare, & orare præcepit. Apud Lucam 18. *cap.* Oportet, *inquit,* ſemper orare, & non fatigari, nec ſegneſcere. *Et alio loco,* Cavete vobis, ne quando graventur corda veſtra crapulâ, & ebrietate, & curis hujus vitæ: Et repente vobis ſuperveniat dies ille, (*nempe adventus Domini ad judicium.*) Nam ut laqueus invadet in omnes qui habitant in ſuperficie Terræ. Excubate igitur omni tempore, rogantes ut digni habeamini qui effugiatis iſta omnia, quæ futura ſunt, & conſiſtatis coram filio hominis.

Et apud Marcum, Cavete, vigilate, & orate: Neſcitis enim, quando tempus illud ſit futurum. *A Parabolâ patris familias, qui neſcit quando fur venturus ſit, & perfoſſurus parietem; ſimiliter & ſervorum, qui ignari quo tempore Dominus eorum venturus ſit, expectant eum vigilantes; Dominus nos quoq; vigilare vult. Accedit & alia Parabola decem Virginum, quarum quinq; erant prudentes, & quinq; fatuæ: Ex quibus concludit;* Vigilate, quia non ſcitis diem, neq; horam in quâ, filius hominis veniet. *Hæc certè præcepta non ſunt ejus qui velit nos eſſe ſecuros.* Matth. 24.

Prima

Prima cauſa eſt, nè Satan nos ſecuros opprimat, & in tentationem inducat. Undiq; hoſtibus, qui in exitium noſtrum conjurarunt, cingimur; & nullas machinas non adhibent, ad expugnandam noſtram fidem. Et inveniuntur Theologi, qui ſecuros de ſalute nos eſſe volunt? Quomodo ſecuros eſſe jubent de ſalute, quum undiq; hoſtes appetunt? Non enim eſt nobis lucta adverſus carnem, & ſanguinem, ſed adverſus imperia, & poteſtates, adverſus mundi dominos, & rectores tenebruam hujûs mundi, adverſus ſpirituales malitias, quæ ſunt in ſublimi. *Adverſus quas* Paulus *nos aſſumere vult univerſam Dei armaturam. Quomodo Securi eſſe poſſunt quibus bellum perpetuum eſt, cum hoſte pervigili, cui mille ſunt nomina, & mille nocendi artes?*

Non ita Dominus, quando ait, Orate & vigilate, ne intretis in tentationem. *Vitari tentatio ſine Oratione non poteſt. Ferre inſultus Dæmonum non valemus niſi Divino fulciamur auxilio. Quamvis omnis noſtra cura in Deum conjiciendæ, certiq; ſumus Deo nos eſſe curæ, nihil tamen noſtram Solicitudinem, id remorari debet. Quærere & petere quæ daturus eſt Deus & daturum ſe promiſit, ipſe præcepit.*

Nemo certior de Dei patris benevolentiâ eſſe poteſt, quam fuit dominus noſter Jeſus Chriſtus: *Ipſe tamen ut tentatio inſtabat, ad orandum ſe cum Apoſtolis contulit.* Petrus *non ignorabat quanta ſit Deo de nobis cura, quando nos adhortatur ad Sobrietatem, & vigilias contra diaboli tentationem.* Sobrij eſtote, *(inquit)* & vigilate. Nam adverſarius veſter Diabolus, tanquam Leo rugiens obambulat, quærens quem devoret. Cui reſiſtite, fortes in Fide. David, *ſecurus in Adulterium & Parricidium, ut cætera, quæ in medio acciderunt, omittam, ſui oblitus cecidit. Et Apoſtolus* Petrus, *nimium ſecurus, turpiter lapſus eſt.*

Altera cauſa quæ nos ſolicitos reddere debet, eſt incertus dies Domini adventus; ad quem ipſe nos ſemper eſſe paratos præcipit, nè tanquam laqueus nobis ſuperveniat, & eodem involvat, cum Mundo, exitio.

Apoſtolus Paulus, *qui de Dei erga ſe benevolentiâ minimè dubitabat, quàm fuerit a ſecuritate alienus, ipſius verba in priore ad* Corinthios, *teſtantur: Quando ait,* Caſtigo Corpus meum, & in ſervitutem redigo; nè quo modo me alijs prædicarem, ipſe reprobus fiam: *Et quando* Philippenſes *ſimiliter jubet,* cum timore, & tremore ſuam ipſorum operari Salutem, *certe ſecuros eſſe noluit. Nemo certus de conſequendo fine eſſe poteſt, qui de mediis quæ ad illum finem conducant, non eſt ſollicitus. Vita æterna nobis promiſſa eſt, & eam quidem fide apprehendimus. Sed tenenda eſt via quæ eo ducit.*

Quod quævis fides temporaria, non vera ſed ſimulata dicitur, non ſatis intelligo, quid ſit, nec quo ſenſu dicatur. Nam illi fidei nihil deeſſe videtur, in qua nihil præter perſeverantiam requiritur; inſimulata fides, ut quis maxime perſeveraret, nunquam fructum veræ fidei conſequeretur. Una tantum eſt vera fides quæ Chriſto inſerimur, & Spiritu renovamur. At Temporaria fides quorundam eos Chriſto ita inſerit & Spiritus Sanctificationis facit participes, ut ſi perſeverarent, vitam conſequerentur Æternam. Ergo illa fides vera eſt: Si quotquot veram habent fidem perſeveraturi ſunt in ea uſq; ad finem, & nemo in medio curſu fidem eſt relicturus, vana eſt ad perſeverantiam exhortatio, quam habere eum certum eſt, qui fidem amittere non poteſt.

Quando Dominus ærumnas recenſet, quæ à fidelibus ſunt perferendæ, nè frangantur animo tolerantiâ malorum, & ſemel pugnaſſe ſatis eſſe putent, nemini æternæ vitæ coronam promittit, niſi qui uſq; ad finem perſeverarit.

Unde datur intelligi non omnes perſeveraturos, qui aliquando benè inceperint.
Nota eſt Parabola ſatoris, & ſeminis quod in petroſâ cecidit: Quo ſignificatur, qui ſemen verbi accipiunt cum gaudio, ſed ortâ perſecutione offenduntur, & verbum Dei abjiciunt.

Quod quidam volunt, vera fide illud verbum non fuiſſe ſuſceptum, quomodo defendere, poſſint, non video, cum illud verbum eoſdem operatur effectus, in ijs qui illud ſuſcipiunt, quos in fidelibus, qui úſq; in finem perſeverant.

Epiſtola ad Hebræos *tribuit omnia, quæ ſunt propria, veræ fidei, huic temporariæ fidei: Nempè quod verbo Dei illuſtretur, & guſtum det doni Cælestis boni Dei verbi, ac virtutum futuri ſæculi, quòd faciat participes Spiritus Sancti, & per Pœnitentiam hominem renovit: Plura bis non habent qui vera fide juſtificantur. Illa fides vera eſſe negari non poteſt, quâ per pœnitentiam homo renovetur, & fit particeps Spiritus Sancti; ſed pleriq; qui habent fidem temporariam, per eam hæc omnia conſequuntur: Ergo eorum fidem veram eſſe oportet. Nam ſimulata, aut tantum* Hiſtorica *fides, horum nihil in homine operari poteſt.*

Quando Dominus bis apud Matthæum *dixit,* Qui perſeverarit in finem, is ſalvus erit, *idem eſt, ac ſi diceret, qui non perſeverarit, non ſervabitur. Quod non intelligi poteſt de ijs qui non eandem habent fidem non perſeverantibus: In qua etiam ſi perſeverarint, non ſervarentur. Una enim tantum eſt fides, quâ ſervantur credentes. Ut quis in Hiſtoricâ fide, vel ſimulatâ maximè perſeveret, (ut perſeverare multos non eſt dubium) nihil ad ſalutem hoc juvaret. Quando Epiſtola ad* Hebræos *loquitur de totali Apoſtaſiâ a fide, niſi omnia illi tribuet, quæ veræ fidei ſunt propria, & dantur vere credentibus, ridicula eſſet Apoſtaſia.*

Quomodo enim a fide quæ habetur de Chriſto, defeciſſe dici poteſt, qui verè in eum nunquam credidit, ſed tantum ſe credere ſimulavit? Quomodo dici poteſt, eum non poſſe denuo renovari per pœnitentiam, qui nunquam renovatus fuit? Scimus renovationem eſſe propriam fidei juſtificantis.

Hiſtorica fides neminem renovat, nec Spiritus Sancti participem facit. Guſtaſſe donum Cæleſte dici non poteſt, cujus conſcientia de Peccatorum remiſſione parta morte Chriſti, perſuaſa non fuit. Guſtus enim verbi Dei, & doni Cæleſtij nullus habetur ſine Fide, & apprehenſione promiſſionum Dei.

Quiſquis per Pœnitentiam renovatus eſt, & Spiritus Sancti factus eſt particeps, guſtavitq; donum Cæleſte, & bonum Dei verbum, & virtutes futuri ſeculi, verus Chriſtianus eſt, & veram fidem habet: Et regnum Cælorum, & beatam immortalitatem eſſet accepturus, ſi perſeveraret; ſola defectio hic indicatur futura cauſa damnationis: Nec ad ſalutem quicquam præter perſeverantiam deeſt.

At fides vera non poteſt amitti. Sed hæc apertè adverſantur. Fidem autem, quâ Chriſto inſerimur, non poſſet amitti, a Paulo *in* 11. cap. *ad* Romanos *apertius, quàm ut tergiverſando negari poſſit, eſt expoſitum. Quid hoc ſibi vult;* Tu fide ſtas, noli altum ſapere, *vel ut alij habent, ne efferaris animo,* ſed time. *Quem nobis hic timorem* Paulus *inculcat? Non ignoro, religioſum Dei cultum, timoris & reverentiæ nomine ſignificare* Hebræos. *Sed metus, qui a* Paulo *hoc loco præcipitur, elationi Animi, & fiduciæ ſecuritatiq; opponitur, quibus veluti frænum eo injicit Apoſtolus.*

Timor

Timor est mali verisimilis futuri non dolore expectatio, nisi obviam datur, quando potest. Malum profectò venturum Apostolus apertè denuntiat, totámq; timoris naturam exprimit : Nempè fractionem ab Olivâ, cui fideles per fidem inseruntur : Quæ quiā Judæis *propter Incredulitatem accidit, eam timeri vult ab ijs qui fide stabant, & per fidem, in locum* Judæorum, *Christo veræ olivæ erant insiti, nè & ipsi defringantur.*

Hoc est malum quod a fidelibus timeri vult, & caveri Divus Paulus. *Vanus autem esset timor rei quæ non potest accidere. Fieri ergo potest, ut qui sunt Christo per fidem insiti in infidelitatem a fide, & a Christo excidant.*

Sed audiamus Domini de hac eadem re sententiam, quì disertis verbis alia Similitudine, nempè vitis, ad huc in terris agens ; nam Discipulis suis, idem quod per servum suum Paulum *docuit.* Ego sum vitis vera, *(inquit)* & Pater meus agricola est. Omnem palmitem in me non ferentem fructum, tollit eum : Et omnem qui fert fructum, purgat eum, ut fructum plus adferat. *Hic palmites in Christo audimus frugiferos, & infrugiferos : Quorum alij sunt purgandi, ut abundantiorem fructum ferant, alij tanquam otiosi, & inutiles abscindendi : Nimirum qui in Christo non manent. Quod intelligi non potest de ijs qui in Christo nunquam fuerunt.*

In Christo autem fuisse, aut esse, nisi per fidem, nemo intelligitur. Sed in eo permaneri debet, qui fructum Deo ferre desiderat, sine quo fructum nullum ferre potest. Manete in me, *(inquit Dominus,)* & ego in vobis. Nisi quis in me manserit, abjectus foras arescit. Et colligitur, & in ignem conjicitur. *Quæ, obsecro, est horum verborum vis, si quisquis fide Christo semel est insitus, perpetuo in eo est mansurus, nec periculum ullum est eis, qui semel in Christo verâ fide inseruntur ; ab eo per incredulitatem discedendi? Eos Dominus adloquitur, qui verâ fide in eo erant, & qui permansuri erant : Qua tamen aliqui esse in Christo possunt præsenti fide qui permansuri non sunt, vult electos solicitos esse de perseverantiâ, & ijs omnibus quibus haberi potest. Et idcirco hæc loquutus est.*

Præterea, justum esse neminem sine fide certum est : Justificamur fide quotquot justificamur. Quomodo enim avertere se justus a justitia sua potest? Justum autem posse a suâ Justitiâ excidere, & facere Iniquitatem ; & ita mori, præter innumera testimonia verbi Dei, Ezechiel *duobus in locis perspicuus est testis.* Tertio cap. 20. vers. & 18. cap, 24. *Quæ autem Scriptura docet de fide, ejus fructibus vera sunt omnia, quamdiu quis in fide perseverat. Quod perseverantiæ donum non omnibus fidelibus, sed solis Electis datum esse, illud Servatoris nostri dictum, sæpius repetitum,* multi vocati, pauci electi, *satis evidenter probat.*

Ad Electionem, & Obdurationem *venio : De quâ inter Theologos non parva est controversia. Veritatem quisquis capere desiderat, Intentionem* Pauli *sequi, & scopum quo collinavit tantùm spectare debet, nec inde animum aliorsum deflectere.* Paulus *in* cap. 9. v .... *ad* Rom. *Nihil aliud docere vult, quam gratuitam Dei in eligendo, & justificando, gratiam : Unde alienum est a* Pauli *intentione, quod pari ratione reprobare, & obdurare contenditur, cum diversissimæ sint causæ Electionis, & Reprobationis. Quod allegatur de* Jacob, & Esau *gratuitam fuisse Electionem* Jacob *tantum probat : Nec ad probandum* Esau *ex pari causâ fuisse reprobatum quidquam valet. Nam Electio fit ex massâ reprobâ, uterq;* Jacob, & Esau *erant filij Iræ pari damnatione obnoxij, ex quâ communi damnatione* Jacob *Dei gratiâ servatus est, in quâ relictus fuit* Esau. *Quod neq; boni quicquam, neq; mali egisse dicuntur, similiter ad solam Electionem referendum est ; non autem ad conditionem corruptæ naturæ, in quâ ambo pares erant. Et sensus est nihil fuisse boni in* Jacob *plusquam in* Esau, *cur præferretur ei, nec plus mali in* Esau *quam in* Jacob, *cur non eligeretur.*

eligeretur. Sed in utroq; erat, quod jure Deus oderat, nempè peccatum ; non enim Deus oderat hominem, creaturam ſuam ; ſed peccatum quod ; nec in Jacob *amare potuit : Et quod non dicitur odiſſe* Jacob *ſed dilexiſſe, accidit, quia peccatum ſuſtulit, & ejus loco gratiam ſuam ſubſtituit, ob quod* Jacob *dilexit.*

Quam gratiam, cur non etiam Eſau *contulerit, fateor latere nec inquirendum eſſe. Tamen ut* Aug. *de* Prædeſtin. *&* Grat. *ait, non injuſtus eſt Deus, nec merita ſingulorum confuſa quadam perſonarum acceptione taxat : Nec infirmus, ut quicquid voluerit, non valuerit explicare. Et conſtat Æternæ Dei ſapientiæ conſilij ſui ratio, cur potius hujus miſereatur, quam illius.* Miſereretur itaque Deus cujus vult, & quem vult obdurat : *Sed cauſa longè diverſa. Mera, & ſolâ gratuitâ gratiâ miſeretur ejus, qui conditione ſuâ minimè dignus eſt, cujus miſereatur, & obdurat eum qui maxime dignus eſt eâ obduratione, ut hic ſit meritum, & illic nullum. Gratia ſine ullo merito, Electionis eſt cauſa. Juſtitia Dei vero, & peccati meritum eſt cauſa Obdurationis. Quod ad ſimilitudinem ſinguli attinet, non eſt neceſſe omni ex parte eam convenire cum re aſſimulatâ : Satis eſt ſi congruat rei propoſitæ quam diximus, hoc eſt gratiutæ Electioni. Mens* Pauli *fuit docere, hac ſimilitudine gratiam Electionis non eſſe debitam : Sed non, Reprobationis nullam eſſe culpam : Communis maſſa in manu Dei tanquam figuli, unde quædam vaſa iræ ad Interitum , juſta merces redditur : Nec maſſæ perditæ ulla fit injuria. Sed quando ex eadem maſſa, contra ipſius naturam formantur Vaſa in honorem, ſola illic Dei operatur gratia, nec ulla inveniri poteſt meriti cauſa. Indifferentia ad utrumq; nulla poteſt inveniri in hujus materiæ natura, in quam juſtus, & miſericors Deus gratiam, aut juſtitiam ſuam exercet.*

Contrarias ſiquis poſitiones iſtis meis conſtituat, inveniet eas (niſi vehementer fallor) nedum abſurdas, ſed in Deum, & Dei juſtitiam, & miſericordiam impias. In neutram partem peccavit, qui ita peccati meritum, Obdurationis veram, propriam, & juſtam cauſam eſſe, aſſeruit, ut ſolam Dei Gratiam, cauſam eſſe Electionis ſanctorum, non negaverit.

Hæc & quæ a me ſuperius diſputata ſunt, Patrum ſententijs, & in primis Auguſtini, *confirmanda ſunt, ut appareat quæ a* Bareo *bene dicta ſunt, malè fuiſſe retractata. Primo, quod ſecuritatem attinet, in libro* Confeſſ. Auguſt. *ita ſe habet :* Nemo ſecurus eſſe debet, qui in iſta vita quæ tota tentatio nominatur, verſetur, ut qui fieri potuit ex deteriore melior, non fiat etiam ex meliore deterior : Una ſpes, una fiducia, una firma promiſſio, miſericordia tua. *Et inter ſententias ejuſdem Patris, ea quæ numero eſt Septuageſſima octava habet :* Sicut præpoſtera ſecuritas in periculum impellit, ita ordinata ſolicitudo ſecuritatem parit. *Idem Pater recenſens tentationes omnis generis quibus oppugnamur, concludit, eſſe deficile,* ut non ab aliqua quis feriatur. Ubi ergo ſecuritas? *(Inquit)* Hic nuſquam ; in iſta vita nuſquam, niſi in ſolâ ſpe promiſſionum Dei. *Ibidem.* Cum illuc provenerimus, (Cælum *intelligit*) erit perfecta ſecuritas, cum claudentur portæ, & conſignabuntur vectes portarum Hieruſalem ; ibi verè plena jubilatio, & magnum gaudium. *Et Serm.* 39. *de Verbis Domini.* Erunt autem tunc ſecuri, qui modo non ſunt ſecuri : Et tunc timebunt, qui modo timere nolunt. *Et in tractatu de* Bono perſeverantiæ : Deus autem melius indicavit, miſcere quoſdam non perſeveraturos certo numero Sanctorum ſuorum, ut quibus non expedit in hujus vitæ tentatione ſecuritas, non poſſint eſſe ſecuri. *Multos etiam à pernitioſa elatione reprimit, quod ait Apoſtolus.* Quapropter qui ſtat, videat ne cadat. *Idem Pater aperte perſeverantiæ ſecuritatem damnat, fidemq; operantem per charitatem, & juſtificantem,* temporariam *adſumat dari, nec id leniter, ut aut aliud agenti, aut forte incogitanti excidiſſe, dici poſſit : Sed totis Libris de dono perſeverantiæ, & de correct. & Grat. Hoc accuratè diſputat, & ex verbo Dei docet. Statim initio Lib.* de Perſeverantia, *ait, aſſerimus ergo Dei donum eſſe perſeverantiam, quæ uſq; in finem perſeveratur in Chriſto.*

Finem autem dico quo vita iſta finitur, in quâ tantum modo periculum eſt, ne cadatur. Itaq; utrùm quiſquam hoc munus acceperit, quamdiu hanc vitam duxerit, incertum eſt. Et de corrept. & Grat. Si autem jam regeneratus, & juſtificatus, in malam vitam ſuâ voluntate relabitur, certè iſte non poteſt dicere, Non accepi: Quia acceptam gratiam Dei ſuo in malum libero amiſit arbitrio, *&c.* An adhuc & ipſe nolens concipi poteſt dicere, Quid ego feci, quid non accepi; quem conſtat accepiſſe, & ſua culpa, quod acceperat, amiſiſſe?

In illâ diſputatione conſtitutum ab Auguſtino *diſcrimen, inter donum perſeverantiæ, quod datum fuit primo parenti, & illud quod accipiunt per Dei gratiam Prædeſtinati, lucem huic queſtioni poteſt adferre.*

Primo. Itaq; homini qui in eo bono, quo factus fuerat rectus, acceperat, poſſe non peccare, poſſe non mori, poſſe ipſum bonum non deſerere; datum eſt adjutorium perſeverantiæ, non quo fieret ut perſeverarit, ſed ſine quo per liberum arbitrium perſeverare non poſſet. Nunc vero Sanctis, in regnum Dei per gratiam Dei prædeſtinatis, non tantum tale adjutorium perſeverantiæ datur, ſed tale ut eis perſeverantia ipſa donetur. Non ſolum ut ſine iſto dono perſeverantes eſſe non poſſint, verum etiam ut per hoc donum, non niſi perſeverantes ſint.

Non enim dixit ſine me. Nihil poteſtis facere, verum etiam dixit, non vos me eligiſtis, ſed ego elegi vos, & poſui vos ut eatis & fructum adferatis, & fructus veſter maneat: *Quibus verbis non ſolum juſtitiam, verum etiam in illa perſeverantia ſe dediſſe, monſtravit. Et ibidem idem Pater ait; fortiſſimo (intelligo* Adamo) *dimiſit atq; permiſit facere quod volet, infirmis ſervavit, ut ipſo donante, invictiſſime quod bonum eſt vellent, nec hoc deſerere invictiſſime nollent: Dicente ergo Chriſto,* Rogavi pro te, ne deficiat fides tua, *intelligimus ei dictum, qui ædificatur ſupra* Petram. *Hæc omnia* Auguſtinus, *quæ quamvis vera & certa ſint, in eodem tractatu ſuam hanc orationem idem Pater proſequitur & ſubdit.*

Quod autem etiam perſeveraturis ſanctis ſic iſta dicuntur, quaſi eos perſeveraturos habeatur in actum, non aliter hoc audire debent, quibus expedit non altum ſapere ſed timere. Quis enim ex multitudine fidelium, quamdiù in hac mortalitate vivitur, in numero prædeſtinatorum ſe eſſe præſumat? Quod id occultum opus eſt, in hoc loco, ubi cavenda eſt elatio, ut etiam per Satanæ Angelum ne extolleretur, tantus Cólaphzaretur Apoſtolus. Hinc & Apoſtolis dicebatur, ſi manſeritis in me, *dicente illo qui illos utiq; ſciebat eſſe manſuros. Et per Prophetam,* ſi volueritis & audiveritis me; *num ſciret ipſe in quibus operaretur & velle: Et ſimilia multa ita dicuntur propter hujus utilitatem ſecreti, ne forte quis extollatur, ſed omnes etiam qui bene currunt, timeant; dum occultum eſt, quo perveniant. Propter hujus ergo utilitatem ſecreti, credendum eſt quoſdam deſilijs perditionis, non accepto dono perſeverandi uſq; in finem, in fide, quæ per dilectionem operatur incipere vivere, & aliquando fideliter & juſte vivere, & poſtea cadere: Neq; debinc, vita priuſquam hæc iis contingat auferri.*

Quorum ſi nemini contigiſſent, tamdiu haberent homines iſtum ſaluberrimum timorem, in quo vitium elationis opprimitur, donec ad Chriſti gratiam, quâ piè vivitur, pervenirent, deinceps non ſecuri unquam ſe ab illo eſſe caſuros. Quæ præſumptio in juſto, tentationum loco, non expedit, ubi tanta eſt infirmitas, ut ſuperbiam poſſit generare ſecuritas. Et hæc ex Auguſt. *pro* temporaria fide *juſtificante, & dono perſeverantiæ adlegata ſufficiant.*

Ad Electionem, *&* Reprobationem *veniamus. Electionis, & Prædestinationis nullam esse causam præter Dei gratuitam misericordiam, extra Controversiam apud omnes Orthodoxos semper fuit : De* Reprobatione *alia est ratio : In qua ulterius progredi quam* Augustinus *ex verbo Dei docuit, non audeo.* Aug. *de hac re ad* Sixtum *Presbyterum, quod modestis quibusdam satisfacere debet, mihi scripsisse videtur. Quærimus (inquit) meritum Obdurationis, & invenimus. Merito namq; peccati universa Massa damnata est : Nec obdurat Deus impertiendo malitiam, sed non impertiendo misericordiam. Quibus enim non impertitur, nec digni sunt, nec merentur : Ac potius ut non impertiatur hoc digni sunt, hoc merentur. Quærimus autem meritum misericordiæ, & non invenimus, quia nullum est, ne gratiâ evacuetur, si non gratis donatur, sed meritis redditur. Et postea ibidem,* ergo cujus vult miseretur, & quem vult obdurat. *Hoc facit apud quem non est iniquitas. Miseretur gratuito dono, obdurat autem justissimo merito.*

Et ibidem, Homo, tu quis es qui respondeas Deo ? *Numquid dicit figmentum ei qui se finxit,* Quare me sic fecisti ? An non habet potestatem figulus luti ex eadem Massa utiq; *meritò rectéq; damnata,* facere aliud vas in honorem *indebitum, propter misericordiæ gratiam, aliud in contumeliam debitam, propter iræ justitiam,* Ut notas faciat divitias gloriæ suæ in vasa misericordiæ *sic ostendens quid eis largiatur, nam id supplicium recipient vasa iræ, quod pariter omnibus debebatur.*

Et idem Pater ad Simplicianum, Ergo cujus vult miseretur, & quem vult obdurat ; *Ita Sententiæ superiori posse congruere, ut Obduratio Dei sit nolle misereri, ut non ab illo erogetur aliquid quo sit homo deterior, sed quo sit melior non erogetur, Hæc certiùs, & tutiùs hac verborum forma mihi videntur dici, quàm Deum Æterno suo decreto elegisse quosdam ad vitam æternam, & alios destinasse ad mortem æternam, nulla habita peccati ratione.*

Malè prædestinationem *meo judicio auspicamur ab æterno Dei decreto, præteritâ præscientiâ. Ita docti quidam viri de æterno illo Dei decreto scribunt, ac si ipsi divino inter fuissent consilio, quando Deus creare homines ab æterno constituebat : In eorum confutatione immorari hoc tempore nolo : Sed alio ordine ad causas Electionis, & Reprobationis procedendum esse demonstrare, nempè a serie ordinéq; certo causarum quæ sub prima, & æterna illâ sunt, & ab illa aut aguntur, aut diriguntur.*

Primus omnium rerum author Deus, ut bonitatem suam creaturis communicaret, eas creavit. Primáq; ejus intentio fuit creaturæ bonum : Nihil enim odit eorum quæ fecit. Angelos Deus creavit, & hominem, bonos, & eorum creationis finis quem intendebat, fuit æterna felicitas. Bonos namq; creavit in bonum ipsis finem. Absurdum, & a bonitate summi boni alienum est, ante peccatum pœnam ordinare.

Prævidet tamen Deus mobilis, & inconstantis voluntatis futuros tam Angelos quam hominem, qui non starent in illa perfectione in qua eos crearet : Itaq; nec consecuturos illius perfectionis finem ; sed quod in prorsus contrarium, quem suo peccato merebantur, ruerent, videlicet in æternam damnationem, quam ut justus judex erat illaturus.

Lapsum eorum impedire noluit, quia mala noverat se posse in bonum convertere, & majus quiddam judicaret esse, ex malis bona elicere, quam nè mala fierent impedire. Inde erga homines commiseratio : Quorum alios servare visum est, alios propter impietatem damnare.

Simplex hæc mihi videtur veritas, ex ipſis rebus, ut acciderunt, deſumpta. Ita Auguſt. *docuit cum pluribus in locis, tum imprimis in reſponſione ad Articulos ipſi falſo tributos. Omnium quidem hominum (inquit) Deus creator eſſe, ſed nemo ab eo ideo creatus eſt, ut pereat. Quia alia cauſa eſt naſcendi, & alia pereundi. Ut enim naſcantur homines, eſt beneficium; ut autem pereant, prævaricationis eſt vitium. Et nimis ergo impius, & indoctus eſt, qui vitium naturæ non diſcernit ab Authore Naturæ, a quo prorſus alienum eſt, quicquid in unoquoq; damnandum eſt.*

Creantur enim ut ſint homines, nec multiplicandis generationum ſucceſſionibus opificium ſuum ſubtrahit : Secundum conſilium bonæ voluntatis ſuæ reparaturus in multis non quod ipſe fecit. Hæc Auguſt. *Divina præſcientia eſt tam eorum quæ futura ſunt quam quæ accidere poſſint, reſpicitq; contrarios eventus, eorumq; ſine in contingentibus, ijſq; omnibus quæ in hominum reliquit arbitrio, ut faciant aut non faciant, & cum nihil lateat divinam præſcientiam in cauſis tantum innumeratur eorum, quæ Deus ipſe facturus eſt. Præſcit enim Deus tam aliena quam ſua opera. Sunt in hoc mundo, Dei opera, ſunt & Diaboli, & membrorum ipſius, quæ omnia Deus præſcivit futura.*

Suorum operum quæ bona ſunt, ipſe eſt author, & alienorum quæ mala ſunt, moderator, & rector, ut illa in bonum vertat, aut ex illis bona eliciat. Sed quia ruinam Angelorum, & Adami *lapſum prævidit, id nec Angelis, nec homini peccandi ullam neceſſitatem attulit. Hinc* Aug. *nefas eſſe Deo aſcribere cauſas minarum : Qui etſi ex æternâ ſcientia præcognitum habet, quid uniuſcujuſq; meritis retributurus ſit; nemini tamen per hoc, quod falli non poteſt, aut neceſſitatem, aut voluntatem intulit delinquendi. Sed poſtea. Ad prævaricationem legis, ad neglectum religionis, ad corruptelam diſciplinæ, ad defectionem fidei, ad perpetrationem qualiſcunq; peccati, nulla eſt omnino Prædeſtinatio Dei : Nec fieri poteſt, ut per quem a talibus malis ſurgitur, per eum in talia decidatur. Hæc* Auguſtinus. *Supplicij peccatis hominum, & Angelorum ut juſtus Judex Deus author eſt. Sed neminem prius reprobat, neminem prius obdurat, quam de peccato cognoſcat : Præcedit decretum ſcientia, ut judicium cognitio. Quamvis Dei voluntas, ipſiuſq; ſcientia ſint ipſa Dei —— Eſſentia, res divinas naturæ ordine, naturæ ordine apud homines, humano more loquimur. In ſapiente voluntatem & electionem præcedit plena perfectaq; Scientia, & cum Judicio, & ratione deliberatio. Quæ non in Deo perfectiſſima, & ſumma eſſe negari non poſſit : Malè a voluntatis Divinæ æterno decreto, meo judicio, incipitur. Siquis objiciat voluntatem divinam eſſe ſummam æquitatem, & proinde quæ voluntate ſuâ ab æterno decrevit, ſummâ æquitate id facere, fatebor quidem : Sed voluntas non ſignificat æquitatem. Quare qui hominibus loquuntur, ſi intelligi volunt, ſubſtituant pro voluntatis voce aliam, nempè æquitatem : Et dicant ab æterno Deum ſummâ æquitate, & juſto judicio obdurare, & reprobare decreviſſe quos reprobat, quia reprobatione digni ſunt, & ſummâ miſericordiâ ſervare electos, qui naturâ ſuâ indigni ſunt : Verum loquetur, & quod omnes facile intelligent, nec erit qui contradicet. Et hæc hoc tempore ſufficere poterant : Sed quia* Auguſt. *Ad* Simp. *in recantatione adlegatur, in compendium contracta quæ ibi diſputantur fuſius inferam.*

Auguſt. *reſpondens ad queſtiones* Simplicij, *An quemadmodum nullo merito* Jacob *fuit a Deo electus, etiam nullo merito improbatus fuit* Eſau. *Probat primo electionis nulla merita præceſſiſſe in* Jacob : *De* Eſau *vero non ita abſolute reſpondere audet : Et merito quidem, quia cauſa Electionis nulla erat in* Jacob, *erat odij (quamvis communis) magna in* Eſau *cauſa.*

Interrogat

Interrogat igitur his verbis. An forte quemadmodum illud de Jacob *nullis meritis bonæ actionis dicitur, ita* Esau *nullis meritis malæ actionis odiosus? Et disputando inquirit, quo merito* Esau *odio haberetur, antequam nasceretur. Quod enim (inquit) fecit Deus in* Jacob *ea quæ diligeret, nulla quæstio est.*

Si autem dicamus, fecisse quæ odisset, absurdum est, occurrente aliâ Scripturâ & dicente. Neq; enim odio habens aliquid constituisses, & nihil odisti horum quæ fecisti. *Ut eruat, quo sensu dictum fuit,* Jacob dilexi, Esau odio habui, *comparationes adfert creaturarum, quas alias Deus alijs prætulit, & majori gloria ornavit : Et concludit. Sed ille omnia dilexit, quamvis excellentiæ diversis gradibus ordinata : Quoniam vidit Deus quia omnia bona sunt cum dicto ejus instituta : Ut autem odisset* Esau *nisi injustitiæ merito, injustum est. Et tandem post acrem disputationem Scripturæ hujus verum sensum eruit his verbis ;* Ergo cujus vult miseretur, & quem vult obdurat, *ita sententiæ superiori posse congruere, ut obduratio Dei sit, nolle misereri : Ut non ab illo irrogetur aliquid quo sit homo deterior, sed tantum quo melior fiat non erogetur.*

Quod si sit nullâ distinctione meritorum, quis non erumpat in eam vocem quam sibi ipsi subjecit Apostolus, & quod si fit *(inquit) nihil adfirmans. Tandem sequitur resolutio quæstionis. Sit igitur hoc fixum, atq; immobile in mente sobriâ pietate, atq; stabili fide, quod nulla iniquitas est apud Deum : Atq; ita tenacissimè firmissiméq; credatur idipsum quod Deus cujus vult miseretur, & cujus vult non miseretur, esse alicujus occultæ, & humano modo investigabilis æquitatis, quæ & in ipsis rebus humanis, terrenisq; contractibus animadvertenda est. In quibus nisi supernæ justitiæ quædam impressa vestigia teneremus, nunquam in ipsum cubile, ac penetrale sanctissimum atq; castissimum Spiritualium præceptorum, nostra infirmitatis inhiaret intentio..*

Beati qui esuriunt, & sitiunt justitiam, quoniam ipsi saturabuntur. In istâ igitur siccitate vitæ, conditioniſq; mortalis, nisi aspergeretur desuper, velut tenuissimâ aurâ justitiæ quadam, citius arescerемus quam sitiremus. Quapropter cum dando, & accipiendo inter se hominum societas convertatur, dentur igitur, & accipiantur debita vel non debita, quis non videt iniquitatis argui neminem posse, qui quod sibi debetur exegerit, nec eum certe qui quod ei debetur donare voluerit. Hoc autem non est in eorum, qui debitores sunt, sed in ejus cui debetur, arbitrio.

Hæc Imago, vel (ut supra dixi) vestigium negotijs hominum de fastigio summo æquitatis impressum est. Sunt igitur omnes homines, quandoquidem ut Apostolus ait, in Adam omnes moriuntur, *a quo universum genus humanum origo ducitur offensionis Dei, una quædem massa peccati, supplicium debens Divinæ summæq; justitiæ : Quod sive exigatur, sive donetur, nulla est iniquitas.*

A quibus autem exigendum & quibus donandum sit, superbe indicant debitores : Quemadmodum conducti ad illam vineam injuste indignati sunt, cum tantundem alijs donaretur, quantum illis redderetur, &c.

Sequitur & alia quæstio. Quo sensu Deus qui nihil odit eorum quæ fecit, dicatur odisse Esau. *In quâ Disputatione probat, omnem creaturam Dei esse bonum, & a Deo amari : Nec Deum odisse quicquam nisi peccatum. Et concludit non igitur odit Deus* Esau *hominem, sed odit* Esau *Peccatorem.*

Quod

Quod cum ita esse negari non possit, non absurde in Esau *creditur odij fuisse causam peccatum, quum dilectionis nulla fuerit in* Jacob *nisi gratia, quæ non ipsius erat meriti, sed sublata causa odij communi peccato, tota Divinæ Gratiæ debebatur.*

Quamobrem minus præcox fuit illa censura, quæ Baretum *male recantare coegit, quæ bene dixerat.*

Longe æquior Sanctus Pater Augustinus *fuit in eos, qui per omnia in ijs omnibus quæ Prædestinationem Electorum concernunt, cum eo non idem sentiebant: De quibus ad* Hilarium *in libro de Prædestinatione Sanctorum, hæc quæ hic subjicio, respondit.*

Pervenerunt autem isti fratres nostri, pro quibus solicita est pia Charitas vestra, ut credant cum Ecclesia Christi, peccato primi hominis obnoxium nasci genus humanum, nec ab isto malo nisi per justitiam secundi hominis aliquem liberari.

Pervenerunt etiam, ut præveniri voluntates hominum Dei gratiâ fateantur: Atque ut ad nullum opus bonum vel incipiendum vel perficiendum Sibi quemquam sufficere posse consentiant: Retenta ergo ista in quæ pervenerunt, Plurimum eos a Pelagianorum *errore discernunt.*

Proinde si in eis ambulent, & orent eum qui dat intellectum, siquid de Prædestinatione aliter sapiunt, ipse illis hoc quoq; revelabit.

Fuerunt & sunt adhuc hodie in diversis Ecclesijs quamplures fideles Christi servi, bene de Ecclesiâ meriti, qui non idem de Prædestinatione sentiunt, qui tamen se mutuâ charitate fuerunt amplexi nec ullius sese mutuo Hereseos insimulant.

Interea tamen, nec convitia, nec maledicta Bareti, *quæ in pios Christi servos* Joan. Calvinum, *&* Petrum Martyrem, *ac alios, acerbius visus est protuliſſe, ullo modo probo.*

NUMB.

NUMB. XXV.

Dr. Whitaker, *to the Archbiſhop: In favour of the Proceedings of the Vice-Chancellor and Heads againſt Mr.* Barret.

I HUMBLY deſire your Grace to think, that in the Cauſe of Mr. *Barret*, we have been only caried with Deſire to remove the great Offence by him given in our Univerſity. The like wherof hath not been remembred in her Majeſties Reign.

Ch. 15. *Cod.* MS. *in Biblioth. Coll. S. Trin.* Cant.

And if this be ſuffered, it may be juſtly and probably feated, that greater Differences in Points of Religion, wil break forth hereafter, to the further Diſturbance of the Church.

It is no ſmal Grief unto us al, to perceive your Grace to take in evil Part, what we have don only in this reſpect. The which we judge to be ſo neceſſary and urgent, that if we had been negligent therin, we might juſtly have occurred your Graces Offence.

If in our manet of Proceding, we have not kept that Courſe in every Circumſtance which your Grace requireth; Wee humbly pray to impute it to any thing, rather than to want of Duty in us, toward your Grace, whom we do al both honour and love, as our Conſciences and continual Cariage heretofore, can teſtify.

How neceſſary a thing it is to have the Government, of the Vice-Chancellor and his Aſſiſtants maintained, and what a perillous Example this wilbe, to have one Man of that Condition, thus to oppoſe himſelf againſt the ſame; and in his Oppoſition, to find ſuch Encouragement from Superior Authority; I leave it to your Graces Wiſdom to conſider.

For enjoyning him a Recantation after ſo bad a Sermon, altho' it had been ſomewhat with the greateſt Rigout; yet al Circumſtances conſidered, of theſe Times, of his Perſon, and maner of Preaching; of the Grief that the Godly conceived, and Encouragement of the evil diſpoſed, I truſt your Grace wil think, we deſerve no great Blame.

Wee hope, that our Proceding hath been agreeable to Statute; and that by Statute, we are authorized and enjoyned to do as much as we have done. And if herein we have been overſeen, we deſire to be enformed; and wil therupon acknowledg our Error.

For the Points of Doctrin, we are fully perſuaded, that Mr. *Barret* hath taught Untruth, if not againſt the Articles, yet againſt the Religion of our Church, publicly received; and always held in her Majeſties Reign; and maintained in al Sermons, Diſputations, and Lectures.

Altho' theſe Points were not concluded and defined by public Authority; yet foraſmuch, as they have been hitherto evermore in our Church held, I refer it to your Graces Wiſdom to judge, how inconvenient and offenſive it is to have the ſame now controwled in this maner; and what conſequence may depend thereupon.

That

That true Juſtifying Faith cannot in any be utterly loſt; whoſoever hath once been endued therewith by the Gift of God, is proved by the Scriptures plentifully, taught of the Fathers, and allowed by al Schoolmen, and Popiſh Writers.

That a true faithful Chriſtian Man ought to believe Remiſſion of his Sins, and his Salvation; and that he is ſure and certain therof, by infallible Teſtimony of the Holy Ghoſt, is the Doctrin of the Scriptures, as your Grace knoweth right wel; and is confirmed by the Fathers, and by ſundry Schoolmen, and Popiſh Writers acknowledged.

Of Predeſtination and Reprobation, it is our Part to ſpeak adviſedly. But that the only Will of God is Cauſe of Reprobation, being taken, as it is contrary to Predeſtination, not only S. *Paul* and S. *Auguſtin*; but the beſt and learnedeſt Schoolmen, have largely, and invincibly proved.

My humble Suit to your Grace is, not to think unkindly of us, that bear ſo dutifully Affection to you: And not for Mr. *Barrets* ſake, to cal our Proceding and Juriſdiction, or Privileges into Queſtion. Yea, and alſo to be pleaſed, that Mr. *Barret* may make further Satisfaction, as the Offence undoubtedly deſerveth. For beſide his other Demeanour, to ſay, that his Recantation he made, was no Recantation; and that he did nothing but read a Writing, made by others; and that it was not his own Action, (as he hath ſaid) is ſuch an apparent Abuſe, and ſo contrary to al Chriſtianity and good Order, that it can admit no Defence; as taking away al Form of Oaths, Subſcriptions, and Confeſſions. This, I thought good, privatly to offer to your Graces Conſideration; humbly praying you to accept it in good part, as coming from him, who would be loth to be taken in an undutiful Action towards your Grace.

William Whitaker.

NUM:

NUMB. XXVI.

Dr. Peter Baro's *Orthodox Explanation of the Nine Propoſitions concluded upon at* Lambeth. *Sent by him to the Archbiſhop.*

To the Firſt Article, Deus ab æterno, *&c.*

Explicatio Orthodoxa.

DEUS *ab æterno omnes credentes prædeſtinavit ad vitam, & incredulos, atque in peccatis contumaces ad mortem reprobavit. Neque enim* Deus *ſimpliciter & abſolutè* Davidem & Petrum *ad vitam prædeſtinavit, quemadmodum nec ſimpliciter & abſolutè* Saulum & Judam *rejecit ad mortem: Sed eoſdem incredulos, rebelles, & in peccatis contumaces.* Qui non crediderit, condemnabitur. Chap. 17. *MSS. Academic. pen. me.*

To the Second Article, Cauſa movens aut efficiens, *&c.*

Explicatio Orthodoxa.

Cauſa movens aut efficiens Prædeſtinationis credentium ad vitam, non eſt Fides, non Perſeverantia, non bona opera, ſed unica, & in omnes propenſa Dei Opt. Max. miſericors voluntas, ſeu Ευδοκια. *Et tamen ſine Fide, Perſeverantia, bonis operibus, nullus ad cœlum aditus. Quæ licet cauſa non ſint Prædeſtinationis, media tamen ſunt, quibus divinæ hujus ac beatæ Prædeſtinationis participes reddimur.*

To the Third Article, Prædeſtinatorum præfinitus & certus, *&c.*

Explicatio Orthodoxa.

Prædeſtinatorum certus eſt numerus, Scil. Deo; *Cui omnia in æternitate patent & preſentia ſunt. Præfinitus, inquam, eſt eorum numerus in mente & intellectu divino. Licèt pro infinita ſua & ſingulari erga univerſum genus humanum miſericordia velit Deus omnes ſervari, ac Prædeſtinationis participes eſſe:* i. e. *Credere & ad agnitionem veritatis venire.*

To the Fourth Article, Qui non ſunt Prædeſtinati, *&c.*

Explicatio Orthodoxa.

Qui propter Contumaciam in peccatis, & finalem incredulitatem divinæ Prædeſtinationis non ſunt participes, neceſſariò propter illa ſua peccata, & incredulitatem damnabuntur. Neceſſe enim eſt, ut pereant, qui non credunt. Sed hæc Neceſſitas non eſt ſimplex & abſoluta; verum ex iſta tantum Hypotheſi, quod ſe peccatis addicti, Evangelium non recipiant, vel receptum rejiciant.

To the Fifth Article, Vera, viva, juſtificans Fides, *&c.*

Explicatio Orthodoxa.

Spiritum Dei Sanctificantem totum, totámque juſtificantem Fidem amitti poſſe aſſerunt tres Reformatarum Eccleſiarum Confeſſiones, *viz.* Auguſt. Bohem. Saxon. *Huic Sententiæ favet* Anglicana; *nullaque eſt quæ contradicat. In eadem etiam ſententia ſunt Patres univerſi, nullo eorum dempto.* Si ſuſceperimus Chriſtum in hoſpitio noſtri pectoris (*inquit* Hieron. *ad* Jovin. L. 2.) illinc fugamus Diabolum.

Si peccaverimus, & per peccati januam ingreſſus fuerit Diabolus, protinus Chriſtus recedit, Unde *David* poſt peccatum, *Redde mihi*, ait, *lætitiam Salutaris tui*; Scil. quam peccando amiſerit, *inquit* Hieronymus. *Amittitur ergo nonnunquam tota Fides juſtificans. In Electis tamen, ut rectè docet hic Articulus, non amittitur finaliter. Imo quando in his ipſis Electis ſcil. tota interdum amittitur, aliquo tamen ſenſu dici poteſt, non amitti totaliter: Id eſt, non amitti in Electis, quin per pœnitentiam poſtea reſtauretur. Cum contra Reproborum ſint aliqui, qui Fidem amittant, non modo finaliter, ſed etiam totaliter: Id eſt, ita ut reſipiſcentiæ locum nullum relinquant. Ut ſunt ij qui peccant contra Spiritum ſanctum: de quibus loquitur Apoſtolus ad* Hebræos.

To the Sixth Article, Homo verè fidelis, *&c.*

Explicatio Orthodoxa.

Qui Fide juſtificante præditus eſt, certus eſt per Fidem de remiſſione peccatorum ſuorum, & de vita æterna conſequenda: non quidem abſolutè, ſed per Chriſtum; ut dicitur in Articulo, i. e. *Si Chriſto ad finem uſque adhæſerit.*

To the Seventh Article, Gratia Salutaris, *&c.*

Explicatio Orthodoxa.

Gratia ſalutaris, qua quiſque ſervari poteſt, ſi voluerit, i. e. *Si ei ad finem uſque auſcultaverit, hæc, inquam, Gratia, licèt ſingulis offeratur, non tamen ſingulis tribuitur, communicatur, conceditur. Quoniam multi oblatam Gratiam reſpuunt; nec eam ſibi tribui, communicari aut concedi patiuntur.*

To the Eighth Article, Nemo poteſt venire ad Chriſtum, *&c.*

Explicatio Orthodoxa.

Non trahuntur omnes, ut veniant; i. e. *Non trahuntur omnes, ita ut veniant. Nonnulli enim ei, ipſos vocanti, & per verbum trahenti, venire renuunt. Ac Spiritui Sancto reſiſtunt, ut ait* Stephanus. *Quibus ipſe veniendi neceſſitatem nullam imponit.*

To the Ninth Article, Non eſt poſitum in Arbitrio, *&c.*

Explicatio Orthodoxa.

Non eſt poſitum in Arbitrio, & poteſtate, ſcil naturali. Nam ut ſervetur quis, opus eſt Chriſto, & ſupernaturali gratia.

NUMB. XXVII.

Prima Conventio Doctoris Barow *coram Procancellario & Præfectis Collegiorum, Januar.* 17. 1595.

Chap. 18. MSS. Academic. penes me.

MENSIS *Januar.* 17. 1595. *In primo conventu præfectorum Collegiorum Dominus Procancellarius declaravit ſibi nuper delatam eſſe querelam in ſcriptis quorundam Bacchalauriorum in Theologia, contra Doctorem* Barow, *ſubſcriptam ipſorum manibus, quam tunc eidem oſtendebat: onerans eundem Doctorem* Barow, *doctrina ſua in concione ad Clerum nuper habita: qua controverſias pacatè conſopitas, contra pacem Academiæ, & mandatum procancellarij Collegis ſingulis ſignificatum,*

ac propoſitiones per reverendiſſimos patres approbatas, (quarum prius factus erat conſcius) reſuſcitavit.

Cui objectioni poſtquam negative reſpondiſſet, collatio longa habita eſt cum eo per Dominum Procancellarium Præfectos Collegiorum domi preſentes ſc. Doctores Barnwell, Clayton, *Magiſtrum* Chaderton, *& Magiſtrum* Overhall, *regium Profeſſorem de prædicta concione, ſuper delata in ſcriptis querela.*

Quo facto Dominus Procancellarius ita collegit, primum urgendo; deinde eundem Doctorem Barow *onerando.*

Urgebat (ex reſponſione quadam Doctoris Barow *tunc diſtinguentis de verbis* ex æquo & perſpicuè, *ex parte Dei grat iam omnibus eſſe oblatam ad vitam æternam ſufficientem. Quæ verba in hanc ſententiam idem* D. Barow *eſt interpretatus, ſc. quoad homines univerſos, non quoad menſuram gratiæ datæ.*

Nam alijs major gratia, alijs minor datur; alijs plura talenta, alijs pauciora. Hanc ejus aſſertionem & diſtinctionem gratiæ ad ſalutem oblatæ, non modo dictis propoſitionibus repugnare, ſed etiam certiſſimæ experientiæ; quoniam extra Eccleſiam Turcæ & aliæ nationes barbaræ quamplurimæ, licet habeant externa dona, hujus vitæ communia a Deo conceſſa, tamen gratia, ad ſalutem ſufficiente, omnino deſtituuntur.

Onerabat vero eundem D. Barow *Dominus Procancellarius in hanc effectum* Jacobi 1. ver. 27. *Mirum ſibi videri, quæ illum cauſa commoviſſet, ut contra mandatum prædictum, Literas & propoſitiones miſſas ab Archiepiſcopo* Cant. *pacem Academiæ tam bene compoſitam (Textu etiam ſcripturæ quem elegerat, aliam de officijs charitatis erga orphanos & viduas doctrinam ſuadente) has iterum controverſias excitarit: Et turbarum in Academia occaſionem de novo præbuerit.*

Quibus D. Barow *in hunc effectum. Ad prius quo urgebatur, nihil reſpondens, vel revocando, vel improbando prædictam ſuam opinionem paulo ante ingenue erat profeſſus.*

Ad poſterius in hanc ſententiam ab eo eſt reſponſum. Nempe ſe doctrinâ Piſcatoris *in libello nuper ædito adductum fuiſſe, ut contra quædam in iſto libello poſita doceret, non contra propoſitiones prædictas.*

Cui Dominus Procancellarius. Illam cauſam non eſſe tanti, ad eum incitandum, quanti præcedentes prius commemoratæ, ad illum a doctrina in concione ſua ad Clerum, revocandum, ut omnino ab illis controverſijs abſtineret.

Tandem ita a Domino Procancellario concluſum eſt. Verum eſſe, fateor, te in illa tua ad Clerum concione a verbis & phraſibus in illis propoſitionibus expreſſis, aut tecte & caute abſtinuiſſe: Tamen utrum doctrinam illius propoſitionibus contrariam repugnantem tradideris; id jam reſtat, qua poterimus ratione inquirendum. Ita eo tempore eſt diſceſſum.

NUMB. XXVIII.

Dr. Baro's *Letter to the Lord* Burghley, *Chancellor of the Univerſity. By way of Apology, and Appeal to him, for his Doctrines: For which he ſtood charged.*

Ch. 18. MSS. Burglian.

AUDIO non ſine magno animi dolore, Doctorem Goad *tuæ hujus Academiæ Cancellarium, Illuſtriſſime Domine, meum nomen ad tuam Dominationem detuliſſe. Nec tamen ſatis intelligo quid de me potiſſimum queratur. Quæ in cauſa fuit, cur has ad tuam Dominationem ſcribere auderem. Quibus ingenuè & perſpicuè explicarem, unde hanc adverſus me occaſionem arripuerit, In quo ſi quid â me peccatum ſit, tuum judicium, tuámve cenſuram ſubire haud recuſem. Ergo* 12vo Januarij *die, concionem ad Clerum ex Profeſſionis meæ inſtituto, pro hujus Academiæ more, habui. In qua inter alia multa, media feré concione, hæc tria dixi; (de quibus poſteà ſum in jus à Domino Procancellario vocatus.)*

I. *Deum omnes in* Adamo *ad ſuam ſimilitudinem, ac proinde ad vitam æternam, creaſſe. A qua etiam neminem arceret, niſi propter peccatum. Ut docet* Damaſc, Lib. 2. Cap. 29. *de Fid. Orthodoxâ.*

II. *Chriſtum mortuum eſſe pro omnibus ſufficienter; contra* Johan. Piſcatorem, *hominem* Germanum, *qui id negat. Cujus Sententiam Eccleſiæ* Anglicanæ *Confeſſioni contrariam eſſe oſtendi, ex Articulis hujus Regni Parliamento approbatis, & Regiæ Majeſtatis authoritate confirmatis,* Articulo 31. *Cujus verba recitavi.*

III. *Dei promiſſiones nobis in Chriſto factas, ut generaliter in ſacris Literis proponuntur, eſſe generaliter intelligendas; ut etiam habetur Articulo* Anglicanæ *Confeſſionis* 17.

Verum Capita hæc tria, quibuſdam non placuerunt, qui jam perſuadere conantur, Deum maximam hominum partem ad interitum de induſtriâ hactenus creaſſe, & quotidie creare; ut ex illorum perditione gloriam ſibi acquirat. Et Chriſtum nequaquam in omnibus mortuum eſſe; non quod multi beneficium illius reſpuant, ſed quod ipſe nolit ſuam illis mortem prodeſſe: Propterea quod ſint non ad Salutem, ut alij, ſed ad Exitium creati. Eademque de cauſa nolunt Promiſſiones eſſe generales, ſed ad paucos illos ſolos eas extendunt, imo reſtringunt potius: quos etiam ſolos dicunt à Deo creatos eſſe, ut ſervarentur.

Hæc ſunt de quibus hodiè accuſor, & apud te, Vir clariſſime, traducor. Quæ tamen ego ingenuè (ut me coram tanto, tamq; illuſtri, docto & religioſo viro loquentem decet) profiteor me dixiſſe; & vera adhuc, immo noſtræ, hoc eſt, Chriſtianæ, Religionis fundamentum eſſe, credo. Sic verò de his mecum egit Dom. Procancellarius, ut non tam me falſum dixiſſe, quam contra novos novem ante aliquot ſeptimanas huc miſſos Articulos locutum eſſe urgeret. Quod ego ſum inficiatus: Nec ullo modo id me in animo habuiſſe dixi Sed tantum Evangelicam Veritatem contra Johannem Piſcatorem *defendere: Cujus Libellum in multorum juvenum manibus eſſe noram: Me itaq; contra novos Articulos non dixiſſe quicquam, nec voluiſſe.*

Hæc ita geſta ſunt. In quibus ſi quid peccarim, in tua ſum Poteſtate, mi Domine: Nec tuam, ut dixi, Cenſuram recuſo. Humiliter tamen, atq; obnixè tuam Dominationem rogans atq; obſecrans, idq; per Deum immortalem, de cujus cultu agitur, ut ne quid de nobis, pro tua tam celebrata Prudentia & Humanitate ſtatuere, ſiniſtramve ullam opinionem concipere velit, priuſquam de trium horum Capitum veritate, pro tua ſingulari Pietate & Eruditione, diligenter etiam atq; etiam inquiſieris. Et ſi verum dixiſſe comperiar, quod ſpero, obſtare velis, quo minus hic quicquam gravius contra me ſtatuat Dom. Procancellarius. Equidem mihi graviſſimum eſt, quod poſtquam in hac tua Academia totos jam 24. annos Theologiam profitear, idq; minimo 20 nempe Librarum ſtipendio contentus; quum jam ſenio confectus, aliquam meorum laborum compenſionem, abs te hujus Academiæ Cancellario, viro literato, Literatorúmq; amante & Patrono, expectarem, contra eveniat; ut apud Dignitatem tuam de fama laborem. Tuum tamen tam prudens, ſolidumq; in rebus difficilibus & abſtruſis judicium, me conſolatur: Sperantem tuam Excellentiam mihi alteram aurem reſervaturam. In quo tanquam in portu, acquieſcens, Deum Opt. Max. precor, ut te Illuſtriſſime Domine, diu huic Eccleſiæ, Regno, Academiæ, nobisq; ſuperſtitem conſervet, & protegat.

Cantab. Feb. 9. 1595.

Tuæ Dominationis & Dignitatis
obſervantiſſimus,

P. BARO.

NUMB.

NUMB. XXIX.

Interrogationes, deſumptæ & conceptæ partim ex ſchedula quadam per Magiſtrum Aſhton *& alios, contra Doctorem* Baro, *exhibit. Et partim ex accuſatione eorundem verbo tenus, ad inveſtigandam veritatem de Concione ejuſdem.*

AN 12*mo* Januarij, 1595. Dr. Barow *in concione ſua ad clerum habita in templo beatæ* Mariæ *docuerit Deum omnes & ſingulos, abſoluta voluntate ad vitam æternam creaſſe; & voluntatem Dei creatoris ac etiam redemptoris fuiſſe, ut omnes & ſinguli ad vitam æternam pervenirent; vel in hanc ſententiam.* Chap. 18. *MSS. Academ.*

2. *Item, Utrum docuerit, eiſdem die & loco, omnes & ſingulos antecedente & primaria voluntate deum creaſſe ad vitam æternam, neminemq; eadem voluntate rejeciſſe aut reprobaſſe ad mortem, ſed tantum voluntate conſequente: & Deum neminem unquam voluiſſe rejicere antequam ipſe ab eodem rejectus fuerit; vel in hanc ſententiam.*

3. *Item, Utrum & docuerit, ex parte Dei gratiam ſufficientem datam, & illam conceſſam eſſe omnibus & ſingulis qua poſſunt ſervari, ſi voluerint illa gratia recte uti, & ſi per eos non ſtet, & ſeipſos non excludant; vel ſaltem in hanc ſententiam.*

4. *Item, Utrum & docuerit, beneficium mortis Chriſti ſeu promiſſionem de ſemine mulieris contrituro caput ſerpentis, promiſcuè ſpectare ad omnes & ſingulos, non magis ad* Abelum *quam ad* Cainum; *nec magis ad* Jacobum *quam ad* Eſauum; *nec magis ad* Petrum *quam ad* Judam; *vel in hanc ſententiam.*

6. *Item, Utrum & docuerit, omnes Dei promiſſiones ad ſalutem factas, eſſe communicatas omnibus & ſingulis, ita ut per eas poſſint ſervari ſi velint & ſi ſeipſos non excludunt; vel in hanc ſententiam.*

5. *Item, Utrum & docuerit, mortis Chriſti beneficium omnibus & ſingulis ex æquo & promiſcuè ex parte Dei concedi ac tribni, niſi quis velit ſeipſum ab hoc beneficio excludere ſua propria culpa; vel in hanc ſententiam.*

7. *Item, Utrum & aliquid præterea memineris eum docuiſſe de prædictis Articulis, aut eorum aliquo, vel contraria Articulis in propoſitionibus, nuper receptis, aut eorum alicui, vel ejuſdem ſenſui.*

Collatione facta, concordat cum Originali Copia
ita teſtor *Thomas Smith* Notarius Publicus.

NUMB.

NUMB. XXX.

The Archbiſhop to the Biſhops of his Province, for Faſting and Prayer; upon Occaſion of a Dearth.

Chap. 20.

Regiſt. *Whitgift.*

AFTER my harty Commendations to your Lordſhip. Among all our Sins whereby we have provoked God juſtly to plague us with this Dearth and Scarcity, it is to be thought, that none have been more forcible thereunto, than our Exceſs and Riot in Diet, and the waſtful conſuming of his good Creatures. For the Supply of which preſent Scarcity towards the poorer Sort, the Queen's Majeſty hath every way a moſt Princely Care and gracious tender Affection: Not only by cauſing the Markets to be duly ſerved, and great Store of Grain to be procured from foreign Parts freely without paying any Cuſtom; but alſo as a moſt vertuous and godly Sovereign, daily ſtudieth to qualify the Miſchief by taking away the Cauſe of it. Therefore for redreſs of that Abuſe, and for Prevention of further Puniſhment by like Scarcity, Her Majeſty hath ſtraitly commanded me to ſignify by my Letters, That it is her Highneſs's expreſs Pleaſure and abſolute Commandment, that publick Prayers according to the Book of Common Prayer in every ſeveral Pariſh Church or Chapel, be on all *Wedneſdays* and *Fridays* hereafter devoutly uſed, and diligently frequented. That ſuch as be of better Ability do, in the Fear of God, uſe a greater Moderation than heretofore in their Diet. But namely, that by none of Degrees whatſoever, any Fleſh be dreſſed or eaten, in ſuch Days as by Law ſtand already prohibited, other than ſuch as by reaſon of Infirmity be lawfully thereunto licenced: And that not only on *Fridays* and other Days by Law already appointed for Faſting-Days, no Suppers at all be provided or taken by any, either for themſelves or Houſehold; but alſo that every one, not letted by grievous Weakneſs, do abſtain altogether on each *Wedneſday* at Night. To the Intent, that that which is by Forbearance of that Meal, and at other Meals by Abſtinency from all ſuperfluous Fare, fruitfully ſpared, may preſently, eſpecially by the Wealthier Sort, be charitably converted to the Relief and Comfort of the Poor and Needy. So as Notice thereof may be taken, according to her Majeſty's Gracious Expectation at the Hands of all ſuch her Dutiful Subjects, as be reſpective of her Royal Commandments.

In this Behalf your Lordſhip is alſo to give your ſpecial Order, that the Collections for the Poor in every Pariſh may be carefully made; and in reſpect of the great Want, charitably by thoſe who be of good Hability encreaſed; and duly ſeaſonably beſtowed for the Succour of the moſt diſtreſſed.

It is further likewiſe required by her Majeſty, that thoſe which have Houſholds do not for ſparing diſcharge any of their Houſhold, to ſhift for themſelves; nor themſelves to ſojourn from their uſual Habitation. And becauſe the Example of Eccleſiaſtical Perſons may induce Men, as well as their Teaching, in this Behalf, all ſuch as have Benefices muſt be enjoined to reſide on their Livings, to keep Hoſpitality, and to relieve their Neighbours. And ſuch as have Pluralities in Conſcience ought to do the like by their Farmers, and ſuch as rent their Livings at their Hands. But there muſt a very careful Eye be carried by the Miniſters and Churchwardens in every Pariſh, or by ſuch charitable diſcrete Men as they ſhall nominate and appoint, unto all Taverns, Inns, and Victualling Houſes; how both the Keepers of them with their Houſholds, and alſo their Gueſts and Reſorters to their Houſes, do obſerve theſe her Majeſty's Commandments.

Now for the better Publiſhing of her Majeſty's gracious Pleaſure in the Premiſes, your Lordſhip muſt take preciſe Order, that every Miniſter in the Dioceſe do diligently recommend the Obſervation of them unto the People in their ſeveral Charges; and alſo do from Time to Time, in their Sermons and Exhortations, earneſtly and pithily exhort and ſtir up every of them to fervent Prayer, both publick and private, to Abſtinence, Faſting, and true Humiliation; to forbear all

Exceſs; to relieve the Poor and Needy, by good Houſe-keeping; by ſetting them on work, and by other Deeds of Alms and Brotherly Compaſſion.

And conſidering the moſt Princely and Gracious Care her Majeſty hath for their Relief, and that all good Means ſhould be uſed for the Succour and Help of them in theſe Times of Dearth, the People muſt be duly taught to endure this Scarcity with Patience; annd eſpecially to beware, how they give Ear to any Perſuaſions or Practices of diſcontented and idle Brains, to move them to repine or ſwerve from the humble Duties of good Subjects, to the further Offence of God, and diſcontenting of her Majeſty, that hath ſo tender a Care of their Welfare.

And for that her Majeſty would be informed, how duly theſe Orders ſhall be obſerved, as her ſpecial Care is they ſhould, your Lordſhip is therefore to procure a Certificate to be made unto you Monthly, by every the Miniſters and Churchwardens; containing as well the Names of Diſobedient Delinquents in any the Premiſſes, as of thoſe well-diſpoſed Perſons, who have had a dutiful Regard of her Majeſty's Commandment, and a charitable Compaſſion for the Relief of the Poor. To the Intent that once every Quarter, the ſaid Certificates being tranſmitted over to me, I may ſatisfy her Majeſty's gracious Expectation, touching the Succeſs and Fruit ariſing by theſe godly Orders.

But your Lordſhip is to foreſee, and give ſpecial Direction, that the Preſcript of theſe Letters be in every ſeveral Pariſh obſerved, without calling, or ſuffering Perſons of other Pariſhes to aſſemble themſelves, as ſome heretofore offenſively of their own Heads have attempted, under Colour of general Faſting: And thus I commit your Lordſhip to God's Holy Protection. From *Lambeth*, the 27th of *December*, 1596.

Your Lordſhip's Loving Brother in Chriſt,

JO. CANTUAR.

NUMB. XXXI.

A Petition of the Students of Chriſt's Church, Oxon, *for their Commons: Againſt the Dean and Chapter.*

MOST humbly beſeech your Honour, the Students of *Chriſt Church* in *Oxford*, that whereas their Gracious Founder, of Famous Memorie, King *Henry* the VIIIth, allowed them Bread and Drinke every Meale without Stinte, beſides a Portion of Meate, which Allowance they enjoyed ever ſince the firſt Erection of the Colledge untill the laſt Yeare. At which Time the Dean and Canons obtained of the moſt Reverend Father in God, the Lord Archbiſhop of *Canterbury* his Grace, the Right Honourable Sir *John Puckeringe*, Knight, Lord Keeper of the Privie Seale, and the Lord of *Buckhurſte*, their Honourable Chancellour, that the ſaid Students ſhould from that Time be rated at a fit Allowance of Bread, beinge to every one Nine Ounces at a Meale, beſides their ordinarie Allowance of Meate, which ever they had, as alſo the whole Benefite, which ariſeth to the Colledge by Improvement of Rents, as in their Honourable Orders it is ſpecified; and that Allowance ſo by them ordered to continue, untill ſuch Time, as her Majeſtie ſhould either by Viſitation or Statutes hereafter to be made otherwiſe declare her Highneſs Pleaſure. Which Order the Dean and Canons do now diſannull, by tyinge the Students to a Weekely Penſion of Money, no way competent for their Maintenance, nor anſwerable to the King's foreſaid Allowance: That it would pleaſe your Honour of your wonted Clemencie always ſhewed unto poor Scholars, to ſtand with them for the Continuance of the ſaid Order, untill ſuch Time as the State of the Colledge may be looked into by Viſitation, to be procured

Chap. 20. *MSS. Academic.*

procured by eſpeciall Commiſſion from her Majeſty, our Foundreſs. And if the Viſitors by ſuch Authority appointed, ſhall find the Colledge ſo farre decayed, that it cannot bear that Allowance, as it hath been pleaded, that then ſuch Remedie may be had, as they in Wiſdom ſhall think convenient. So ſhall the poor Students, as their Dutie bindeth them, continually pray for the Increaſe of your Honour.

[NUMB. XXXI. A.]

A Demonſtration of the State of Eaſtbridge *Hoſpital in* Canterbury; *partly drawn up, and given in to Archbiſhop* Whitgift *by Mr.* G. Hayes; *and partly extracted by the Reverend Mr.* Nic. Battely, *Deceaſed, from Original Papers belonging to that Hoſpital.*

Anno Dom. 1545. Chartul. S. *Tho. Eaſtbridg.*

THE Parliament granted King *Henry* VIII. the Diſpoſal of all Colleges, Chauntries and Hoſpitals, the Demeſnes, Salaries and Stipends thereunto belonging. The King's Majeſty, by Virtue of the ſaid Act, directed his Commiſſion (*Ann.* 37. *Hen.* VIII.) to *Thomas* Archbiſhop of *Canterbury*, *Henry* Lord Biſhop of *Rocheſter*, *Thomas Cheney*, *John Baker*, *Thomas Moyl* Knights, and others. Who certified the Revenue of the Hoſpital to be 43 *l.* 12 *s.* 5 *d. ob. per Ann.* viz.

Rents of Aſſize iſſuing out of divers Lands and Tenements.	9	13	0 *ob.*
Rents of divers Lands and Tenements in the City of *Cant.* by Leaſe	6	10	8
Rents of divers Lands and Tenements in other Places, by Leaſe	5	13	6
Eleven Acres of Land in St. *Laurence* Field, *&c.*	1	6	8
The Firm and Scite of the Manor of *Blene* and *Hoth Court*	10	13	4
The Tiths of the Archbiſhop's Manor of *Weſtgate*	9	0	0
The Tiths of the Land in the Pariſh of St. *Nich. Harboldown*	0	13	4
The Tiths of Lands, called *Foxhole*, in *SS. Coſm.* and *Damian.* in *Le Blene*	0	2	0

At which Time divers Lands were concealed from the ſaid Commiſſioners. Of which the Chief are Two Hundred *Acres* of Land, and Twenty Shillings Rent in *Reculver*, *Hern*, *Whiſtaple*, *Swalcliff* and *Chiſtelet*. All which Lands are at this Day in the Poſſeſſion of Sir *J. Oxendene*. The Licence of *Mortmain* granted in 29. *Edward* III. under the Greal Seal, being ſtill in the Hoſpital Cheſt. All which Lands are at this Day alienated from the Hoſpital.

Anno Dom. 1548.

King *Edward* VI. paſſed away by his Grant, ſome of the Hoſpital Lands abovenamed; *viz.* to Mr. *Hyde*, and to Mr. *Cartwright*, one Tenement joining to the Hoſpital: Alſo, one Meſſage, Garden and Tenement, called *Clavering Hoſpital*: Alſo, one Tenement and Garden over againſt the Hoſpital.

And to Mr. *Gryvil* and Mr. *Gyll*, divers Lands in *Beaksborn*, called *The Chauntry-Land*; among which is one Parcel of Land, containing Ten *Acres*, called *Wopping*. Which was no Part of the Chauntry Lands, but did belong to the Maſter of the Hoſpital, to whom it was given by *Richard de Beck*, 7^mo^ *Edward* II.

All theſe are alienated from the Hoſpital to this Day.

Anno Dom. 1569.

Archbiſhop *PARKER* taking into Conſideration the State of this Hoſpital, the Building thereof being much Ruinated, and the Revenues being not employed to their proper Uſes, did review the former Ordinances made by Archbiſhop *STRATFORD*: And finding that the ſaid Ordinances were not capable of being

being any longer obſerved, he made new Statutes for the better Government of the ſaid Hoſpital: Which were contrived with excellent Prudence, Charity and Piety. For his firſt Care was, to keep as nigh to the former Ordinances (as to the firſt Deſign of the Foundation) as poſſibly he could. For this End he converted the Charity given to poor Pilgrims, (who now ceaſed to come) unto Sick and Wounded Soldiers; ſuch as in Time of War ſhould paſs through that City; and to poor Inhabitants of the City in Time of Peace, when no Soldiers paſſed by.

He appointed a Maſter to Govern the ſaid Hoſpital: One of ſuch Skill and Knowledge, as to be able to preſerve the Rights and Revenues of the Hoſpital from being loſt: One of ſuch Fidelity and Dignity, as to be above the mean and ſordid Baſeneſs of defrauding the Poor of their intended Charity. He bound the Maſter by an Oath faithfully to obſerve theſe Statutes, and conſtantly to give an Account to the Lord Archbiſhop for the Time being, how he diſpoſed of the ſaid Rents to the Uſe of the Poor. He aſſigned a ſmall Stipend to the ſaid Maſter, allowing him no more than Six Pounds Thirteen Shillings and Four Pence; and Twelve Loads of Wood, *per Annum*. And after Charges of neceſſary Repairs, and other Expences were deducted, the *Overplus* of the Revenue was to be beſtowed bountifully among the Poor. He expreſly provides, that either his Commiſſary General, or his Suffragan Biſhop, were before all others, to be entruſted with this Government; it ſeeming a good Preferment to be enabled to do Good, and to be entruſted with the Rights of the Poor.

The Money given to the Poor at the Hoſpital Door was to be diſtributed every *Friday* at Nine a Clock. But if it happened to be a Feſtival, at Twelve a Clock. Becauſe I ſuppoſe that Publick Prayer began at Nine a Clock at every Feſtival; and he would not have the Poor waiting at the Door of the Hoſpital, at ſuch Times as they were to be attending upon Divine Worſhip.

He excluded the Brothers and Siſters of the Hoſpital of *Harboldown*, and St. *John*'s in *Canterbury*, from the aboveſaid Charities: *Becauſe* (ſaith he) *they are otherwiſe Partakers of our Charity.*

His next Care was to promote the good Education of Children. On whom alſo he did vouchſafe to caſt his Fatherly Eye. He provided that Twenty poor Children ſhould be taught in the ſaid Hoſpital, *Liberè & gratis*, to Read, Write and Sing. He furniſhed them by the Hands of his Succeſſors, even to this Day, with Pen, Ink, Paper and Books. And he gives a competent Salary to the Teacher of the Children. And to train them up in a way of Devotion, he further commands, that Three Days in the Week theſe Scholars ſhould in the Hoſpital Chapel Sing with a loud Voice the *Litany*, or ſome other Solemn and ſhort Prayers, as the Maſter ſhall appoint.

He proceeds to a higher Concern for the Advancement of Learning, by promoting the Maintenance of Students in the Univerſity of *Cambridge*. And to this End he appoints Two Exhibitions out of the Hoſpital Rents, for Two Scholars in *Corpus Chriſti* College. And theſe were ſo large and bountiful, as at that Time to be a ſufficient Competency to maintain them. Which we may collect from Biſhop *Latymer*'s Sermons before King *Edward* VI. And this kind of Benefaction was then moſt neceſſary, when after a long Night of Ignorance and Superſtition, Learning began to dawn forth, and Truth began to ſhine bright in this Nation.

In general, by theſe Statutes we may ſee an excellent Spirit of Wiſdom, Piety and Charity, to have been in this moſt Reverend Prelate. Ever ſince his Days, this Hoſpital hath been governed by good and worthy Maſters; Men of good Note in the Church.

Queen *ELIZABETH*, in the 18th Year of her Reign, directed her Commiſſion to Sir *James Hales*, Sir *George Hart*, Knights, Mr. *Wooton*, and others, to enquire and certify the Eſtate of this Hoſpital. Who accordingly certified into her Majeſty's Court of *Exchequer*, that the Hoſpital was ruinated; let out into Tenements for Yearly Rent, without Maſter or Brethren. The Beds ſold, *&c.* *Anno Dom.* 1575.

Whereupon ſhe gave the ſame in Fee-farm, to *John Farneham*, one of her Gentlemen Penſioners, in Conſideration of Service, by her Letters Patents under her Great Seal, Dated *June* the 20th, *Anno R. R.* 18°. Her Title was grounded upon the Diſſolution of the Corporation of the ſaid Maſter and Brethren of the ſaid Hoſpital; and become her Right by Eſcheat, Relinquiſhment, or otherwiſe.

Anno Dom. 1584. Archbiſhop *WHITGIFT* reviewed the former Ordinance, and ſettled the Government of the Hoſpital, as it is at this Day. And procured an Act of Parliament to confirm the ſame. Whereby at this Day Twenty poor Aged People are relieved: A Free School for Twenty poor Children maintained: And Two Exhibitions for Two Scholars in *Cambridge*. All which are contrived with ſuch Prudence, that they do not ſeem capable of being at this Day amended; unleſs we could wiſh,

I. That all Fines, and the *Overplus* of Rents, be either expended in Repairs, or in beautifying the Hoſpital, or in extraordinary Bounties to the Poor. That hereby may be good Security againſt the Incroachments of the Maſter for the future. Who otherwiſe may have an Opportunity of making this to be a Place of doing Good more to himſelf, than to the Poor. I mention this, becauſe I can name the Maſter, and prove it under his own Hand, in a Letter to the Lord Archbiſhop, who made a great Profit to himſelf, by putting the Fine-Money, and *Overplus* of the Rent into his own Pocket; and who did fell and cut down much Timber, as I am informed, to the Value of above Seventy Pounds in Two Years.

II. That the poor Brethren and Siſters ſhould be Widowers and Widows, not bringing a Charge of Children into the Houſe; and ſuch as do not receive Collection from the Pariſh. For it is uſual to get ſuch into theſe Places as are mentioned by the Overſeers of the Poor. And ſo the Benefit is not ſo much to a poor Man or Woman, as to ſome one Pariſh or other.

III. That In-Brothers and Siſters ſhould be obliged to dwell in their Lodgings of the Hoſpital; at preſent there being ſome Rooms that ſtand empty, and decay thereby, the Poor not dwelling in them.

[NUMB. XXXI. B.]

Mr. Hayes *his Caſe, as to his Right to the ſaid Hoſpital: Propounded by himſelf to Archbiſhop* Whitgift.

Chartular. St. *Tho. Eaſtbridg.* THE Queen's Majeſty directed her Commiſſion (*Anno* 18. *Elizab.*) to Sir *James Hales*, Sir *George Harte*, Knights, Mr. *Wooton*, and others; to enquire, and certify the Eſtate of *Eaſtbridge* Hoſpital in *Canterbury*. Who accordingly certified into her Majeſty's Court of *Exchequer*, That the ſame Hoſpital Houſe ſtood then ruinated; and neither Maſter nor Brethren were there Reſiant, or Dwelling, of long Time: The Houſe let out into Tenements for Yearly Rents: The Beds that were wont to be there, to Harbour and Lodge poor People reſorting thither, were gone and ſold, contrary to the old Order and Foundation of the ſame: And the ſaid Hoſpital to be relinquiſhed, and concealed from her Majeſty.

Whereupon ſhe gave the ſame in *Fee-Farm* to *John Farneham*, One of her Gentlemen Penſioners, in Conſideration of Service. As may appear by her Letters Patents under the Great Seal, Dated the 20th Day of *June*, *Anno R. R. prædict.* 18. The which ſaid *John*, in Conſideration of Money owing by him to *G. Hayes*, and more paying in Hand, to the Value of Five Hundred and Fifty Pounds, ſold and Conveyed her ſaid Majeſties Gift of the ſaid Hoſpital unto him, in as large

large and ample Manner and Form, as her Highneſs had given and granted the ſame to him, the ſaid *John Farneham*.

For Proof of her Majeſty's Title thus much.

The ſaid Hoſpital was founded a Corporation of Maſter and Brethren, for the Maintenance of *Pauperum peregrinorum illuc confluentium*, with Lodging, Fire, Bread and Drink, for a Night, Two or Three. Wherein was maintained, in the ſaid Hoſpital Houſe, Eight Beds furniſhed in one Chamber for Men; and Four Beds in another Chamber for Women; *ut patet de Recordo in Regiſtro Archiep. Cantuar.* in *Fol.* 238. All which Beds at the Time of the Viſitation of the ſaid Commiſſioners were ſold and gone. And no Hoſpitality or Relief for the Poor: Neither Maſter nor Brethren there reſyant or dwelling, as aforeſaid, *&c.*

The Queſtion is now, Whether is or was the ſaid Corporation diſſolved, or not, at the Time of the Certificate of her ſaid Majeſty's Commiſſioners, when there was neither Maſter or Brethren there Reſyant or Dwelling; but the Hoſpital Houſe let out into Tenements for Yearly Rent, as aforeſaid. If the Corporation be diſſolved, whether the Queen's Majeſty hath not Title to the Lands given to the Body Incorporate, as well by Eſcheat, Relinquiſhment, or otherwiſe, by the Statutes of the Realm.

The Words in the Saving of the Statute in Anno 27. R. R. Eliz.

" Saving to all, and every Perſon and Perſons, other than to the Queen's " Majeſty, her Heirs and Succeſſors, and ſuch as ſhall or may claim, from, " or by her Highneſs, and others than the Donors and Founders, *&c.*

This is a true Copy exam. per me
Nic. Battely.

[NUMB. XXXI. C.]

The modern good Eſtate of the ſaid Hoſpital of East-bridge, Anno 1690, *is as followeth.*

THE Reſerved Rents of the Mannour of *Blean*, or *Hoath Court*, leaſed for three Lives *per Annum*	48	00	00
Rents upon Leaſes of ſeveral Lands and Tenements, *&c.*	23	14	8
Rent for the Vault *per Ann.* not by Leaſe	1	6	8
Quit Rents of the Mannour of *Hoath Court*, about	4	0	0
Dry Rents and Rents of Aſſize, about	2	5	0
Rent in the Iſle of *Thanet*, about	1	0	0
	80	6	4
Beſides 24 Loads of Wood, and the Maſter's Houſe at *per Ann.*	6	0	0

Expences yearly out of the ſame.

To Ten In-Brothers and Siſters	28	0	0	
To Ten Out-Brothers and Siſters	13	6	8	49 8 8
To the School-maſter	6	2	0	
To the Children for Books, about	2	0	0	
To *Bennet* College				6 13 4
To the King for Tenths and Acquit.	2	8	2½	10 0 2½
For Penſion and Acquit.	7	12	0	
The Maſter's Salary				6 13 4
				72 15 6½

There remains towards the Repairs and other extraordinary Expences incident to the ſame, almoſt 8 *l.* a Year beſides Fines at the renewing of Leaſes. Theſe being honeſtly managed, the Maſter may be enabled in one and twenty Years to do conſiderable Benefactions to the Edifices, and to the Poor. Of which the preſent Maſter * will make a Tryal, if he lives ſo long.

Dr. *Battely* Archdeacon of *Canterbury*.

NUMB. XXXII.

Monſieur Caſtol, *to the Archbiſhop. Concerning the State of Affairs abroad; and of the* French *and* Spaniard.

Chap. 20. *Epiſt.* Whitg. *pen. me.*

AMpliſſime ac Reverendiſſime Domine. In Polonia *per legatos foederis cum Imperatore leges excutiuntur, ſed quas* Germanos *ægrè accepturos exiſtimo.* " I. *Auſtriacam* videlicet familiam deinceps nulla ratione Regum electionem in- " terturbaturam. II. Imperatorem & imperij proceres immenſa tributa & vecti- " galia, quæ ab ea gente irrogantur, per totam *Germaniam* imminuturos. III. " *Livoniam* & *Pruſſiam* nunquam repetituros, verum jus quod obtendunt, eju- " raturos. IV. *Auſtriaci* ſanguinis Principes litem de *Moſſoliæ* Ducatu aliisq; di- " tionibus *Polonis* ceſſuros. V. Societatem *Germanos* cum *Moſcovita* nequa- " quam coituros. VI. *Poloniti* regni transfugas & perduelles nullis opibus " ab illis juvando. VII. *Brunſwici* Ducem publica authoritate adigendum, ne " Reginæ * *Sophiæ* attingat hæreditatem quæ ad *Polonos* " pertinet. VIII. Dandum *Poloniæ* Regis maribus filijs ad " Eccleſiaſtica munia & beneficia, in omnibus imperii " provinciis, aditum. IX. Imperatorem à Rege Catholico " † *Annæ Stephani Batorei* viduæ omnes reditus Ducatuum " *Barri* & *Soræ* in regno *Neapolitano* impetraturum. X. *Ger-* " *manos* arces aut munimenta in finibus *Poloniæ* non ſtructu- " ros. XI. *Cæſarem* tormenta, machinas, & quæ ad belli " uſum neceſſaria ſunt adverſus *Turcas*, cum tertia impen- " ſarum parte, ſuppeditaturum. XII. Alios Principes Chri- " ſtianos huic adſcribendos foederi perpetuo, & quod morte " Imperatoris & Regis minimè ſolui poterit. XIII. Men- " tionem de pace cum *Mahumetanis* nunquam injici- " endam inconſultis & inuitis *Polonis*. XIV. *Valachiam*, *Moldaviam*, & " omnem *Ponti Euxini* tractum poteſtati *Polonorum* permittendum, ubi cum " hoſti communi debellatum fuerit. Alia vero regna Pontificis *Romani* arbitrio di- " ſtribuenda. XV. Hæc capita quarto poſt menſe ſancienda, & ad obſervationem " illorum, Imperatorem, *Germaniæ* Proceres, *Hungariæ* & *Bohemiæ* ordines, fidem " jurejurand oſuam alligaturos, & *Romanum* Epiſcopum publicarum tabularum cuſto- " dem

* Filia fuit *Sigiſmundi Poloniæ* Regis; nupſitq; *Henrico* juniori Duci *Brunſwicenſi*; ex quo nullos ſuſcepit Liberos.

† Filia etiam fuit *Sigiſmundi Poloniæ* regis, & *Bonæ* filiæ *Joannis Galeacij*, Ducis *Mediolanenſis*, a patruo *Lodovico Sfortia* dejecti, & *Iſabellæ* filiæ *Alphonſi* II. Regis *Neapoleos*: & in dotem ab avo habuit duos iſtos Ducatus. Atq; hinc Controverſia naſcitur.

" dem futurum. XVI. *Cæſarem denique* ut præſtet ſecuritatem, *Vratiſlaviam* cum
" tota *Sileſia* præter Juriſdictionem, *Polonis* condonaturum.

Ex iſtis autem liquet quantam in ſuis deliberationibus Sarmatæ, *qui multis populis barbarorum inſtar ſunt, prudentiam adhibeant.* De Gallo *nihil audivi præterquam quod inter eum &* Hiſpanum *libera & otioſa eſt armorum ceſſatio: ita ut hic, ſecurus ab illo magno impetu,* Hollandos *nunc adoriatur. Nonnulli referunt Ducem* Buillonæum Eſdanum *conceſſiſſe: ac credo Auguſtiſſimæ Reginæ amicitiam, non factis ſed eventis tantum, ab ejuſmodi ſociis ponderari: Si quis huc cum mandatis trajicit, ſecundus erit, qui ſpecie tenus illam colet, & veſtra explorabit conſilia, quaſi vero unus ad nectendas artes non ſufficeret. Vale, Ampliſſime ac Reverendiſſime Præſul. Deus Opt. Max. dignitatem tuam ab omni malo cuſtodiat, omniq; bonorum genere magis & magis locupletet. Datum* Londini 24 *die* Julij 1596.

Amplitudini tuæ addictiſſimus,

JOANNES CASTOLLUS.

NUMB. XXXIII.

An Apologie of H. Broughton *to my Lorde Treaſorer: touching a ſpeach uttered unto his Lordſhip by my Lord of C.*

MY duetie remembred to your Lordſhip. I receyved your Lordſhips aunſwere: why your Lordſhips performed not your promiſe ſent unto me by Maiſter D. *Cæſar*: For that the Archbiſhop ſaide: that I had written a Booke ſlaunderous and erroneous. I muſt needes confeſſe, that your Exception is ſage: whyle the Archbiſhop is not forced to alter his Wordes. And I might be holden dull, if demaunding recompence of twentie yeares travels, with the principall approbation of the beſt, and the beſt learned in the Realme, I would take my Lordes Graces Speaches for a gracious Recompence, and full Rewarde: or thinke ſuch Dealings honorable: or my Lorde to be ſuch a Scholler, that one of my leaſure in ſtudie, ſhould yeeld unto. Wherefore I muſt crave leave to call his Grace into Judgment. And your Honours ſhall be my Judges: I will ſeeke no better. Thus I pleade: His Grace denyed to my Agent, that he ſaide, *I had written erroneous*: but ſaid, that he ſayde, *I had written to the Queene untruely.* So, if his Grace doeth not ſtande to his wordes, his teſtimonie cannot in anie honour be my hindrance. Judge, I pray your Lordſhip, whether I ſay true: or not. Nowe it remayneth, I aunſwere for my writing to the Queene of his Graces Determination, whether I can defend my ſelfe or not. Firſt, this I hope will appear by writing: that I ſent unto his Lordſhip (by Maiſter *Mulcaſter*) a full Declaration of the Controverſie betwixt D. *R.* * and my ſelf: that determining upon ſo much, the Strife he ſhould end. I layd downe the Controverſies in three Sequeles. The firſt was: Whether *Judah* was under *Perſia* but an hundred and thirtie Yeares, or two hundred Yeres. Now therein ſeeing D. *R.* and I agreed that after *Zorobabel* built the Temple: the Time to *Alexander* was not an hundred Years: ſo the Time between *Babels* fall and the Temple building, was to be tried: whether it were two and thirty Yeares, or 107 Yeares, by both falling to newe Particulars. That, I clear by nyne and fortie thouſand Argumentes at once. For, 49000 returned, *Eſr.* 2. and in *Eſra* 6. the returned built up the Temple. D. *R.* muſt prove howe manie died: and if the greater halfe wholly had died, or almoſt all, yet two only, *Zorobabel* and *Joſuah*, had bene enough for me: both named Returners and alive all the while. Thus much his Grace (I trowe) could not chuſe but ſee. And all *Oxford* will graunt that thus much overturneth my Adverſarie. So Reaſon would warrant me to write of his Grace, that which he could not omit without eternal ſhame. I hope

Chap. 21. *Epiſt. Literator. & Doct. pen. me.*

* Reynolds.

her Majeſty will not be angry with me, for ſpeaking, the beſt of her Archbiſhop, that which common entendement would require anie Man to holde true. By this your Temporall Honours will ſee, that his Spirituall Grace diſgraceth not me: but his owne Grace, the Queenes Majeſty, and the Majeſty of God's Grace: not acknowledging his Goodneſs: which in 49000 *Jewes* Lives, in fewe wordes burnes all Heathen Libraries. Although his Grace having receyved Fifty Thouſand Poundes of the Church, at the leaſt, knew not of himſelfe, howe the onely Life of *Zorobabel*, or the only of *Joſuah*, of *Nehemiah*, of *Ezra*, of *Mardochai*, of *Aggai*, of *Zachari*, overthrewe all Heathen Study-glory.

Yet when he ſawe that D. *R.* marked the Sequell Schollerlike: and was driven to invent newe Opinions againſt all the World and Reaſon: I hope his Grace will not pleade that he ſawe not which way the Determination muſt paſſe: or ſeeing, contemned his Dutie. And if he doe, I truſt her Majeſtie will tell him what it is to holde the Place of an Archbiſhop, unable to perform that which is eaſie: that a Bacheler of Art would confidently judge. And thus I hope your Lordſhips will not thinke it Reaſon that I ſhould loſe all that Recompence, which for Twentie Yeares paynes, by the Queenes Honour of Governement, ſhould befal me: for commending one of your owne Ordre, and neare the Churche: that he was not farre from God herein: but ſharp eyed, true, learned, and honourable. Truely, Syr, I thought it no great Paynes to affoord a Man of high Place good Wordes, with all Advantage of Warrant: for honouring ſuch as her Majeſtie preferred, tendering the Quietneſs of the Church. Although in my Conſcience I knewe, that his Grace had but ſmall Skill in Difficulties about the Bible: as he ſheweth in complayning that he was commended. To Countenance our common Weale, I ſpoke that which his Bodily Eyes ſawe: though not the Eyes of his Minde: and had Three Reporters from him, to ſpeake that Commendation, which of Humanitie I would affoord him. My Adverſarie D. *R.* affoordeth me as good Wordes as anie can beſtowe on anie Scholler. And if I did not confeſſe that he was the firſt, that hazarded his Fame to trye: whether the Millions of Chriſtians, that followed *Jewes* on the Captivitie Bookes, all ſaving *Daniel*: and on him followed Heathen unreconciliable: muſt burne all their Agreement, either with the *Jewes*, or all their innumerable Writings after the Heathen; if I give not him this high Commendation, I ſhould doe him Injurie. All muſt confeſſe that he ſhewed Learning that carried an whole Univerſity Sixe Yeares after him: and an Archbiſhop to deny his owne Decree: and to be guiltie of denying all Ancient Grauntes: and common Reaſon, for the Space of the Temples Building, a moſt famous Divinitie Storie: and ſuch as, of which a Church Man could not with any Honour be ignorant. The *Pericles* that ſo could Lighten, Thunder, and mingle *Græcia*, as D. *R.* did, muſt needes be holden *Pericles*, and full of glorie. As I muſt affoorde him all good Speach: ſo I would have affoorded unto his Grace: but that he doeth plague me for commending his Learning, Care of Trueth, and Regard of his Honour.

The Second Sequel, which followed upon the Firſt: or, as the Uſer will, the Firſt upon it, was for *Daniel*'s Chronicle of Four Hundred and ninetie Yeres. Thus it faſteneth unto the other:

If it be but Foure Hundred and Ninety Yeares from *Daniel*'s Prayer unto our Lordes Death,

Judah was but an Hundred and Thirtie Yeares under *Perſia*: for we both agree upon Three Hundred and Sixtie Yeares following, unto the Eighteenth Yere of *Tiberius*,

But, Onely Four Hundred and Ninetie Yeres are from *Daniel*'s Prayer at the Evening Offring unto our Lord's Death: *Therefore*,

Juda was under *Perſia* but an Hundred and Thirtie Yeares.

My Adverſarie denied the Aſſumption: For which I will tell a Storie howe he was brought to graunt it. A modeſt learned Man of *Oxford* came to me, with one *Edward Phynees*, a Servant of my honorable Patrone, whoſe Reſt is in Paradiſe, *Henry* the late Earle of *Huntingdon:* Whom my Pen muſt Honour, for that he was ſo deepe for Judgment in the chiefe Heads of all the Bible, ſo ſyncere for Affection in the Heart of Religion, that he is not like ever to be ſoone overmatched by any. But for my Syllogiſme. A good Scholar of *Oxford* came to be reſolved in our Controverſie: telling that he marked how I uſed mine adverſarie reverentlie, and was no worſe uſed by him. But ſayde to the Matter: Our D. hath turned all againſt you: all of all Degrees. Then ſayde I, Your ſelfe ſhall turne to me againſt them preſently: if you will ſpeake your Conſcience. God forbid (quoth he) that I ſhould ſtrive againſt the Light. Then I: *Marke the Narration whence my Demaunde ſhall ariſe. Daniel prayeth at Three a Clocke: or Evening Offering, the Nineth Hour by Jewes,* Acts 4. *when* Gabriel *fleeth to him: and promiſeth to teach him Wiſedome: and ſayth: Seaventie ſeavens of Yeares are pared out to bring in Eternall Redemption.* Hereupon followeth my Demaunde: *Speake before God and his Angels, whence muſt the Beginning be taken: Doubtleſs, ſayeth he, from Daniels Prayer: And where endeth it? Doubtleſs at our Lordes Death. Then ſaide I; Commende me to your D. and tell him from me, that when he hath weyghed all, he will judge that hee may as well denie all Religion, as make any other Limits.* Upon his Speach the Learned Man ſayth in his Lecture Booke: That by all Arguments of Scripture, the Time ſhould begin from the Firſt of *Darius* or *Cyrus*, as I taught: and *Septuaginta ſeptimanis completis exciſus eſt Chriſtus.* So your Lordſhip ſeeth that he graunteth my aſſumption: and the whole Controverſie. My Lords Grace hath ſeene his Words in Print: and may not pleade Ignorance. Now the D. conſydering what an infinite Company of Bookes he ſhould condemne, all the *Weſt* for Two Thouſand Yeares Records: And not ſeeing the Millions of *Jewes*, and all Heathen in Particulars to be with me, and all the Bibles frame: ſought a kinde of Cure, and ſayde: *Reſtat confirmandum, per ſeptuaginta ſeptimanas non poſſe intelligi annos quadringentos nonaginta: ſed alium aliquem numerum incertum per certum.* Upon this cometh a Third Sequell, which I was to fall into by the Provocation of D. *R.* his Deniall. A chayning of Yeares is from *Adam* to *Cyrus:* which ſheweth that thence it muſt be propre: as no wiſe Goldſmith beginneth a Chaine but to make it up: and breaking off in any one Place, diſannulleth the Uſe of all. Then ſaid he: *The Time is not chayned thither, from* Adams *Fall to Babels.* Upon that I wrote a Book, proving this Propoſition: *He that denieth the Scripture to have a certen recorde of Times from the Creation to the Redemption, may as well denie that the Sunne hath Brightneſs.* And that Booke I ſent unto his Grace, which he ſawe, and ſent me great Thankes: with a Promiſe that whatſoever his Worde could further me, I ſhould have it.

Now your Lordſhip knoweth that Dutie required him to determine, whether I was deceyved or not: and to have taught me better, if I had bene deceyved. And his Grace knoweth that I ſtande reſolute to defende this: that if he ſaye it is erroneous, in an Epiſtle to the Queene, he ſawe alreadie a ſharpe replie. In which Epiſtle I write theſe Wordes: *If it pleaſe your Majeſtie to cauſe both your Archbiſhops and both Univerſities to determine: I dare aſſure your Highneſs, that while the Sunne ſhineth they will not denie (ſeeing what Proofe is brought) that God hath recorded the Time certeinlie from the Creation to the Redemption.* Here had been a Place for his Grace to have foyled me, for ever: if by Learning hee could ſhewe that I was deceyved. But he ſawe, that D. *R.* whom *Oxford* Men thinke to be not his Graces Inferiour, (further Compariſon I will relinquiſh) would full quicklie have tryed, if Learning could overmatch the Propoſition ſet down. Thus by the Matter your Lordſhip ſeeth what his Grace muſt buckle with. And whether he forgate his Determination, or Three Commenders of his Learned Cenſure, and Honourable Speeches towards me, miſtoke him: that little forceth, for the Queene to knowe: neyther is it traverſable, or matteriall for our State. This muſt be holden the Subſtance of the Matter: whether if his Grace deny

that God hath recorded in Scripture the Worldes Age from the Creation to the Redemption: I may juſtly accuſe him, for concluding againſt Chriſt his Religion. For every Man's Heart can tell, it is good that the Recorde were in Scripture. And ſeeing nothing is omitted in the perfect Booke which is good to be there: his Grace ſhould think that there it was: though he cannot tell where. And although it is made eaſie nowe to ſee, and ſoone learned: yet to cleare every Parcell, it was not an eaſie Matter. And I knowe a King, to whom if I had Dedicated ſuch a Travel, I ſhould have had Thankes: and ſo I ſhould have had of the Queene: but that the Lord Chauncelour and his Grace both diſgraced the Worke whiche neither underſtoode.

Your Lordſhip promiſed me that you would cauſe his Grace to determine the Controverſie, betwixt D. R. and my ſelfe. But I was ſure that you would be deceyved. Likewiſe my Lord Keeper having ſeene the marrowe of all that which concerneth the Bones of this Strife, brought into an eaſie View and Taſt, promiſed that he alſo would cauſe his Grace to determine. And I knew that he ſhould be no leſſe deceyved. The Matter was brought paſt all Colour of Strife: and confirmed for every joint by Ancient unbeleeving *Jewes* Teſtimonie, which unvincible Truth forced to affoord. And nowe if it pleaſe your Lordſhips both to urge his Grace to laye downe in Writing the contradictorie to anie Poſition of mine: then, if I make it not as eaſie for him to reackon all the Tyles in *Lambeth*, every one, as the Erroures which will followe his Graces Aſſertion: your Lordſhippes may affirme, that I have not dew Regard of Trueth: and, but ſmall Grace in Study to marke Sequelles and Appendances in Abſurdities. This kinde of Speach his Grace muſt warrant: by a Narration whiche may here be fitt. M. *Mulcaſter*, who caryed the Declaration of D. R. his Cauſe and mine, with a full Anatomy of the Matter: returned to the right worſhipful M. *Peter Osborne* this Meſſage: how his Grace had determined: with what honourable Speaches: how he ſaid: that he knew my Studies earneſt, then Twentie Yeares, in a Path untroden ſince the Apoſtle's Time: to cleare the Narrations of Scripture: by Time, Place, and Perſon: wherein he that croſſed me once, would be caught in a Thouſand Abſurdities. They live yet in the Familie who heard him ſpeake, and doe all this well remember. Thus I thought good to defende his Graces Cenſure even againſt himſelf: as in my Epiſtle to the Queene I wrote, as fearing no replier: That I refuſed not to abide all Diſgrace, if my Paynes were not found true for the Story, and profitable for the Quietneſs of the Realme. And thus your Honour may ſee, that I have not written of his Grace ſlaunderous, nor of the Trueth erroneous. Neither did I commend him to countenance my Cauſe, by his Authoritie in Learning: but to Countenaunce her Majeſties high preferred Scholler: and to ſhew that I envied not his Lot, though he hath receyved Fiftie Thouſand Pounde more then One, whom Fiftie Thouſand thinke to have honored the Original Truth, more then he with bare *Latin* Studies could doe poſſiblie.

2 *Your Lordſhips to Command,*

HUGH BROUGHTON.

NUMB.

NUMB. XXXIV.

Mr. Broughton *to the Lord Treaſurer, Relating Injuries pretended to be done by the Archbiſhop to him; as the Reaſon of his Departure beyond Sea.*

WHEREAS I am ſtraungely injuried (Right Honourable) by the Archbiſhop of *C.* his Grace, I thought good to leave our Soyle, and all promiſed Preferment, rather than put upp ſuch Injuries done to God's Word at his Hand; for which being uppon Departure, I thought good to ſhew unto your Lordſhip for the reſt of your Place, the Tenor of the Matter; and to require (as Occaſion ſhall ſerve) your honourable Juſtice in the Cauſe. I made a Sermon lately upon a Sermon which St. *Paul* made at *Antioch*, ſhewing the Abridgement of all the Bible, *Acts* 13. *Verſe* 18, 19, 20, 21, 22. All this I contrived unto the Honour of hir Majeſty's Government, that by hir long Peace, what Leaſure in Study might performe, our Nation brought about, to ſee that Scripture clear; where other Nations hitherto have thought the Text corrupted, and putting all their Studies together, came ſhort of that which Artificers (as I ſhewed) knew in St. *Paul*'s Age. Hereupon I encouraged the Hearers to hope well in Rumours of Warrs, ſeeing God, a giver of Victory, according as we Honour his Word. Now in aunſwering contrary Arguments, I remembred, what ſome bragged of my L. of *Canterbury*, as daſhing all the Frame of my Studie and Skill in the preſent Matter, and in the reſt of the Bible, and ſpecially a Letter written to the Vicechancellor of *Oxford*, Dr. *Lilly*, that my Lord was not of my Mynd for the whole Book of the *Concent*, and would tell the Queen ſo. Dr. *Lilly* wrote unto me, that my Lord Grace's Chaplain wrote unto Dr. *R.* thus, as from his Lord's Meaning. I aunſwered him, that belike the Chaplain miſtoke my Lord Grace, for it could not ſtand with his Honourable Wiſdom, to thruſt himſelf into new Opinions, whereas the old had Errors in Number as the Sand. Wherein yet Dr. *R.* had Two Thouſand Years Patronage, but all vayne; and I ſhewed moreover, that I wrote of my L. Commendation for his Honour, not for any Care that I had of his Help; but judged it an humaine Part to Countenance hir Majeſty's preferred Men, and to ſhew Vacuity of all Envy. On *Wedneſday* after that *Sunday*, One ſent from my Lord Grace, cometh to feele me in this Sort: His Name, forſooth, was one *Thwaitz* of *Northampton:* he had not ſeene me of a long Tyme: he would deſire me to come to the *Saracenes* Head without *Newgate:* The Man to whom he ſpake, knew that Straungers require no ſuch Service at my Hand; and ſoon after met with him againe, and found him a *Somner*. But delivered me no Meſſage from him, bycauſe I bad him meddle nothing with him, but lett him wayt my Leaſure, yf he had Buſineſs with me. So he returned no more unto me; but the *Somner* bad an other Man tell his Narrand; who checked him for his Requeſt of Service: whereupon he ſummoned him, and he appeared, but was told that he was not Summoned by their Commandment that were Judges; upon this, I geſſing what the *Somners* Buſineſs was, or could be with any Colour of Reaſon, wrote unto my Lord Grace, what I wrote of him in mine Epiſtle, and what I ſpake thereupon; and would appeale unto your Lordſhips, bycauſe the Cauſe was his owne, and he knew Matters of Grief betwixt Dr. *Coſyn* and my ſelf; how his Brother miſuſed me moſt deadly in his owne Hearing: how his *Naſh* Gentleman skofted my *Ebrew* Studies: How *Hutton*, his preferred, raged and rayled uppon my *Daniel*, And I wrote underneath: (bycauſe *your Graces to Commaund*, was againſt myne Argument) your συκοφάντης, ſhewing that I fought for him, and not againſt him, yf he could ſee it. Againſt all this his Grace tooke more Diſpleaſure, then I thought a Gentleman of Honourable Place would have done. And ſpecially the Terme συκοφάντης maketh much adoe over all the Court; that I ſhould wryte ſo to a Councellor. I hope your Honour would call it no

Chap. 21. *Chart. & Epiſt. Literator. pen. me.*

Dr. *Reynolds.*

Hutton.

Reproach to be called my συζεπώπης in Divinity Travels: in which Studies the Terme for *Chriſtians* is uſed: and I truſt her Majeſty rejoyceth to bee συζεπώπης with my Defence of hir Religion. And if his Grace had known any one Word in the *Greek*, as a perfect Linguiſt ſhould, he would have kept that Word as a perpetual Teſtimony for all our Nation, that favour my Studies, how I vouchſafed to call him a Fellow in Jndgment, for Religion. Your Lordſhip, who hide your Skyll in *Greek*, inferior to none in Subſtance, knoweth full well, that the Divine Terme συζεπώπης importeth no whit Inferiority, or Superiority in Pollicy: though ſome about his Grace, make her Majeſty's Subjects ridiculous in Quarrels that way. Biſhop *Elmer* would for ſuch a Scholerlike Terme have aunſwered as once, in Dr. *Ceſar*'s Hearing, he aunſwered to a certayne Gentleman uppon the Archbiſhop's Perſecution of the Firſt Edition of the *Concent*, when I went to *Germany*. A Gentleman ſaid, all be againſt Mr. *Broughton*. Then ſaid Biſhop *Elmer*; *One Scholar of right Judgment will prove all Adverſaries fooliſh.* Thus in Effect, but more for me then I may report. O that my Lord Grace had binn a *Grecian:* he would not ſo have perſecuted my Studies. Yet truly I rejoyce to have ſo high a Perſonage to work uppon, for the Good and Honour of hir Majeſty's Government: being one not entangled in the Cares of Life, but free to choſe my Place, whence I may worck uppon his Grace. Since mine Appeale unto your Lordſhip, (which indeed was no Appeale, ſince I was not cyted to any Judgment) he ſent a Purſuivant, and a Conſtable to an Houſe where (I think) he knew I was not. To try whether his Fame, or mine, could better abide Rumors among the Learned Gentry of *England:* and the Singers of *Paules*, *Paules* κρῆτες δεῦ̓ ὦδαὶ κακὰ θηρία μαχέρες ἀρναί triumph, what a Gracious Pranck his Grace hath wrought to drive me away: little foreſeeing what a Print may cauſe their Tongues to Quaver to more Uſe in the Choir Service towards God. And my Lord Grace's Factors noyſe, that they would give One Thouuſand Pounds to find me out. Your Lordſhip ſhall have my Heart to aunſwer them thus: that yf I were preferred by hir Majeſty, as your Lordſhips all teſtified of my Studies Deſert, I would plead with them: but being judged my Lord Grace's Superior in Study, knowen that he ſcant knoweth *Greke* and *Hebrew*, from other Languages, and knowing that none *without my Heiſar* knowe of all the Judges, how St. *Paul* gave the *Judges* Four Hundred and Fifty Yere, a Matter hid One Thouſand Five Hundred Years; I might think, that I deſerved better Reverence, then to be courſed as a Felon, or a Traytor. When I dare adventure that I ſpake more for the Queen's Honour in Learning, then his Grace will ſee this Twenty Years. Dr. *Seravia* told Mr. *David Roberts*, that he could not beat into my Lord Grace's Head ſo much, as the Conceit of my Studies: but he would lerne of me, and ſo bring my Lord Grace to be Gracious to my Studies.

The *Concent.*

Dr. *Saravia.*

Further Commendations of his Grace's Skill, Dr. *Coſyn* uttered uppon an old Occaſion, whence all this Strife groweth in Greene Blades from old Roots. A certain Table of mine Titled, *A Sinay Sight*, was in ſuch Requeſt, that a Printer unknowen to me, ſought my Lord Graces Favour to have a Lycence to Print it. I hereupon ſent one to Dr. *Coſyn:* (as uncertayne of the Truth, and loth to trouble my Lords Grace in a Matter uncertayne) requeſting him to ſhew my Lords Grace, that I would not have that Table Printed: being ſhorter than any could make uſe, of without an Interpreter. Then ſaid Dr. *Coſyn*, *Thy Maſter need to take no Thought for his Table: my Lords Grace will not give Six Points for it: neither hath he any Haſt to have any Thing of his in Print; and one ſo BASE as thy Maſter, might have come himſelf to my Lord Grace.* Now all the Leerned through Chriſtendome (ſome of all Sorts) *Jewes*, *Papiſts*, *Proteſtants*, give my poor ſelf to underſtand hither to *England*, that they thinck that Paynes an Honour to the *Bible*. And I dare undertake therein to prove many high Points therein hid from my Lord, of which yf he make not more Accompt then of Six Points, Dr. *Coſyn* will have his Grace's Religion not to be worth Six Points. When I had caught Dr. *Coſyn* and his Grace in this Gates Grace for Religion, I wrote unto them both Two Epiſtles in *Greke*, bycauſe my Reproofs might be cloſer: reproving Dr. *Coſyns*, and requeſting my Lord's Grace to teach him that by Heroaldy I was Dr. *Coſyns* better, and ſo would chalenge my Place. Uppon this Letter I was cyted before the high Commiſſioners, and Dr. *Coſyn* ac-

A *Sinai Sight.*

Dr. *Coſyn.*

cuſed me of calling him an *Atheiſt* in theis Words: ſpeaking how by his owne Conſcience the Table was of ſome Works. ἐ φημί σε ταῦτα μυσάζειν· ἄθεος γὰρ ἂν εἴης *I cannot think yow, D. Coſyn, lothe theis Things, for ſo yow ſhould be an Atheiſt.* The ἐνθύμημα is full thus.

None but an Atheiſt wold deſpiſe theis Matters:
Yow, D. Coſyn are not an Atheiſt.
Therfore you deſpiſe not theis Things.

The Syllogiſme ſtanding thus, Dr. *Coſyn* labored exceedingly to prove himſelf an Atheiſt; while I defended, that my Speach of him was no Slaunder: and he would needs conclude the Contradictory, and I was half content. So now my Lord doth perſecute me, becauſe I ſay that he is lerned, judged rightly, ſpake to three lerned lernedly, ſaw all auncient Errors, *&c.* Theis two Doctors that love to wrapp themſelves in bad Opinions, would much have trobled Matters not known to them. If in my Text my Lord's Grace tell how St. *Paul* might give the Judges y. 450 for 339, and not *plough with mine Heifer*; I am content to be holden wyd of all Judgment in Scholars Matters. Moreover to check Dr. *Coſyn*, I enlarged the Table to make a Concent of all Studies with Divinity: and uppon the former Grudge, my Lord G. did diſgrace it to the Queen: and his Factors triumphed when D. *R.* did confute it: and to ſtopp his Mouth I choſe him Umpire: yet M. *Mulcaſter* brought from him a full Determination to M. *Peter Osborne*, with moſt high Approbation of my Studies: one Mr. *Dye* told what his Grace ſaid to him: That I deſerved as good a Place as he himſelf had: but it was better be a Cobler then the beſt Scholar in *England*: alſo he told the ſame Party how he motioned that your Lordſhips would procure me 100 *l.* yerely out of the Exchequer, untill I were provided for: but as many told me, when it came to full tryall, I find him no ſuch Man. But he firſt ſpake theis Wordes of me. Mr. *Br.* if he were preferred as I am, would not be ruled by any King in the World. Such a Grace his G. thought he had in Obedience: I would he ſhewed the like in Ruling.

After him D. *Bancroft* ſpake the very ſame Cenſure: as being a good φυσιογνώμων, in what Kind of Men beſt Obedience would be found: That if I had an high Place, no King could rule me. Theis Pranks might make any refuſe their Judgment: and appeale unto your Lordſhipps. Modeſt Men would have been my σκεφῶται not ἐπεμφυῶτες, unprovoken by me: but uſed in all Humanity. A Preacher told my L. G. to his Contentment, in Sylence, at the leſt, that my Paines quieted the overjealous more then his Jaylorſhipps. D. *Holland* ſpake among many to the ſame Effect. And truly I laboured very much to have my L. G. well thought of, ſuppreſſing my private Injuries, for common Quietneſs. Yet ſtill my Lord croſſed my Studies to his own Danger. He ſaid, the Queen will not have a new Tranſlation of the Bible: not ſeeing how he defended Atheiſmes many, and Errors, diſgracing all Truth above Meaſure. Moreover when I commented uppon *Daniel*, and finiſhed the *Chaldy* part, and offred to dedycate it unto himſelf, and he thanked me, he wrote unto the Stationers to ſtay: Two Wardeins went to him, to them he ſaid, he had never ſeen it: though I myſelf layd it in his Hands, and had Speech with his G. uppon it. He was moved uppon my Requeſt by D. *Seravia* to be better adviſed, becauſe I would not be hindred from God's Service in opening *Daniel.* Then ſaid this G. as Dr. *Seravia* muſt juſtify, it were better the Truth of *Daniel* were hid, then Antiquity ſo diſgraced, as in M. *Br.* Preface. Afterward he ſaid that he might of himſelf ſtay any thing. Which Speach when I commended, how therby if he could prove that, we ſhould be more famous then *Rome* for a greater Man, but doubted whether that Aunſwer would be digeſted of the learned. The next Tyme he ſaid, how he himſelf was appointed an Allower: yet referred all to my L. who promiſed my ſelf to allow, and ſoone ſent word he had no Leaſure, for one Sheet, but warranted the Stationers to print what I would, and after all croſſeth all, and yet nothing, for this I might require a more honourable Judgment. Beſides, his G. is famous in Print, for offring an eternall Diſgrace

to all the Greek Teſtament: contrary to all my poore Judgment. A certayne Preacher holding himſelf over-ruled ſaid this: your Gr. ſhould not be κατακυειδων Then replied his G. κατακυειδω ſignifieth *to rule tyrannically*. Then the Preacher κατακυειδε ἐν μέσω τῶν ἐχθρῶν is ſpoken of *Chriſt*. *Pſa.* 110. and I hope your Grace holdeth *Chriſt* no Tyrant. And do yow allow the *Septuagintaes* Greke, ſaith his G. So that ſo far as the 70 Greke paſſeth currannt, *Chriſt* ſhould be, *&c.* (my Penn trembleth at his Graces graceles Speach.) The Holy Ghoſt alloweth the 110 *Pſalme*, once, twice, thrice, yea double ſo often in the very *Septuagintaes* Syllables: and the very Body of the new Teſtament is made from it: that all the hard Phraſes muſt be opened by it, and all the ordinary Speeches appear taken from it, to the very Syllables. Whereupon my L. G. is in Print for diſgracing all the new Teſtament to the eternall Shame of all our Nation, Therefore I was loth that he ſhould troble his Head above all the Skill that he hath, to the Diſgrace of hir Majeſties Government. For theis Griefs of his, and Imperfections, I chooſe your Lordſhips Judges; yf I had him lawfully ſommoned, and above all, I chooſe to lyve rather out of the Realme, then under him: Thus much in Breif, yf it pleaſe God your Lordſhip ſhall ſee in Print a larger Defence, from other Countries: Where God ſhall ſeat me. I hear that in mine Abſence your Lordſhip doth defend me, ſo that this 20 Yeres, I found your Lordſhip of another Graces Spirit, then his G. I hope that all of G. will where my Cauſe is knowen, under me defend themſelves. I humbly deſire you, let his G. have a Coppy of this. I deſire his Good, not his Infamy, and honour him, but not *ultra aras*.

Septuagint.

Your Lordſhipps to commaund.

H. BROUGHTON.

NUMB. XXXV.

Reaſons for the Bill againſt the Commiſſaries Courts every Three Weeks.

Chap. 22. *Cott. Libra.* Cleopatra. F. 2.

ABUSES greatly grievous to the Queen's Majeſties Subjects, offered daily to them by the inferior Eccleſiaſtical Officers, *viz.* by the Archdeacons, Officials, Commiſſaries and their Regiſters, by Colour of their Eccleſiaſtical Juriſdictions; to the infinite Trouble and great Charge of every particular Dioceſs within this Realm.

It is firſt to be obſerved, that every Dioceſe is divided into ſeveral Archdeaconries; and that every Archdeaconry containeth a great many of ſeveral Pariſhes; and that every of their Archdeacons hath his Officer [Official] and Regiſter.

I. The ſaid inferior Officers (by Uſurpation of late Times) do keep every three Weeks many Courts, in divers and ſundry Places, within every of their ſeveral Archdeaconries. Whereas by the ancient Cuſtom, the ſaid Archdeacons or their Officials ſhould viſit, or keep their Courts, or *Generals*, as they call them, but twice every Year, *viz.* at *Eaſter* and *Michaelmas*. At which Times they did in Times paſt puniſh Matters of leſs Importance (then detected) by their own Authority. And ſuch Cauſes as were of greater Weight, they did make known to the Biſhop, or his Vicar-General. Who thereupon did call the ſaid Offenders to the Biſhops Conſiſtory, (kept ever in one ſettled Place) there to be cenſured. Or elſe the Vicar General did twice every Year in proper Perſon ride into the Archdeaconry. Or in his Abſence did then depute one

grave Miniſter or more; (who were called *Correctores morum*, &c.) for the hearing and determining of the ſame Offences there preſented. Who did render Account of ſuch his Doings unto the Biſhop, or to the Vicar General.

II. *Item*, They cite or warn the Queſtmen or Sidemen and Church-Wardens of every of the Pariſhes aforeſaid, being two in Number for the moſt Part in every Pariſh; (and theſe commonly poor Artificers, or other labouring Men), every Three Weeks, to appear before them at their ſaid uſurped Three Week Courts: Which are kept ſometimes in one Place of their Archdeaconry, and ſometimes in another. And ſo by Colour of theſe Courts, there is every Three Weeks, ſo called thither before them, a great Company of People. At every of which Courts if they do not appear, they are then preſently excommunicate by the ſaid inferior Officers: And ſhall not be abſolved by them, untill they do pay 2 *s.* and 4 *d.* for their Fees therunto belonging. And if they do appear there, then it coſts them 12 *d.* between them two, for their Dinners. Beſides the Loſs of their ſeveral Days Works, and their travel and trouble in going and coming. Which only Charge of Diet, needleſs to ſpend, doth amount in the whole Dioces, after a 12 *d.* a Pariſh, to a great Sum of Money. Beſides, there is as much loſt in the ſaid poor Men's Labours: And beſides alſo, their Charges and Labour in travelling by the Way.

III. *Item*, At their ſaid running and Three Week uſurped Courts, ſo kept by the ſaid inferior Officers, as aboveſaid, the ſaid Queſtmen and Sidemen are uſually warned and admoniſhed by them, to make general Inquiſition of Offences, more in Suppoſal than in Truth committed, for the greedy Lucre and Gain of ſuch Inferior Officers; who moſt commonly have no juſt or neceſſary Cauſe ſo to enquire, either generally or particularly, by the ſummoning of every ſuch Queſtman or Sideman. At which time, whether they detect and preſent every Matter, or not, they pay to the ſaid Officers 4 *d.* ſeverally, for exhibiting every ſuch Verdict in every Pariſh. Which amounteth alſo, throughout all the Dioceſe to a good round Sum.

Firſt, Theſe Three-Week Courts are uſurped and needleſs. *Secondly*, The Multitude of People drawn thither. *Thirdly*, The great Charge to every County. *Fourthly*, The continual Travel and Trouble of the Subjects, eſpecially of the poorer Sort.

IV. *Item*, If any ſuch Offence be then detected, or Defaults in Churches preſented, the ſaid inferior Officers do then moſt commonly grant to the Offenders (being firſt cited before them) a Day to amend it. At which Time they grant another Day: And ſo from Day to Day do ſo defer and delay the Time, by giving of Days of Reſpite (only for their own Gain) that in the End, the Offender clean eſcapeth unpuniſhed; and the Default never amended. For the giving of which Days of Reſpite, they take at every time of the Offender, for every Day ſo given, 6 *d.* at the leaſt. And by theſe Means they make to themſelves a profitable and yearly Revenue, by granting of ſuch Days of Reſpite.

V. *Item*, The Number of the ſaid Inferior Officers and Commiſſaries is within theſe late Years greatly increaſed. For within ſome one Archdeaconry there be one Archdeacon, two Officials, and two Commiſſaries, divided into ſeveral Parts of the Archdeaconry. Where by ancient Cuſtom there ought to be but one Archdeacon, and one Official in one Archdeaconry. By the Multitude of which Inferior Officers (who commonly ſeek nothing but their own Gain) her Majeſty's Subjects are within every Dioceſe, more and more daily troubled. And the Search of ſuch Records very uncertain. And beſides, ſome of them, by ſuch often toſſing and conveying about up and down the Country, are many times torn, and ſometimes loſt.

VI. *Item*, The *Procuratores* in their inferior Courts be Men ignorant, and not Men ſtudied in the Eccleſiaſtical Laws. Who upon very frivolous and ſmall Occaſions do move Suits and Quarrels only for the Gain of themſelves, and of the ſaid inferior Officers of this Court. Whereas the Biſhop of every Dioceſe, having by

by Ancient Cuſtom always a ſettled Conſiſtory Court, commonly Seated and kept in a City, in the chiefeſt Town in the Dioceſe, for the hearing and determining of all Eccleſiaſtical Cauſes, furniſhed Men of Skill and Knowledge; and the ſaid Matters of Suits (if they were any Thing worth) might be there ſufficiently handled and determined. And ſo in Truth there is no Uſe or Neceſſity at all of theſe Three Week uſurping running Courts, for any ſuch Suits, or for any other Cauſe whatſoever.

VII. *Item*, The ſaid Inferior Officers ought by the Queen's Injunctions to certify, and deliver in Yearly into the Office of the Biſhop, and Principal Regiſtry, the Original, or true Copies of all ſuch laſt Wills and Teſtaments, as were proved before them that Year: Which they utterly neglect, and will not do. By Reaſon whereof, Firſt, The ſaid Records and Teſtaments are not ſo well and ſafely kept and preſerved, as they ſhould be. And beſides, the Subjects of every Dioceſe having Uſe thereof, are very oftentimes enforced to ſearch in many Offices and Places, before they can find ſuch Teſtaments, to the great Trouble of the ſame Subjects.

VIII. The ſaid Inferior Officers, for their Lucre and Gain, do very often prove the Teſtaments, and grant Adminiſtrations of the Goods of ſuch Perſons deceaſing; wherein they have not any Authority to meddle; *viz.* of thoſe which have Goods in divers Archdeaconries at the Time of their Deaths, *&c.* And ſo the Subjects are many times enforced afterwards to be at a Second Charge elſewhere, to have the ſame lawfully done.

Other Abuſes there are in theſe Inferior Officers; and principally in their Three Weeks running Courts; which were too long particularly to ſet down.

NUMB. XXXVI.

A Note of divers inceſtuous and unlawful Marriages, made by Vagrant Miniſters, and lawleſs Peculiars: *And of pretended Miniſters without Orders,* &c.

Chap. 22. *Cott. Librar. Cleopatra.* F.2.

FIRST, in *Suffolk* near Sir *Edward Waldgraves*, one married a Woman lawfully one Day: And ſhe carried away from him, and the next Day married to another by Licence. With whom ſhe liveth at this Day, her firſt Husband being alive.

A Woman known to Mr. *Valentine Knightly*, in the County of *Northampton*, lying a dying, being Ninety Two Years Old, and paſt Memory, was married to a young Man of Twenty Two Years of Age, about the Hour of Six of the Clock at Night: And was dead the next Morning before Two of the Clock.

Mr. *Thinns* Son and Heir ſtollen from *Oxford*, and married without his Father's Conſent by a Licence. The Youth is fled beyond Sea, and deſireth to be diſinherited rather than to have the Match ſtand good.

One *Badger* of *Tyerhil* in *Worceſterſhire*, married Two Wives; and the Second by a Licence. And finding Two Wives chargeable, cut the Second Wifes Throat, and was hanged in *Glouceſterſhire* this laſt Summer.

One *Fleet* of *Ammerſley* in *Worceſterſhire*, married his own Father's Wife by a Licence.

John Lipſley, of *Somerſetſhire*, married his own Mothers Siſter by Father and Mother, by a Licence.

One *Sermiſhair* had Two Wives, and ſaid to be divorſed from them both. And afterwards married the Biſhop's Daughter of *Litchfield* and *Coventry*, that now is. Who was formerly married to one *Pleedſted*; but from him divorſed. *Sermiſhairs* elder Brother, married one of his divorſed Wives; and it is ſaid *Pleeſted* the other: The former of theſe Marriages is thought to have miſtaken the Matter. But if it were rightly ſet down, it would trouble the King of *Heralds* to ſet down the Alliance either to other.

One known to the Sheriff of *Suſſex* was contented for a Sum of Money to acknowledge himſelf an Adulterer, which he was not; and in open Court his Wife was divorſed from him, and married with his Conſent to another Man, by a Licence.

One *Bernard* of *Upton* in *Glouceſterſhire*, woed a Widow, as ſhe and her Friends thought, for himſelf. Yet afterwards conveying her among his own Friends, by a Wile brought the Man to her Bed; and through his threatning to kill her, forced her to lie with him. And within Two Days after was married to his Man by a Licence. Her Friends ſued him for a Rape. And had not the Licence been, the Law was thought to have gone againſt him.

One married Two Siſters in *Oundel*, in the County of *Northampton*.

One married Two Siſters of *Duddington*, in the ſame County.

One married his Brother's Wife, of *Eaſton*, by *Stanford*.

One married to a Woman of *Miſſington*, in the County of *Northampton*, by a Clark of the Church, in the Abſence of the Vicar.

The Miniſter of the *Tower* of *London*, refuſed to marry L. coming with Licence, and without Parents Conſent, within the Space of half a Year.

A Blank Licence under Seal to marry a Woman, being without Date; and taking Bonds: which if they had been taken, avail little to countervail the diſcovering of a Man's Daughter, being made to the Lord Biſhop of the Dioceſe, who need not ſue then, unleſs he will.

It is thought that this Revenue is a Profit to the Church, againſt the Law of God: And is wiſhed generally by the Houſe [of Parliament] to be taken away. But if that cannot be, then it is deſired, that no Licence be granted, unleſs the Lord Biſhop's Hand be to it. Or if he be an ordinary Attendant of her Majeſty, the Chancellor to ſet his Hand to it. Though there came but one Licence to Light; yet it is ſaid Divorſes were granted: And any Man might have them for Three Shillings and Four Pence a Piece.

Among many, there is one that hath ſupplied the Place of a Miniſter theſe Twenty Years, and hath a good Living: And as yet never took Orders. He is known to Sir *Henry Bromely*. This a fit Man to make ſuch Marriages, as is formerly ſet down.

Another like him was at *Stow* in *Lincolnſhire*. But he was ſo famous for Marriages with Licences, and without, as the Church was called *A Lawleſs Church*. He continued in this Trade Thirty Years.

A Woman, for her Conſcience Sake, fled from her Husband to certain Jeſuits in Priſon at *Wisbich*, and is kept ſecretly there, to bring them Maintenance from their Favourites in *England*. Her Husband's Name is *Bartholomew*, an honeſt Man, well known to Mr. *Topcliff*, [a Diſcoverer of Papiſts.]

NUMB. XXXVII.

Reaſons for Licences to Marry. An Anſwer to a Bill in Parliament againſt them.

Chap. 22. *Cott. Librar. Cleopatra*, F. 2.

I. LICENCES to Marry according to the Form ſet down without Banns, are no Cauſe of diſordered Marriage, but rather the contrary.

For they expreſs all Cauſes that might be any Let of the Marriage in Law; and yield no Licence to Marry in thoſe Caſes; but add to the Prohibition of the Law a Reſtraint, by a Bond alſo. And if one may ſpeak a Truth, it may be ſaid juſtly, that it is a Matter not only not hurtful, but alſo very profitable to be continued in the Commonwealth. For firſt, ſeeing Conſent in Marriage is the Matter ſpecially to be regarded, and Credit of Kindred, Honour, Wealth, Contentment, and Pleaſure of Friends, be rather Matters of Conveniency, than Neceſſity in Matrimony; it were better to tolerate the Means wherewith Conſent of the Parties themſelves may more freely effect an honeſt Matrimony, than by Tract of Time Publiſhing a Marriage before-hand, either the Parties be occaſioned to ſtay through Baſhfulneſs themſelves, or their Friends or Enemies, by forbidding the Banns, ſhould give Let thereunto.

And touching Parents, for whom eſpecially the Reſpect is had. Parents oftentimes meaſure their Affections rather according to the Humour they have themſelves (being old) than regard the good Liking of the young Folks to be matched. And therefore rather ſeek to beſtow their Children in Wealth or Honour, or Strength of Friends, than are willing to ſuffer them to beſtow themſelves according to their own Choice; although they chuſe never ſo well, in reſpect of Vertue and honeſt Education. Divers Times Men of Honourable Degree have Liking of mean Perſons. So ſometimes Rich have of Poor, and Old of Young, Maſters and Miſtreſſes of their Servants; and, to conclude, Superiors of their Inferiors; Parties in Diſparity each of other. All which will willinglier marry ſecretly, than make Publick Declaration before-hand of their Liking thereunto. Which cannot be but a Let often unto honeſt Marriage.

Likewiſe ſometimes it may fall out, that a Lame or Impotent Man, for Comfort; a Man who hath lived looſly many Years of his Life with ſome one Woman, may be deſirous even in the very Point of Death to marry her, either in Remorſe of Conſcience, to make ſome Part of Amends unto her, or for the Good of his Children he had by her. Which cannot be effected, if he muſt make Stay till Banns be ſolemnly pronounced. Alſo, the Friends, or the Parties themſelves, being deſirous to avoid Charge, would be glad to match ſecretly, which cannot juſtly be reprehended, if there be no other Let. And therefore in many Reſpects it may be concluded, that Licences for Marriages are not ſo hurtful as ſome would have them accounted.

II. And touching the Parties which have uſed heretofore Time out of Mind of Man, to grant, if the Licence be not evil ſimply of it ſelf, it cannot be the worſe, for the Parties that grant; eſpecially, ſeeing it appertaineth properly unto them by the Laws received, and the Cuſtoms of this Realm, to determine of the Matrimony it ſelf. Wherefore much more it ſeemeth they may ſtill be permitted to have Conſideration and Determination of thoſe Things, which are but Preambles thereunto.

III. And whereas it is thought a Matter convenient, that the Lord Archbiſhops, or Biſhops Hand ſhould be ſubſcribed to every Licence granted; it ſeems that great Inconvenience might ariſe thereby. For either the Archbiſhop, or Biſhop, is to give Credit to the Report of the Under-Officer; and ſo ſubſcribe: Or elſe,

if they living in divers Parts, as often it falleth out, the Parties that ſeek this Licence, ſhall be driven to double Informations and Proof. Which cannot be but both troubleſome and chargeable unto them, in reſpect of the Journey and Proceedings. Beſides, that it may happen, that ſome of their Servants or Followers may, for Expedition Sake, draw a further Charge on them than ordinary. *Laſtly*, I ſuppoſe that ſeeing the Officers grant it, the Blame of any Licence granted otherwiſe than it ought to be, will lie on himſelf: It were better to let it ſo reſt, that thereby he may be procured to be the more careful in his granting hereof, than otherwiſe, having the Biſhop's Hand for a Warrant, of likelihood he would be, ſeeing by that Mean he may the better transfer the Fault from himſelf.

NUMB. XXXVIII.

Orders for the Cathedral Church of Canterbury. *With Notes to each Article ſet in the Margin: Containing a Judgment of them.*

I. THAT no petty Canon, having a Vicarage or Cure within the Town, whereunto there is an Houſe belonging, ſhall have his Dwelling within the Church. ·Chap. 22. *Cott. Librar. Cleopatra*, F.2.

Marginal Note: This is agreeable to the Statute 21. *H.* VIII. Cap. 13. See *Reſident.*

II. That none of the Clarks, nor any other, having a Chamber within the Dormitory, ſhall there keep his Wife, or any Woman Servant.

Marginal Note: The Place conſidered, and the Solitarineſs thereof, this ſeemeth convenient.

III. That there ſhall not be any School kept of Children within the Church, beſides the Queen's School; and that for the Choriſters: Of Maiden Children eſpecially.

Marginal Note: It ſeemeth very unfit that Girles ſhould be taught in a School within the Precinct of the Church. Eſpecially ſeeing they may have Inſtruction by Women in the Town.

IV. That whoſo dwell in any Rented Houſe within the Precincts of the Church, ſhall at the Monthly Communions receive once a Quarter at the leaſt. And that the Chaunter do certify the Names of them who do not receive, unto the Dean, or in his Abſence unto the Vicedean. That if Occaſion be, they accordingly may certify the ſame unto your Grace.

Marginal Note: This were convenient; but the Inhabitants in ſuch Houſes cannot be compelled to receive Quarterly in the Cathedral Church; they being Strangers. And therefore to ordain the ſame were to ſmall Effect.

V. That the Petty Canons, Singing Men, Subſtitutes, or other of the inferior Miniſters, and Servants of the Church, do more daily frequent the firſt Morning Service.

Marginal Note: It ſeemeth very convenient.

VI. That the Canons made the laſt Convocation, be put in ure, and duly obſerved.

Margin. Viz. *Ut Beneficiati in ſuis Beneficijs Hoſpitalitatem exerceant. Et, Ut Decani & Canonici in Eccleſijs Cathedralibus ſuis, Conciones habeant.*

VII. Alehouſes kept by ſome of the Church.

Margin. Forbidden by the Injunctions; and contrary to the Statute of *Winton*, 13. *Edw. Prim.*

VIII. Letting out their Houſes.

NUMB. XXXIX.

The Inſcription on the Monument of Dr. Marton Hetin, *Biſhop of* Ely.

M. S.

Chap. 25. MARTINUS HETON, *ex antiqua* HETONORUM *Familia in Agro* Lancaſtrienſi *Oriundus: Filius* Georgij Heton *Armigeri &* JOHANNÆ *ejus uxoris, Filiæ* Martini Bowes, *Equitis Aurati. A quâ parturiente & expirante Deo & Eccleſiæ Reformatæ, dicatus eſt. Ab Academia* Oxonienſi, *ad omnes Scholaſticos Gradus & Honores evectus. Ibiq; in Æde* Chriſti *unus octo Canonicorum conſtitutus, a Sereniſſimâ Reginâ* ELIZABETHA *ad Decanatum* Wintoniæ, *annum jam agens trigeſſimum Sextum, Promotus; Hujus Epiſcopatûs ultimò Locum ac Sedem obtinuit. Conſecratus,* Febr. 3. *An. D.* M,D,XCIX *Per decem annos plus minus tam piè, tam publicè, tam munificè hic ſe geſſit in Cathedra, ut, qui communi voluntatum Conſenſu, & Amores & Officia erga ſe excitaſſet; non ſine dolore, non ſine duplici damno abreptus eſſe videatur. Obijt Julij* 14°. An. Dom. M,DCIX. *Ætatis* LVII.

NUMB. XL.

A Licence granted by the Archbiſhop to Swetnam; *to teach Children.*

Chap. 25. Regiſt. *Whitg. Vol.* 3. *Fol.*105. b.

JOHN by Divine Providence, Archbiſhop of *Canterbury*, of all *England* Primate and Metropolitan; to all Chriſtian People to whom theſe Preſents ſhall come, ſendeth Greeting in our Lord God Everlaſting. Theſe are to let you underſtand, that upon Receipt of ſufficient Teſtimony of the good Life and Converſation of *William Swetnam*, of the Pariſh of St. *Margaret Patens* in *London*, Fiſhmonger; and upon further Examination of him, being firſt Sworn in due Form to the Supremacy of the Queen's moſt Excellent Majeſty, and ſubſcribing to the Articles agreed upon by the Clergy in *Anno* 1562. We have Licenced, and by theſe Preſents do Licence the ſaid *William Swetnam* to teach and inſtruct Children in the Principles of Reading, and Introduction into the *Accidence*; and alſo

alſo to write, and caſt Accounts, in any Pariſh within the City of *London*, or out peculiar Churches of *Canterbury*, within the ſaid City. Enjoyning him, that every Week he do Inſtruct his Children and Scholars in the Catechiſm, made and ſet forth by Mr. *Alexander Nowel*, now Dean of the Cathedral Church of St. *Paul* in *London*: And that he with his Scholars, ſo many as ſhall be of the Pariſh where he ſhall Teach, do uſually and commonly reſort and repair, on all *Sabbaths* and *Feſtival* Days, to the Church of the Pariſh where he ſhall ſo Teach: And he with his Scholars do reverently hear Divine Service and Sermons, and dutifully and diligently attend thereunto. And alſo we Will, this our Licence to endure, during his good Behaviour, and our Pleaſure; and no otherways. In Witneſs whereof, We have cauſed this our Seal of our Office of Principal Regiſtry to be put hereunto. Dated this 20th Day of *July*, in the Year of our Lord 1599, and of our Tranſlation the 16th.

NUMB. XLI.

Bancroft *Archbiſhop of* Canterbury, *his Letter to a certain Courtier, upon a Petition of the Doctors of the* Arches *to him, to favour them againſt the Common Lawyers.*

AFTER my hearty Commendations. I received Yeſterday a Petition made to my ſelf, by the Doctors of the *Arches*. Which had been fitter in mine Opinion, to have been directed unto his Majeſty. For what can they expect at my Hands, that I do not meditate and endeavour by all the Means I can poſſibly to effect on their Behalf? I know that *Europe* cannot afford, in any one Place or College ſo many worthy Men of their Profeſſion, as they of that Society are: Howſoever they are deſpiſed by *Eraſmus*, his *Doctiſſimum genus indoctiſſimorum Hominum.* Which I write not to Tax all of that Sort; but only by way of Compariſon. Becauſe Men ſo truly learned, according to the Precepts and Rules of ſo many Arts as they have been bred up in, are ſo contemned and vilified by them. Let them of the Common Law have on God's Name their due Eſtimation that they deſerve; ſo as they do not appropriate to themſelves the Quinteſſence as it were of all Wiſdom and Underſtanding, or rather a vain and ridiculous Conceipt borrowed from the Pope; as if they had Power to judge all Men, but muſt be judged of none; Except, ſay ſome Papiſts, of the Pope by a General Council: Except, ſay ſome Lawyers for themſelves, by the Upper Houſe of Parliament. Chap. 26. *Cotton Librar. Cleopatra*, F. 2.

You muſt not be prodigal of the Uſe of this my Letter, leſt ſome Occaſion be taken thereof, of exclaiming againſt me, as ſome do; giving it out very ſeditiouſly, in my Opinion, that by my Means a Courſe is entred into, which tendeth to the Overthrow of the Common Law, and to deprive his Majeſty's Subjects of their Birthright: That I labour by all the Means I can deviſe, to make the King believe, that he is one *Abſolute Monarch*, and may, *Jure regio*, do what he liſt: And that I am an Enemy to all the Profeſſors of the Common Law. And all theſe Imputations are caſt upon me, as God knoweth, very unjuſtly; for no other Cauſe, but for that I deſire, that his Majeſty's Temporal Judges might keep themſelves in ſome reaſonable Sort, within their own Liſts, and not invade, as they do, his Majeſty's Eccleſiaſtical Juriſdiction.

The Time was, when the puniſhing and bridling of ſome of their Predeceſſors for many their Abuſes and Inſolences, was accounted a ſpecial Reputation and Credit to the Common Law. For then doth the Dignity and Excellency of it moſt appear, when it is executed with the greateſt Sincerity. But they affect too much to be Popular; which was never approved in a Commonwealth by Men of ſolid and grounded Judgment; nor is perhaps tolerable in this. Doth

he, who ſaith, that the King with the Advice of his moſt honourable Privy Council, aſſiſted likewiſe by others the chiefeſt learned of this Kingdom in both the Laws, is the fitteſt Judge to decide and determine Queſtions (now riſen between both his ſupreme Juriſdictions) Doth he, I ſay, affirm, that the King can do what he liſt? Or doth it follow, that if the King ſhall take upon him to be a Judge in theſe Cauſes, it is not unlike, that he will hold the like Courſe in all other Cauſes, to the Prejudice of his Temporal Judges? Who pretend forſooth in Effect, that they are the *Euphori* between the King and his Subjects: And therefore they, the ſaid Subjects, are deprived of their Birthright.

It is given out, how earneſt the Commons of this Realm have been in divers Parliaments, that their Cauſes might not be decided by the King and his Council, but ſhould be left to the Temporal Judges. But who knoweth not the Imperfections which have ever generally attended the lower Houſe? Who do for the moſt Part more affect their own Deſigns, than the Benefit of the Commons that chuſe them. Gentlemen and Juſtices of Peace knowing their own Strength in the County with Jury-Men, (who in many Caſes muſt depend upon them) were ever unwilling to come before the King and his Council, where they know, no Packing will ſerve their Turn. Whereas the poor Commons, who are oftentimes oppreſt by ſuch Men, were ever moſt deſirous to flee to the King; as being perſuaded, that they ſhould receive from him better Juſtice than from all his Temporal Judges.

And in the preſent Caſe touching the Marches of *Wales*, are they not the baſer Sort of Gentlemen, that oppoſe themſelves againſt that Juriſdiction, as being loth to be curbed by it? Whereas might they be left to their Juries before the Judges, they would be able to ſhift better for themſelves. In the laſt Seſſions of Parliament, had the Knights and Burgeſſes ſought the Good of the Commons, they would not have buſied themſelves ſo much as they did with Colours and and with the Kings Prerogative; but have made themſelves humble Suppliants unto his Majeſty, to have had it enacted, that Gentlemen and Juſtices of the Peace might thenceforth have been ſworn to have more equally dealt with them in their Ceſſements of Subſidies, and other Contributions for the King's Service. That they being poor People might not have their Rents ſo wracked as they are, thereby ſcarce able to live. And that all Encloſures of Commons, and Depopulators of Towns might have been for ever after ſeverely puniſhed, and conſtrained to have given them due Satisfaction.

Theſe and divers other Points of this Nature the Commons would have propounded, might they have ſpoken themſelves; or had their Knights and Burgeſſes dealt ſo for them, as they ought to have done. So that the partial Humour of other Men ought not to be aſcribed unto the Commons, who do expect their Birthright from the King, being *Pater Patriæ*, rather than from the Judges; that being compared unto his Majeſty are but their Stepfathers. He is the Fountain of all Juſtice, from whence, whoſo immediately draweth, is ſure to receive the ſame with all Clearneſs and Purity. Whereas oftentimes being derived through Pipes and Ciſterns, not ſo clean as they ſhould be, it is tainted; and loſeth a great Part of the Vertue it had. Did the Commons know, how in the Practice of Law they are uſed, they would not be ſo far in Love with the Temporal Judges, as they, the ſaid Judges, would pretend they are; and as indeed they ought to be, were they better uſed by them.

The now Lord Treaſurer's Father, of a very honourable Memory, [Lord *Burghley*] was very bold with the Judges openly in the upper Houſe of Parliament, a little before his Death. At which Time there being a Bill exhibited againſt Incloſers of Commons, and *Depopulators*, the Judges took ſo many Exceptions to it, as his Lordſhip told them very roundly, that they themſelves were ſo far touched with thoſe Abuſes, as they were never like to be reformed, if they could hinder it. Adding, that therefore he thought their Lordſhips ſhould not in this depend any Thing upon them. Whereupon I may conclude, that were the Judges ſo careful, that the poor Commons may have

their Birthright, they would not *verbally*, to bring other Men in Hatred, but *really* and indeed, be more reſpective of them.

But you will ſay, what is all this ro the Doctors Petition. They are indeed *remota*, but yet *adjuncta*. And you can pick out of them ſome Engliſh as our Proverb is. *Sed ſit hæc Summa ſummarum*, that which I cannot perform for ſo worthy Perſons: I pray you, commend me to his Majeſty moſt humbly in my Name, that he will be pleaſed to effect, as I doubt not that he may, without depriving his Subjects of their Birthrights, or ſhewing himſelf to be ſuch a King, as not caring for any Laws, will do what he liſt. And thus I commit you to the Tuition of Almighty God. At *Lambeth*, *Jan.* 23, 1608.

Your aſſured loving Friend.

NUMB. XLII.

The Archbiſhop delivereth a Clergyman Lunatick, from the Wardſhip of a Layman: Who had obtained him from the Court of Wards.

44 Eliz. *Cur. Ward. & Liberaconum. Terno Trinitat. An.* 44. *Dne.* Eliz.

WHEREAS by an Order of the 11th of this Inſtant, the Court was informed, that *Richard Aldridge* Clerk, being a Spiritual Man, and Parſon of the Rectory of *Riſington magna* in the County of *Glouceſter*, and of the Rectory of *Byford* in the County of *Hereford*, and Prebendary of *Wyzhington*, in the Cathedral Church of *Hereford*, was found by Office to be Lunatick; and committed under the Seal of this Court unto one *Richard Lilly* a Layman: And for that the Court was informed, that neither Parſons, nor their Eccleſiaſtical Livings, were under the Juriſdiction of this Court, but to be diſpoſed of by the Eccleſiaſtical Powers: Where Coadjutors and Aſſiſtants have been always appointed to ſupply the Wants and Defects of ſuch Perſons: It was therefore given unto the ſaid *Richard Lilly* until the 17th of this Month, to ſhew Cauſe, why the ſaid Parſonages and ſuch Spiritual Livings of the ſaid *Aldridge* ſhould not be diſpoſed of by the Supream Ordinary. Chap. 29. Regiſt. *Whitg.*

At which Day Mr. *Wylde*, of Counſil with the ſaid *Lilly*, appeared, and could ſhew no good Cauſe to the Contrary. And for that Mr. *Boyſe* did ſhew in Court a Precedent in the Time of *H.* 8. by which it appeared, that one *Richard Pace*, then Dean of St. *Pauls*, being Lunatic, had a Coadjutor placed by the Biſhop of *London*; to have Care aſwell of the Perſon of the ſaid Lunatic, as of his Spiritual Promotions, and to yield Account for the ſame; and for that the ſaid Mr. *Wylde*, on the Behalf of *Lilly*, the Committee defired further Time to be adviſed thereof; and this Court gave further Time until this preſent Day, to ſhew what he could concerning the ſame: Whereupon the Court, this Day entring upon Examination of the ſaid Cauſe, the ſaid *Lilly* and Mr. *Wylde*, of his Council, being preſent, and demanded by the Court, what Precedents or Authorities they could ſhew, to maintain the Juriſdiction of this Court concerning Spiritual Perſons being Lunatick; the ſaid Mr. *Wylde* anſwered, that they could find no Precedent therein. Whereupon Mr. *Boyſe* ſhewed forth the ſaid Precedent of *Richard Pace*, Dean of *Pauls*, being a Lunatick, and had a Coadjutor appointed by the Biſhop of *London*, for the ordering and good governing of all his Lands, Tenements, Goods and Chattels Spiritual; as more at large by the ſame Precedent dated *Decimo Menſis Octobris in Anno Domini* 1529 appeared; and one other Precedent out of the Regiſter of *Tho. Arundel*, Archbiſhop of *Canterbury*,

bury, Anno Dom. 1400. Whereby one *Tho. Preſton*, Rector of the Pariſh Church of *Mellys* within the Dioceſe of the Biſhoprick of *Bath* and *Wells*, being *Non compos Mentis*, there were two Coadjutors appointed by the Archbiſhop of *Canterbury*, unto the ſaid *Thomas Preſton*, for the Profit both of the ſaid *Preſton*, and of the ſaid Church, as more at large did thereby appear: And ſundry other Precedents, whereby ſpiritual Magiſtrates have uſually committed Aſſiſtants and Coadjutors to ſupply the Imbecillity and Imperfections of the Spiritual Paſtor, and for the good Government of his Lands and Goods: As, one in *Anno* 1350. *Roger Barkinge*, Rector of the Church of *Chertham*, ſick of the Palſie, had a Coadjutor appointed: And in *Anno Dom.* 1302. *John Beſton*, Rector of the Church of *Cleve* (ttoubled with a grievous Diſeaſe) had granted a Coadjutor; and divers other Precedents of the like Sort.

The Court conſidering hereof, delivered their Opinions, that this Court had not any Power or Juriſdiction to intermeddle or commit the Spiritual or Eccleſiaſtical Livings or Poſſeſſions of any Spiritual Perſon that was Lunatick, or *Non compos mentis*; but that the ſame reſted in the Eccleſiaſtical Magiſtrates to appoint and diſpoſe, as formerly had been accuſtomed. But for the moveable Goods of the ſaid *Richard Aldridge* and his Temporal Poſſeſſions, the Court would further conſider thereof; and give ſuch Order therein as ſhall appertain.

NUMB. XLIII.

The Archbiſhop of Canterbury *to* Gilbert *Earl of* Shrewsbury: *Concerning the Endeavours of the* Puritans *with the King; and his own Diligence in behalf of the Church.*

Chap. 31. *MSS. Rev.* Wh. Kennet, *Dec.* Petriburg.

MY very Honourable and Special good Lord. I have writ to the Town of *Grimesby*, according to your Deſire, and do very hartily thank you for ſo well affecting them, being a Corporation which Nature tendeth me to favour, and to wiſh well unto. I would to God, your Lordſhip were ſeated there, if there were any Seat fit for you. I did not diſcommend your Purpoſe for the Fiſh-Ponds, for it is a true Proverb, Things far fetched and dear bought are good for Ladies.

I have not been at Court ſithence it removed from *Hampton*, the Times and Ways have been ſo daungerous, and my Years ſo unapt to travel. But I have heard from thence, and ſent thither, according to my former Manner. And altho' our humourous and contentious Brethren have made many Petions and Motions, correſpondent to their Natures, yet your Lorſhip may perceive by the Proclamation publiſhed, and to my Comfort I am aſſured, by his Majeſties Letters writ to me, that they have not much prevailed. Your Lordſhip, I am ſure, doth imagine, that I have not all this while been idle, nor greatly quiet in Mind. For who can promiſe himſelf reſt among ſo many Vipers? I thank God I go on as I was wont to do, altho' at this preſent I am tainted with my old Diſeaſe, the Jaundice.

I am ſorry to hear you mention any *Superſedeas* towards the Parliament. You know my Opinion of the Goute, and thoſe that are infected therewith. I hope your Lordſhip will not confirm me therein. Nay, I perſuade my ſelf of the contrary in you. Bnt my Reſolution is, *Quod Deus vult, hoc faciat.* And ſo with my moſt hartieſt Commendations to your Lordſhip, and my very good Lady, I commit you both to the Tuition of Almighty God. From *Croydon, Decem.* 12. 1603.

Your Lordſhips moſt aſſured,

JO. CANTUAR.

NUMB

NUMB. XLIV.

The Opinion of Matthew Hutton, *Archbiſhop of* York, *touching certain Matters, like to be brought in Queſtion before the King's moſt Excellent Majeſty, at the Conference at Court. Written* October 9. 1^mo. Jacobi, *to the Archbiſhop of* Canterbury.

QUESTION I.

Firſt, CConcerning the *Appropriations:* Whether they be to be given over to the Miniſters of the Goſpel, or may continue, *&c.* Chap. 31.

This Queſtion dependeth of another; *viz.* Whether Tithes now in the Time of the Goſpel, are to be paid *Jure Divino*, or *Jure Poſitivo*. *MSS.* R. Thoresby.

Reſponſ. My Opinion is with *Peter Martyr*, 19. *Judicum*, That he that laboureth is worthy of his Hire, and that the Preachers of the Word muſt have a competent Portion to live of; but not preciſely of Tithes.

To make the Matter more plain, we muſt underſtand that the Law of *Moſes*, was divided into Three Parts, Moral, Ceremonial and Judicial: And that theſe Three Laws were (as it were) Three Adjuncts unto the Subjects, (to ſpeak after *Ramus* his Logick.) The *Ceremonial* Law was tied to the Prieſthood of *Levi*. Which being taken away and abrogated, the whole Law alſo is abrogate, as St. *Paul* ſaith, *Heb.* 7. *Mutato Sacerdotio, neceſſe eſt ut Legis mutatio fiat.* The *Judicial* Law was annexed, and given to that Nation, or People, and that Government; which being caſt off, and that Government ceaſing, the *Judicial* Law is abrogate: But not ſo, as the Ceremonial Law is, but made not neceſſary for any State to be tied unto. (Albeit, *Struthius* and *Monetarius*, Two notable Hereticks of late Times, would have all the World to be governed by the Judicial Law of *Moyſes.*) For Kingdoms and Commonwealths may retain ſome, and alter ſome, as in Wiſdom ſhall be thought convenient. *Theft* by that Law was puniſhed by Reſtitution. In this Land, and (almoſt) in all Countries, it is puniſhed with Death. As for the *Moral* Law, it abideth for ever, becauſe the Image of God (though raſed and much defaced in all Men) doth ſtill remain; and by the Law of Nature and Reaſon, doth owe a Duty to God, and to all Men, *&c.*

Now by what Law were Tythes commanded by *Moyſes?*

Peter Martyr (*Judic.* 19.) ſaith, by the Ceremonial Law: And that Tythes did aim at Chriſt, the Giver of all Things. But now (*Martyr* ſaith) *Stipendia Miniſtris, ſive perſolvantur ex Agris, ſive ex ædibus, ſive pecunia numerata, ſive in Decimis, nihil refert; modo non ſordidè, ſed honeſtè ſuſtententur.*

In this Ceremonial Law of Tithes, there was ſomething *Moral*, that is, that a ſufficient Portion ſhould be allotted to the Miniſters, *&c.* and that abideth ſtill. But preciſely the Tenth Part, that was *Ceremonial*, and bindeth not now. As in the Moral Law of the *Sabbath*, there was ſomething Ceremonial: *Moral*, that ſome Day or Time ſhould be allotted to God's Service. But preciſely the Seventh Day, and not the Eighth Day, that was *Ceremonial*, and is abrogate. So in the Ceremonial, Law, the Moral doth continue; the Ceremonials are taken away.

That excellent Book, called *The Doctor and Student*, (the Author whereof was called *St. German*) in the 55^th Chapter ſaith, that Tythes did belong to the *Judicials* of *Moſes*, to the Government of the Nation. But he is in Opinion, that by the Law of Reaſon and Nature (which is the Moral Law) the Miniſters of the New Teſtament muſt be ſufficiently provided for in Land, Rent, or otherwiſe,

wiſe, but not neceſſarily by Tithes. For he ſaith, that many whole Countries pay no Tithes, and that our Laws in many Caſes do allow of a *Preſcription*, *De non decimando*; which cannot be againſt the Law of God.

Now as for *Appropriations*, I think Superſtition was the Cauſe of moſt of them; but now they are confirmed by the Law of the Land, and univerſally diſperſed by the ſame Law; ſome in the Crown, ſome belonging to Colleges in the Univerſities (and they are beſt beſtowed) ſome belong to Noblemen and Biſhops, ſome to Cathedral Churches and Hoſpitals, ſome to Gentlemen, and others, inferiors of all Sorts; ſome are ſeized of them, as of Inheritance, more poſſeſſed as of Leaſes; and all theſe, *bonæ fidei poſſeſſores.* And therefore may keep them with a ſafe Conſcience; and the Pariſhioners are bound in Conſcience, as to the Parſons and Vicars, ſo to the Approprietaries, or to their Farmers, to pay their Tithes truly, though they be never ſo wicked Men. *Suum cuique tribuere eſt proprium munus Juſtitiæ.*

I wiſh better Proviſion were made for Godly Preachers. But how it may be done, I leave that to his Majeſty, (who is both learned, wiſe, and careful for Religion) and to the grave Men of State, and of the Church. Thus much of the Firſt Queſtion.

QUESTION II.

As touching the *Government* of the Church in this Kingdom, under his Majeſty, whether by *Biſhops*, or by *Presbyteries*, I will ſhew my Opinion, as briefly as I can.

Reſponſ. Presbytery is more Popular, *Biſhops* more Ariſtocratical. Presbytery hath a Reſemblance with a *Sanhedrim* of the *Jews*. Which being a Part of the Judicial Law, is ſo abrogate, that it is made not neceſſary to be reteyned in the Time of the New Teſtament: Neither the Authoritie of that which was the *Great Sanhedrim*; nor of the Twenty Three, the Middle; nor of Three, which was the loweſt, and dealt with ſmalleſt Matters. But our Preſbyteries do derive their Authority from the Apoſtles Time. Prieſts and Biſhops, they ſay, were all one, as *Jerom* ſaith to *Evagrius*, and upon the Epiſtle to *Titus:* And they governed the Church *Communi conſilio.* But afterwards for avoiding of Schiſm, *in toto Orbe decretum eſt*, it was decreed in all the World, that one of the Number of the Prieſts ſhould be elected to be over the reſt, and to have the general Care over the Prieſts: But *magis Conſuetudine, quam diſpoſitionis Dominicæ veritate.*

S. Jerom. in Cap. ad Tit.

Whereas, indeed, *Biſhops* have their Authority not by any Cuſtom or Decree of Man, but from the Apoſtles themſelves, as *Epiphanius* proveth plainly againſt *Arrius* the Heretick; who being a proud Man, becauſe he could not get to be Biſhop himſelf, thought, that *idem eſt Epiſcopus & Presbyter.* With this Opinion St. *Auguſtine* doth charge that Heretick in his Book, *De Hæreſibus, Ad quod vult Deum.* Bnt *Epiphanius* doth ſhew the Difference to be, not only becauſe the Biſhop hath Authority over the Prieſts, but becauſe *Presbyter* begetteth Children to the Church by Preaching and Baptizing; the *Biſhop* begetteth Fathers to the Church by giving of Orders. *Hujus rei gratia reliqui te in Creta, ut quæ deſunt pergas corrigere; conſtituas oppidatim Presbyteros*, &c. And ſo it hath continued in the Church ever ſince. The Queſtion then is this.

Whether is better, the *Biſhops* to continue in *England*, or that *Presbyteries* be brought into this Realm and Church of *England.*

Ariſtotle ſaith, there are Three Kinds of Good States, *Baſilia*, the beſt, *Ariſtocratia*, the next, and *Timocratia*, the meaneſt of all the Three: where one, few, or many govern, for the good of the whole Commonwealth. Three other Sorts of Evil States, *Tyrannis*, *Oligarchia* and *Democratia*, where one, few, or the Multitude, have Care only of their own private, and not of the Good of the whole. If the Goſpel be preached in any of the Evil States, there is Hope it will make it good. If in any of the good States, it is no doubt, but it will make it better. But one Eccleſiaſtical Government and Diſcipline is not fit for all Common-

Commonwealths. The *Sanhedrim* of the *Jews* was not ſo convenient in the Time of the Kings, as it was before and afterwards. *Joſephus* writes, that when the People would needs have a King, *Samuel* was ſore offended thereat, becauſe *Valdè delectabatur Optimatum gubernatione; at non amabat* Regiam *poteſtatem ut nimiam.* And *Hircanus* and *Ariſtobulus* before *Pompey*, refuſe to be under Kings, and deſire that the People may be governed by God's Prieſts, as was the manner of the Country. So likewiſe at this Time, they that ſo much do magnify the Government by Presbyteries, like better of a Popular State than of a Monarchy. Yea, *Calvin* himſelf, the chief Patron of Presbyteries, as he miſliketh that a King ſhould be Supream Head, ſo he commendeth, beyond all other, a mixt State of *Ariſtocratia* and *Timocratia*. Such was, and is at *Geneva*. And ſo a Popular Government by Presbyteries, is more fit for a Popular Government, than it is for *Baſilia*.

Lib. 6. Cap. 4. *Antiq.*

Lib. 14. Cap. 5.

Calvin. in Amos. Cap. 7. *Inſtitut.* Lib. 4. Cap. 20.

Therefore the King's Majeſty, as he is a paſſing wiſe King, and the beſt Learned Prince in *Europe*, had need to take heed, how he receiveth into his Kingdom ſuch a Popular Government Eccleſiaſtical, as is that of the Preſbyteries. *Ne fortè*, &c. *Latet anguis in herba. Baſilia*, the worſt of the Three, *&c.* And the King to be *Supream Head* of the Church, miſliked, *&c.* Thus much of the Second Queſtion.

QUESTION III.

Thirdly, I am informed, there is great banding by Men of good Learning, (but of ſingular Wiſdom and Learning in their own Opinion) ſet on by Buſybodies, hot and guiddy Heads, who fear nothing more, than leſt they ſhould ſeem to doubt of any Thing: Theſe *Lucians* or *Luciferians*, intend to diſgrace and deface the Book of *Common Prayer*, and the Miniſtration of the Sacraments; either to overthrow it, or (at leaſt) to alter it. But theſe Men, though they make ſmall Accompt of the Biſhops now lyving in this Church, yet (methinks) ſhould Reverence Reverend Archbiſhop *Cranmer*, Learned Biſhop *Ridley*, and grave Biſhop *Latymer*, who at one Time yielded their Bodies to be burnt, for the Defence of that Book, and the Goſpel profeſſed in the Church of *England*; in the Time of vertuous King *Edward* the Sixth.

This Matter began almoſt Forty Years ago; and hath been anſwered Firſt, and very ſufficiently by your Grace, unto *T. C.* and ſince very well by divers others. Yet being required, I am content to ſet down my Opinion ſhortly in ſome few Points.

One chief Thing is miſliked, that Women, Midwives, and Laymen, ſeem to be permitted to Baptize, in Time of Neceſſity.

Reſponſ. I Anſwer briefly. Firſt, That the Book doth not allow of it. Secondly, That it was not ſaid to Women, or Laymen, *Ite, prædicate, baptizantes eos in nomine*, &c. And therefore they may not Miniſter the Sacrament of Baptiſm. I ſay alſo with *Epiphanius*, *contra Collyridianos*, that the Bleſſed Virgin *Mary* her ſelf was not permitted to Baptize. And he charged *Marcion* the Heretick, that he gave Leave to Women to Baptize. And yet I confeſs, that not only the Church of *Rome*, but all the Schoolmen, and almoſt all the Ancient Fathers, do hould it lawful, that Laymen may Baptize in Time of Neceſſity. *Tertullian De Baptiſmo, Alioquim Laicis jus eſt dandi: quod enim ex æquo accipitur, ex æquo dari poteſt. Auguſtine* alſo, *Contra Epiſt. Parmeniani*, and in many other Places, alloweth of the Baptiſm Miniſtred by Laymen. *Zozomenus* writeth, that *Athanaſius*, a Boy, playing with Boyes, Baptized certain of them; and yet *Alexander* Biſhop of *Alexandria*, would not ſuffer them to be Baptized again. This erroneous Cuſtom and Abuſe of the Holy Sacrament did grow from another Error, urged eſpecially by that good Father, St. *Auguſtine*, (*Quandòque bonus dormitat Homerus*) that Children dying without Baptiſm, could not be ſaved. Which hath no ſufficient Warrant in the Word. The Promiſe is, *Ero Deus tuus, & Deus ſeminis tui.* So that the Children of Chriſtian Parents are within the Covenant before Baptiſm; and by Baptiſm are Sealed, and declared ſo to

Lib. 2. Cap. 6.

be: As by Circumciſion were the Children of the *Iſraelites*. Yet if they died before the Eighth Day, they were not thought to be condemned: *David* would not have been cheared and comforted, when his Son died the Seventh Day, and before he was Circumciſed, if he had thought he had been condemned. Nay, ſaith he, (2 *Sam.* 12.) *I muſt go to him*, &c.

Why then doth the Book allow, that Women ſhould Baptize?

The beſt Anſwer is, that though the Book ſeem ſo to do, yet doth it not commend, or allow of that Fact. True it is, that their charitable Dealing can do the Child no Harm, and their fervent Prayer to God may do it Good. And the Sick, woful Mother receiveth Comfort, if it die. But if it live, it is commanded by the Book, that the Child be brought to the Church, and the Witneſſes to be examined of all Circumſtances. And if the Miniſter find a manifeſt Defect, he is commanded to proceed to Prayer, and to the Miniſtration of Baptiſm, and (at the leaſt) Baptize the Child with a Condition; *viz. If thou, N. be not already Baptized, I Baptize thee in the Name of the Father, Son, and of the Holy Ghoſt.* It is referred to the Judgment of the Miniſter, whether he think the Baptiſm ſufficient and lawful.

And the Fourth General Council of *Carthage*, (*Canon* 100.) whereunto St. *Auguſtin* did Subſcribe, hath theſe Words, *Mulier baptizare non preſumat.* And I heard divers Reverend Fathers (who were Learned Preachers in King *Edward*'s Days, and very privy to the Doings in the Convocation, and themſelves Dealers, in *Anno primo Elizabethæ*) affirm plainly, that there was no Meaning to allow, that Midwives, or Women, ſhould Baptize, no more than to Miniſter the Supper of the Lord to the Sick in private Houſes. But would not lay it down in plain Words, leaſt it might hinder the Paſſage in the Parliament. *Tantæ molis erat* Romanum *tollere ritum.*

QUESTION IV.

Another Thing is miſliked, *viz.* That the Child is Signed with the Sign of the *Croſs* in the Forehead.

Reſponſ. I Anſwer, that the Sign of the Croſs is, and hath been much abuſed in Popery,

Per Crucis hoc Signum, fugiat procul omne malignum.

I ſay further, that it is not neceſſary to be uſed in that Sacrament. Yea, the Papiſts themſelves confeſs, that it is not of the Subſtance; which ſtandeth of Two Parts, as *Auguſtine* ſaith, *Accedit Verbum ad Elementum, & fit Sacramentum, etiam viſibile Verbum.* Notwithſtanding to the Miniſtration thereof, Five Things are required; the Party Baptizing, the Party Baptized, a Meaning to do that which Chriſt commanded, the Element of Water, and the Form of the Words, *&c. Henricus de Vurima in Quartam Sentent.* comprehendeth them in theſe Two Verſes.

80 *Tract. in Joan.*

Cum tincto tingens, Intentio, poſt Aqua, Forma
Verborum, faciunt, ut ſit Baptiſmatis eſſe.

All other Things whatſoever, he confeſſeth not to be of the Subſtance. And he comprizeth many of them in Three Verſes.

Sal, Oleum, Chriſma, Cereus, Chriſmale, Saliva,
Flatus, virtutem Baptiſmatis iſta figurant;
Hæc cum Patrinis non mutant eſſe, ſed ornant.

The ſame we ſay of the Croſs: Baptiſm may be well without it. But we ſay alſo, it may be well uſed; and is well uſed in the Church of *England.*

It is a very ould Ceremony, uſed by the beſt Fathers, both without Baptiſm, and in Baptiſm. *Inſultat Paganus crucifixo Chriſto: Videam ego in frontibus Regum crucem Chriſti.* Again, *Uſq; adeo de Cruce non erubeſco, ut non in occulto loco habeam crucem Chriſti, ſed eam in fronte portem. Ad omnem progreſſum atq; promotum, ad omnem aditum & exitum*, &c. *frontem Crucis ſignaculo terimus.*

Auguſtinus in Pſal. 141. *Ibidem.*

Tertullian *de Corona Milit.*

It was alſo uſed in Baptiſm, *Baptiſma quoq; per crucem datur. Oportet enim ſignaculum hoc ſumere*, &c. *Cyprian* alſo in his Sermon *de Paſſione Chriſti* ſaith, that the Sign of the Croſs was uſed in all Sacraments.

Chryſoſt. Hom. 13 in Philipp. *Cyprian* in Sermone de Paſſion.

Now being ſet down in this Church by publick Authority, it may not be ſpurned at by private Men. Humility and Obedience to the Prince, and his Laws in all Things, not contrary to Gods Laws, beſeem beſt for all Subjects, and private Men.

QUESTION V.

It is much miſliked in the Litany, that we pray to be delivered from *ſudden Death*. We ought ſo to live, that Death ſhould never find us unprepared.

Reſponſ. I anſwer that *ſudden Death* to the wicked is ſaid to be Part of their Happineſs in this World; that when they have ſpent their Lives in Voluptuouſneſs, and all worldly Felicity, they are not tormented with long and lingring Sickneſs, but without Pain they are ſuddenly taken away. So ſaith *Job* 21. *Ducunt in bonis dies ſuos, & in momentum deſcendunt in Sepulchrum.*

I ſay further, it is a ſometime a Bleſſing for God's Children to be taken away by Death, leſt they ſhould fall into divers Sins. And ſo ſaith *Cyprian*, *De Mortalitate*, upon theſe Words of the Book of Wiſdom, *Raptus eſt, ne malitia mutaret intellectum ejus.* He commendeth haſty Death, becauſe thereby Men are taken away from the Danger of Sin; and that Children by Death avoid the Danger of ſlippery Age.

Cyprian. *de Mortalit. Cap.* 4.

And *Auguſtin* alſo ſaith, *Quomodo homini lapſo, & in eodem lapſu iſtam vitam miſerè finienti, atq; ad pœnas eunti talibus debita, non plurimum ſummèq; prodeſſet, ſi ex hoc tentationem loco priuſquam laberetur, morte raperetur.* To be by Death ſnatched away from ſinning is a Bleſſing, as to dye ſuddenly in Sin is a Curſe. *Electi nonnulli, accepta gratia, in qualibet ætate periculis hujus vitæ mortis celeritate, ſubtrahuntur.* And ſo are taken away haſtily, leſt they ſhould Sin.

Auguſt. *de Prædeſt. Sanct. Cap.* 14.

Auguſt. *de Corrupt. & gratia. Cap.* 7.

But by *ſudden Death* to be taken away in the Act of Sin, without Space or Grace to repent, is a moſt fearful and terrible Thing: As were *Core*, *Dathan*, *Abiron*, *Abſolon*, *Ananias* and *Sapphira*, and many more. From ſuch ſudden Death every Man ought to ſay, *Good Lord deliver us.*

But contrariwiſe, what a ſingular Bleſſing is it, when a Man hath Space and Grace, not onely to repent him of his Sins, but alſo to diſpoſe of his Things, and make open Profeſſion of his Faith, that he dieth the Servant of God, and ſo yieldeth his Soul into the Hands of God? It is a comfortable Edifying of them that be preſent, or ſhall hear of his godly Departure. Who wiſheth not to dye the Death of *Abraham*, *Iſaac* and *Jaakob*, or *David*, &c.?

Laſtly, there are ſome Things that we muſt ſimply pray for without Condition; as, that God's Name may be hallowed, his Will fulfilled, the Kingdom of Chriſt enlarged; that we our ſelves may live and die in the Favour of God, by the Merits of *Chriſt Jeſus*. Theſe Things and ſuch like, we muſt pray for without Condition. Other Things which belong to this Life, and the Manner of our Death, we may pray for, with this Condition, if it may ſo ſtand with the good Will and Pleaſure of Almighty God. And this Condition, tho' not expreſſed, is underſtood in very many Prayers in the Litany. From *Battel* and *Murther*; from *Plague*, *Peſtilence* and *Famine*, and *from ſudden Death*. From *ſudden Death* without Repentance, we muſt ſimply pray to be delivered.

But yet indefinitely we may well pray to be delivered from ſudden Death, with Condition, if it may ſtand with the good Pleaſure of our good God. And a Condition is underſtood in one Petition of the Lord's Prayer, *Give us this day our daily Bread*; the reſt without Condition.

The Lord for his Chriſt's Sake, bleſs his Majeſty with his manifold Graces; that he may maintain the Goſpel in this Church, as his dear Siſter, moſt worthy Queen *ELIZABETH* did leave it; and that as he in his golden Book to the Prince his Son, doth ſhew his Diſlike both of ſuperſtitious *Papiſts*, and giddy-headed *Puritans*, ſo God may give him Courage and Conſtancy to withſtand them both; that neither the *Papiſts* may obtain their hoped Toleration, nor the *Puritans* their fantaſtical Platform of their Reformation.

NUMB. XLV.

A Letter written from Court by Toby Matthew, *Biſhop of* Durham, *to* Hutton *Archbiſhop of* York: *Giving an Accouut at large of the Conference at* Hampton Court *before the King, in* January 1603.

Chap. 31. MSS. *Ra. Thoreſby*, Arm.

MAY it pleaſe your Grace, upon *Thurſday* the 12th of this Inſtant [*January*] my Lords Grace of *Canterbury*, with the Biſhops of *London*, [*Durham* interlined] *Wincheſter*, *Worceſter*, St. *Davids*, *Chicheſter*, *Carliſle*, *Peterborough*, and my ſelf; out of the Privy Chamber, were ſent for by his Majeſty into an inner withdrawing Chamber; where in a very private Manner, and in as few Words, but with moſt gracious Countenance, he imparted to us, Firſt, the Cauſe wherefore we were called up; which was for the Reformation of ſome Things amiſs in Eccleſiaſtical Matters, ſuppoſed, and by ſome complained of. Next, how deſirous he was, and we ought to be, that the Kingdom of *Ireland* might be reduced to the true Knowledge of God, and true Obedience. To which latter without the former he could never hope to find among them. Laſtly, his Majeſty gave us to underſtand, that the Day was ſomewhat miſtaken, being meant by him to be the *Saturday* after. At which Time his Majeſty willed us to repair to the Court again.

Which when we did accordingly, his Highneſs about XI of the Clock, in his Privy Chamber, in the Preſence of the Privy Council only, ſitting on his Right Hand, and all the Biſhops on his Left, made an excellent Oration of an Hour long, declaring, "That Religion was the Soul of a Kingdom, and "Unity the Life of Religion. That as both among the *Jews* and the Hea-"then, ſo among the Chriſtian Emperors, their chiefeſt Care was firſt to "eſtabliſh God's Worſhip. And that in this Realm of *England*, as ſondrie "of the Kings had been religious in their Kynde, of auncient Tyme, ſo in this "latter Age, there had been made divers Alterations; as, by King *Henry* the "Eighth, in ſome Points; by King *Edward* in many more, by Queen *Marie* "who croſſed them both; and laſtly, by Queen *Elizabeth*, who reformed her "Siſters Superſtitions, and eſtabliſhed the Church of God here, in the Doctrine "of Chriſt, and Diſcipline agreable to the ſame. Whereunto, becauſe ſome "Preachers in ſondrie Parts of the Realme, did not ſo ſubmit themſelves, "but that ſome Contradiction and Diſcontentment did ariſe long ſince, and "increaſe of late, little leſs than to a Schiſme (a Point moſt perillous as "well to the Common weale as to the Church:) Therefore he had convened "us, the Reverend Fathers, to conſult with us: Firſt aparte from our Oppo-"ſites, for avoiding Contention towards us and them, and for his own Re-"ſolutions in ſome Particulars; which the contrary Faction imputed, partly

" to the Book of Common Prayer, and partly to the Forme of Church Go-
" vernment here. Which ſaid Particulars were, I. The Forme of *Abſolution*
" after the publique Confeſſion of Synnes. II. The Manner of *Confirmation*
" of Children. III. The Toleration of *private Baptiſme* to be done by Laymen
" or Women. IV. Many great Errors and Abuſes, crept in, under the Title of
" *Excommunication*; and by the corrupt dealing of Chancellors, Officials, *&c.*
" Againſt all which his Majeſty did argue and diſpute at large.

And after Anſwer ſeverally made by my Lords Grace of *Canterburie*, and the Biſhops of *London* and *Wincheſter* chiefly, his Highneſs ſo Scholaſticallie and effectuallie replied, that what with Rejoyninge and Surrejoyninge, fower long Houres were ſpent in that Daies Conference, to our exceeding great Admiration of his Majeſties not only Rhetorical and Logical, but Theological and Juridical Diſcourſes. As alſo in the End to his good Satisfaction in all ſuch Objections as he propounded: Giving preſent Order, that for the preſent clearing of ſome Doubts, and Miſconſtructions here and there, ſome few Words, not in the Body of the Senſe, but in the Rubricks, or Titles, of ſome of the aforeſaid Particulars, ſhould in the next Edition of the Common Prayer Book, be inſerted, by way rather of ſome Explanation, than of any Alteration at all.

Upon *Monday* his Majeſty appointed certain of the beſt learned of the *Preciſer* Sort, to be before him in the Privy Chamber; to hear what they could object, *viz.* Dr. *Reynolds*, Dr. *Sparke*, Mr. *Chatterton*, and Mr. *Knewſtubbs*. To whom his Highneſs uſed more ſhorte and round Speech. And admitted only two Biſhops to be preſent, to be named by my Lords Grace of *Canterbury*. Who ſent thither the Biſhops of *London* and *Wincheſter*; while we the reſt were with him, ſetting down the Form of the former Points. The Doctors named divers Abuſes, but inſiſted chiefly upon the *Confirmation*, the *Croſs* in Baptiſme, the *Surplice*, *private Baptiſm*, *Kneeling* at the Communion, reading of the *Apocrypha*, *Subſcriptions* to the Book of Common Prayer and Articles; one only Tranſlation of the Bible to be authentical, and read in the Church; the Cenſure of *Excommunication* for ſo ſmall Cauſes; the *Corruptions* in the Biſhops and Archdeacons Courts, committed by their Chancellors, Commiſſaries, Officials, Regiſters, and ſuch like Officers; together with their immoderate Exactions and Fees, to be reformed. Of all which, as alſo concerning the Oath (upon many and ſundry catching Articles unto the Preachers) *ex Officio*, to entangle them: Which one of them compared to the *Spaniſh* Inquiſition.

After that his Majeſty had, in moſt excellent and extraordinary Manner, diſputed and debated with them, and confuted their Objections; being therein aſſiſted now and then, for Variety Sake rather than for Neceſſity, by the two Biſhops before-named, from 11 of the Clock until after Fower; with ſome ſharpe Words amonge, he favourablie diſmiſſed them for that Tyme; requiring them to give their Attendance here again on the *Wedneſdaie* after, before himſelf, and his Council, and all the Biſhops, to receive ſuch Order and Directions, as he ſhould be pleaſed to give therein.

According to which Appointment, We and they altogether, preſented our ſelves. And after that his Majeſty had Summarily repeated unto us what had paſſed between him and them on the *Monday*, and began to ſet down the Courſes he would have to be obſerved in ſome of the foreſaid Poynts in Controverſy, Mr. *Chatterton* and Mr. *Knewſtubbs*, moved his Highneſs with all Submiſſion to have the *Croſs* in Baptiſme, utterly forborn, and *Kneeling* at the Communion. Which being utterly for divers Cauſes denyed them, yet by their Importunitie on Behalf of certain Preachers in *Lancaſhire*, who had taken great Pains againſt the Papiſts, and doone much Good among the People, his Highneſs was contented out of his Princely Clemencie, ſo far to condeſcend unto them, that a Letter ſhould be written to the Biſhop of *Cheſter*, to bear with their Weakneſs for ſome Time, and not proceed over haſtilie and roughlie againſt any of them, until by Conference between the Biſhop and them, they might be perſuaded

to

to conforme themſelves to us, and the reſt of their Brethren; adviſing Mr. *Chatterton* and Mr. *Knewſtubbs* by their Letters, or otherwiſe, to deal with thoſe Preachers to ſubmit themſelves to the Judgment of the Church, and to avoid all Singularitie, the Mother of Schiſmes and Diſorder.

Which done, his Majeſty aſſigned his Council, and all the Biſhops, forthwith to go and conſult together in the Council Chamber, as well upon the Premiſſes, that needed any Amends; as alſo, how Religion might be planted upon the Borders of *England* and *Scotland*, and likewiſe in *Wales*; but eſpecially in his Kingdome of *Ireland*; wherein he made Demonſtration of his exceeding Princely Care and godlie Zeal, with moſt vehement and deep Impreſſion in all our Ears and Hearts, for the Salvation of the Souls of that forelorn People, and for the Diſcharge of his own, and all our Chriſtian Duties. Naming withall, ſome whom he thought fitteſt to be employed, to take Care for the Expedition of that Principal Deſign.

Immediately whereupon, all the moſt Honourable Privy Councel, and wee going together, agreed to ſet down ſeveral Courſes for the better Performance of all and every the Matters afore-mentioned: Some of them and us to employ onr ſelves, ſome in one Thing, and ſome in another. The Copy of which general Project I will ſend your Grace, ſo ſoon as I can procure it of my Lord *Cecill:* To whom his Highneſs did deliver it to be recorded in the Council Book. Adding thereunto an earneſt Exhortation and Charge unto both the Chancellors of the Univerſities there preſent, and to the Biſhoppes, to be much more careful hereafter, than heretofore, not to ſuffer any Perſon in any College, that ſhall be given to defend any Hereſie, or diſpoſed to maintaine any *Schiſmatical Tricks*, (as he termed them) what other good Gifts or Eloquence ſoever they have. For the more Learning, ſaith he, without Humilitie and Obedience, the more pernicious to Church and Commonweale. Laſtly, To look better to the Education of Noblemen, and Gentlemens Sons; many of which he was informed to have been by Popiſh Tutors and Teachers dangerouſlie corrupted.

And requiring the Biſhoppes to be ſo much the more vigilant in their Calling, as the Adverſaries are no leſs diligent than the Devil himſelf, in perverting the People; we were moſt benignly and graciouſly diſmiſſed for that Tyme.

Thus much I thought it my Duty in groſſe to Advertiſe your Grace, as I promiſed, preſuming that ſome other, as Sir *John Bennet* hath already, or will ſhortly certify all in more particular: Wiſhing that you had been here at the Conference; which in my Opinion would have wrought in you as great Comfort and Joy, as ever happened to you in this mortal Life; to ſee and hear ſo worthie a Kyng and Prieſte in one Perſon, with ſo Sacred a Majeſty, to propoſe, diſcuſſe and determyne ſo many, ſo neceſſarie, and ſo important Matters, ſo readilie, ſo ſoundlie, as I never look to ſee or hear the like again. God, even the God of our Fathers, proſper and protect his Highneſs, and all his Poſteritie, as he hath rejoyced the Hearts of all us, his humble and obedient Clergye, hoping alſo, that it will work, if not perfect Contentment, yet much more Quietneſs in all thoſe that were before otherwiſe affected.

Thus with my many humble Thanks for your Graces late Fatherly Kindneſs at *Biſhopthorp*, among the reſt of your Auncient accuſtomed Favours, and with my moſt hearty Salutations to good Mrs. *Hutton*, your vertuous Yoake-fellow, I take my Leave: Betaking you both to the Grace of God. At *Kingſtone* upon *Thames*, this 19th of *January*, 1603.

Your Graces humble at Commandment,

And for ever moſt aſſured,

TOBIE DURESME.

When

When I was in the middeſt of this Diſcourſe, I received a Meſſage from my Lord *Chamberlaine*, that it was his Majeſty's Pleaſure, that I ſhould Preach before him upon *Sunday* next. Which *Scarborough Warning*, did not only perplex me, but ſo puzzel me, as no Mervail if ſomewhat be pretermitted, which otherwiſe I might have better remembred.

NUMB. XLVI.

King James, *to ſome Perſon unknown in* Scotland: *Concerning the Conference at* Hampton-Court, *between him, and the Puritans.*

MY honeſt *Blake*, I dare not ſay, *faced* 3. The Letters talking of *Deambulatorie* Counſils, and ſuch like Satyrike Trikis, did a little chafe me; but yee may ſee I anſwered according to the Old Scholar's Rule, *In quo caſu quæris, in eodem reſpondere teneris.* For I would be ſorry, not to be as conſtant indeed, as ſhe was who called her ſelf, *Semper eadem.* Indeed ye may tell the Beagil, that he had beſt ceaſe to complain of me being a *Peripatetike*. For I will oftentimes walk ſo faſt about and about with him, that he will be like to fall down dead upon the Floure. I can give you no other Thanks for your daily working, and publike ſmiling upon me. Onely this, do quhat you can, yee can give me no more Argumentis of your faithful Affection towards me; and do quhat I can unto you, I cannot never increaſe a Haire the Devotion of your Service towards me. Chap. 31. *Cott. Librar. Veſpaſian*, F. 3

We have kept ſuch a Revell with the *Puritans* here this Two Days, as was never heard the like: Quhaire I have peppered thaime as ſoundlie as yee have done the *Papiſts* thaire. It were no Reaſon, that thoſe that will refuſe the airy Sign of the Croſs after Baptiſm, ſhould have their Purſes ſtuffed with any more Solid and Subſtantial Croſſes. They fled me ſo from Argument to Argument, without ever anſwering me directly, *ut eſt eorum moris*, as I was forced at laſt to ſay unto thaime; That if any of thaime had been in a College diſputing with thair Scholars, if any of thair Diſciples had anſwered them in that Sort, they would have fetched him up in a Place of a Reply; and ſo ſhould the Rod have plyed upon the poor Boyes Buttocks. I have ſuch a Book of thaires as may well convert Infidels, but it ſhall never convert me, except by turning me more earneſtly againſt thayme.

And thus praying you to commend me to the honeſt Chamberlain, I bid you heartily Farewel.

JAMES R.

NUMB. XLVII.

The Archbiſhop of York *to the Biſhop of* Durham; *Upon his having given that Archbiſhop Intelligence of the Death of Archbiſhop* Whitgift.

To the Right Reverend Father, my very good Lord and Brother, the Biſhop of Dureſme.

Salutem in Chriſto.

I Think my ſelf very much beholden unto your Lordſhip, for your many pitthie kind Letters. Your former good Advertiſements towching the late Conference, and Commiſſioners, *&c.* did paſs ſomewhat ſlowlie; but your woeful Chap. 32. *MSS.* Ra. Thoresby, *Armig.*

Letter of the heavie News of the Death of that moſt Reverend and Worthy Archbiſhop, brought to me on *Saturday* laſt, came too too ſoon, the Lord God knoweth. Many (no doubt) may and do lament, that his Majeſty hath loſt a faithful good Counſillor, the Church a great and notable Pillar and Patron; and my ſelf alſo have ſpecial Cauſe to Sorrow for the Want of ſuch an auncient, conſtant and dear Friend. It is a ſingular Comfort and Incouragement to us all, that his Highneſs vouchſafed ſo graciouſlie to Viſit him. Wherein, as in many other excellent Vertues and Things, he doth imitate his late dear Siſter, worthy Queen *Elizabeth*. Who did alway bear and ſhew a ſpecial good Affection toward him. God move his Majeſtyes Royal and Religious Heart (the ſooner the better) to make ſpecial Choice of one to ſucceed him; and I think that either your Lordſhip, or my Lord of *Wincheſter*, is like to have the Place: Albeit, the dealing with the *Sec* [Secular] Prieſts againſt the *Jeſuits* in her Majeſty's Time, is now ſaid to be a good Service; and that is was done only to advance his Majeſty's Title againſt the *Spaniſh* Faction.

I ſend you and my Lord of *London* my Proxy, jointly and ſeverally, leſt your Lordſhip ſhould happen to be Sick, *&c.* I pray you help Sir *John Bennet* to ſuch Copies or Things as are to be ſent hither, and muſt be confirmed by Convocation. Thus beſeeching God to bleſs your Lordſhip with his manifold Graces, and that I may never ſee you more (though I love you entyrely) but that you may be placed there, to God's Glory, the Good of his Church, and your own Contentment, I bid you moſt hartily Farewel. From *Biſhopthorp*, the viiᵗʰ of *March*, 1603.

Your good Lordſhip's very aſſured

Loving Friend and Brother,

MATTH. EBOR.

NUMB. XLVIII.

An Epitaph upon Archbiſhop Whitgift, *made by Dr.* Ben. Charior *his Chaplain, in Heroick Verſe.*

Chap. 32.

WHIFGIFTA Eiborum Grimeſbeia *ad Littora Nomen*
WHITGIFTI *emiſit, felix hoc nomine* Grimeſbey.
Hinc natus: non natus ad hanc; mox mittitur hoſpes
Londinum. *Inde novam te,* Cantabrigia, *matrem*
Inſequitur; Supráq; fidem ſuavi ubere creſcit.
Petro *fit Socius,* Pembro, Triadique *Magiſter.*
Fitq; Pater Matri, Cathedræq; Profeſſor utriq;.
E Cathedrâ Lincolna *ſuum petit eſſe Decanum.*
Mox Wigorn *petit eſſe ſuum. Fit Epiſcopus illic.*
Propræſes Cambris: *quo nunquam acceptior alter.*
Poſt annos plus Sex ſummum petit Anglia *Patrem.*
Pluſquam bis denos fuit Archiepiſcopus annos.
Charior ELIZÆ *dubium eſt, an Regi* JACOBO.
Conſul utriq; fuit. Sis tu, Croidonia, *teſtis,*
Pauperibus quàm charus erat. Queis nobile ſtruxit
Hoſpitium; Pueríſq; Scholam, Dotemq; reliquit.
Cælibis hæc vitæ ſoboles, quæ nata per annos
Septuaginta duos nullo enumerabitur ævo.
Invidia hæc cernens, moritur, Patientia vincens,
Ad Summum evecto æternum dat lumen honori.

B. C. Capellanus.

NUMB.

NUMB. XLIX.

Libri MSS. a Reverendiſſimo Johanne Whitgift, *Archiepiſcopi Cantuar. Collegio S. Trinit. Cantabr. olim dati.*

In FOLIO.

1. *Pſalterium* grandi Charactere. Latinè. Chap. 32.
2. Annales *Angliæ* ab *Hengiſto* ad Annum 1302.
3. Apocalypſis S. *Johannis* cum Picturis.
4. - - - - Iterum cum picturis.
5. *Rabanus Maurus* de Laude S. Crucis. *Saxonico* Charactere.
6. *Auguſtinus* in Evangelium S. *Johannis*.
7. - - - - - - Ejuſdem Enarrationes ſuper *Pſalmos*, pars prima explicit, in Pſalmo 50.
8. - - - - - - Ejuſdem Enarrationes pars tertia, orditur a *Pſalmo* 101. explicit in fine libri Pſalmorum.
9. - - - - - - Ejuſdem de *Geneſi* ad literam libri 12.
10. - - - - - - Ejuſdem Flores a *Beda* collecti in Epiſtolam ad *Romanos*, & primam ad *Corinthios*.
11. Hiſtoria Sacra legis.
    Speculum ex moralibus S. *Gregorij* Collectum.
    S. *Auguſtini* Homiliæ X. in Epiſtolam *Johannis*.
    Epiſtola *Paſchalis* ad *Anſelmum* Archiep. *Cantuar.* dat. *Lateran.* 16 Kal. Dec. Ind. 12.
12. *Hieronymus* in *Eſaiam* a Cap. 1^mo^ ad 11^um^.
13. - - - - - - Idem in *Eſaiam* a Cap. 11^o^ ad 18^um^.
14. - - - - - - Idem in *Jeremiam* ad Cap. 32.
15. - - - - - - Ejuſdem in Ezechielem, Cap. 14.
16. - - - - - - Idem in *Pſalmos*.
17. - - - - - - Ejuſdem Epiſtolæ 55.
18. - - - - - - Idem in Prophetas Minores, & *Danielem*.
    Beda de Temporibus Cap. 6. de Hebdomade.
19. *Mattheus* & *Marcus* Gloſſati.
20. *Pet. de Riga* Paraphraſis libri aliquot N. Teſt. Verſibus Hexametris, & Pentametris.
21. Sermo S. *Hieronymi* de Aſſumptione B. *Mariæ*.
    Sulp. Severus de vita S. *Martini*, cum aliquot Epiſtolis.
    Vita S. *Nicolai*.
22. *Paralipom. Eſdras*, *Nehemias*, *Tobias*, *Judith*, *Eſther*, & lib. *Macchab.* gloſſati.
23. Parabolæ, *Sapientia*, *Eccleſiaſticus*, Gloſſati.
    Stephani Archiep. *Cant.* Gloſſæ, in Pentateuchum.
24. Epiſtolæ *Pauli* Gloſſatæ, cum tab. vocabulorum.
25. Prophetæ 12 Minores, Gloſſati.
26. SS. Biblia, Latinè.
27. *Catena* in Epiſtolas *Pauli*.
28. *Pet. Lombardus*, in Epiſtolas *Pauli*.
29. *Aquinatis* Summæ pars 1^ma^.
30. *Aquinas* in tertium Sententiarum.
31. - - - - - - Idem in quartum Sententiarum.
32. *Lombardi* Sententiarum libr. 4.
33. *Pet. Comeſtoris* hiſtoria Scholaſtica, cum tabulis Genealogicis præmiſſis.
34. *Hieronymus* in Sex priores prophetas Minores.

35. - - - Idem

35. ------ Idem in *Eſaiam.*
36. ------ Idem in *Jeremiam.*
37. S. *Auguſtinus* de SS. Trinitate libr. 15.
38. ------ Ejuſdem Confeſſionum libr. 13. & de diverſis hæreſibus.
39. ------ Idem de Agone Chriſtiano, Quæſtiones LXV. *Oroſii* Presbyteri: & totidem Reſponſa S. *Aug.* Sermones S. *Auguſt. Maximi Fauſtini, Petri Ravennatis*, S. *Hieronymi, Iſidori* & *Euſebii Cæſarienſis.*
40. S. *Auguſtinus* de Adulterinis Conjugiis, de Mendacio,
Contra Mendacium. De curâ pro Mortuis agenda.
De vera Religione; de Natura & Origine Animæ, ad *Renatum.*
De eadem re ad *Petrum.* De eadem re ad *Vincentium Victorem* libr. 2.
Sermo Arrianorum.
41. ------ Ejuſdem contra Adverſarium legis & Prophet. lib. 2.
42. S. *Ambroſi* Expoſitionum in S. *Lucam* libr. 9.
43. ------ Ejuſdem Epiſtolæ. Idem contra *Auxentium* de tradendis Baſilicis, de traditione Baſilica; de Obitu *Theodoſii* Imperatoris.
De Sanctis *Protaſio* & *Gervaſio.*
44. Remediarium Converſorum, a *Petro* Archidiacono *Londinenſi,* ut in Prologo orditur, è *Gregorij* Moralibus excerptum.
45. S. *Chryſoſtomi* Homiliæ 41. in S. *Johannem,* Latinè.
Per *Fran. Aretinum.*
46. ----- Ejuſdem Homiliæ in Sanctum *Matthæum.*
47. *Beda* in Sanctum *Lucam.*
48. ----- Ejuſdem Allegoricæ Expoſitiones in *Samuel,* Lib. 4.
49. MSS. Evangeliorum à *Beza* Miſſi, & in Biliotheca Publica Academiæ ſervati, Apographum.
50. Prophetæ 12 Gloſſati.
51. Libri *Joſue, Judicum,* & *Ruth* Gloſſati.
52. *Iterum* libr. *Joſue, Judicum, Ruth, Paralipomenum,* Gloſſati.
53. *Angelomi* Explanatio in quatuor libros *Regum.*
54. *Rabanus Maurus* in *Geneſin.* Ejuſdem Explanationes in reliquum Pentateuchi.
55. Secunda pars Explanationis in *Geneſin.*
56. Libri *Regum* Gloſſati, cum interpretatione Nominum *Hebræorum.*
57. *Matthæus* & *Marcus,* Gloſſati. Liber incipit à Sexto Capite *Matthæi.*
58. *Stephani Cantuarienſis* Expoſitio Moralis in *Eſaiam.*
59. The Pentateuch in Old *Engliſh.*
60. S. *Matthæus* Gloſſatus.
Anſelmus in S. *Johannem.*
Sermo *Auguſtini* in *Verbum Caro factum eſt.*
61. *J. Fox* on the *Revelations.*
An Antient Copy taken out of the Antiquity of the *Revelation* of St. *John.*
62. *Heſychii* Presbyteri *Hieroſolymitani* in *Leviticum,* libr. 7.
63. Homiliæ Joannis de *Abbatis-Villa, Sabinenſis* Epiſcopi & Apoſtolicæ Sedis Cardinalis, per omnes Epiſtolas & Evangelia Dominicalia totius anni.
64. Excerpta ex decretis Pontificum *Romanorum,* & Collectio Canonum Conciliorum.
65. *Alexander* de *St. Albano,* de naturis rerum.
66. Legendæ Sanctorum per *Jacobum Januenſem,* de Ordine fratrum Prædicatorum.
67. Collectio *Amularii,* de Ordine *Rom.* Eccleſiæ; qui vocatur *liber Officialis.*
68. *Bartholomæus Anglus,* de proprietatibus rerum. Leguntur in fine verſus de virtutibus lapidum; de quibus *Evax Rex Arabum Neroni* ſcripſiſſe fertur.
69. De Combuſtione Eccleſiæ *Cantuarienſis.*
Chronica *Gervaſii.*
70. *Titi Livii* Decas tertia.
71. *Reyneri de Piſis* Pantheologiæ, pars Prima.
72. Pars Secunda.
73. De Sacris Numeris, per *Morimundenſis* Eccleſiæ Priorem.

74. *Diony-*

74. *Dionyſius* de Hierarchiis.
Homilia *Gregorii* ſuper extremam partem *Ezechielis.*
Liber de Chriſtiana Diſciplina, ſecundum *Auguſtinum.*
75. Figura S. Bibliorum, cum variis tabulis in B. *Auguſtinum*, *Iſidorum*, &c.
76. Hiſtoria rerum *Angliæ* à *Bruto* ad Annum 1356, *Gallice.*
---- In fine quædam ſunt de Peſtilentia, *&c.*
----- Carmina continen. res geſtas *Edwardi* tertii per Rob. de *Eveſham.*
77. *Heraclides* de vitis S. Patrum ad *Lauſum* præpoſitum Palatii.
78. *Dionyſii Areopagitæ* Hierarchia, quam *Johannes Erigena* tranſtulit de *Græco* in *Latinum*, jubente ac poſtulante, Rege *Carolo Ludov.* Imp. filio.
79. *Ricardi Ullerſton Oxon.* A. D. 1408, tractatus, qui intitulatur, *Petitiones* quo ad Reformationem Eccleſiæ Militantis.
---- Ejuſdem tract. de Officio Militari.
Pet. de Alliaco de Eccleſiaſticâ poteſtate.
Ægidius Romanus de Peccato Originali.
Tract. de Adoratione Imaginum.
Epiſtola *Auguſtini* ad *Cyrillum*, & *Cyrilli* ad *Auguſtinum.*
Tract. *Rob. Lincolnienſis*, de poteſtate & Cura Paſtorali, & verba illius coram Papâ.
80. *Beda* ſuper Epiſtolas *Jacobi*, Secundæ *Petri*, 3 *Johannis* & *Judæ.*
81. *Will. Malmsburienſis*, de geſtis Pontificum *Angliæ.*
82. Epiſtola Fratrum *Remenſis* Cœnobii, ad Fratres Monaſterii in Monte *Caſſino* conſtituti.
Epiſtolæ B. *Benedicti* ad *Remigium*, quibus præmittuntur Dialogorum *Gregorii*, Lib. 4.
83. *Hieronymus* de Hebræis Quæſtionibus in *Geneſin*, libros *Regum* & *Paralipomenum.*
------ Idem de Manſionibus filiorum *Iſrael.*
------ Idem de diſtantiis locorum Vet. Teſt. & Evang.
------ Idem de Interpretationibus *Hebræorum* Nominum Vet. & Novi Teſtamenti.
Alphabetum *Hebr.* & *Græc.* cum ſuis interpretationibus.
Notæ divinæ legi neceſſariæ.
De decem tentationibus.
Canticum *Deboræ.*
Lamentationes *Jeremiæ.*
Epiſtola *Hieronymi* ad *Dardanum*, de Muſicis Inſtrumentis.
De Vocibus minus notis Vet. Teſt.
Notulæ 12 Signorum, Secundum *Chaldæos.*
Multæ Sententiæ utiliter expoſitæ, de Vet. & Nov. Teſtamento.
Expoſitio *Decalogi* ſatis ampla, & Orationis Dominicæ uſque ad *Panem quotidianum*, &c.
84. *Heidelberti* Epiſtolæ, & Verſus Rhythmici.
S. *Auguſtinus* de Moribus Eccleſiæ Catholicæ, & de Moribus *Manicheorum.*
------ Expoſitio quarundam propoſitionum ex Epiſtolâ *Pauli* ad *Romanos.*
------ Expoſitio Epiſtolæ ad *Galatas.*
85. *Chryſoſtomus* de reparatione lapſi.
------ De Compunctione. De quinquageſimo *Pſalmo*, lib. 2.
------ De eo, quod nemo læditur niſi à Seipſo.
------ Sermo, cum de ejus expulſione ageretur.
------ Sermo ejuſdem, poſt reditum à priore exilio.
------ Sermo, cum de *Aſiâ* regreſſus eſſet *Conſtantinus.*
------ Sermo, de proditione *Judæ.*
------ Sermo, de Cruce & Latrone.
------ Sermo, de Cruce.

------ Sermo, de Aſcenſione Domini.
------ Lib. 4. dialogorum B. *Gregorii.*

86. Liber Diſtinctionum *Guil. de Mortibus*, Eccleſiæ *Lincolnienſis* Cancellarii.
87. *Gregorij* Homil. in *Ezechielem*, Lib. 20.
88. *Jo. Caſſiani* Anachoritæ, Lib. 20. cum præfatione *Jo. Eremitæ* miſſa ad Papam *Leontium* & ad *Helladium* fratrem.
89. *Gervaſii Cantuarienſis* Chronicon.
Continuatio ejuſdem Chronici uſque ad Tempora *Ricardi* Secundi per *Jo. de Londino.*
90. Vitæ Sanctorum, *Anglicis* metris.
91. *Henrici Huntingdonenſis* Archidiaconi Hiſtoriæ *Anglic.* Libr. 8.
Lib. de bello *Hieroſolymitano*; amplior eo qui primus eſt inter libros de geſtis Dei per *Francos*, Autoris *Anonymi.*
Hen. Huntingdonenſis, lib. nonus hiſt. *Anglic.*
------ Decimus, de Summitate rerum.
------ Undecimus continens Epigrammata.
92. *Ranulphi Chykedon*, vel. *Higden* Monaſterii S. *Werburgæ Ceſtrenſis* Monachi, *Polychronicon*: continens Lib. 7. cum continuatione ejuſdem.
93. Lives of the Three Kings of *Culleyn.*
Caxton's Chronicle.
94. *Gyraldi Menevenſis* Archidiaconi, *Speculum Eccleſiæ*, vel *Gemma Eccleſiaſtica.*
95. Speculum vitæ Chriſti, *Anglicè.*
96. *Martini Poloni* Chronica de Imperatoribus.
97. Calendarium & Tabulæ Aſtronomicæ.
Lib. vocatus *Coſmographia*, qui terminabatur, Anno Dom. 1408. cum initio Martini.
98. Homiliæ quædam, *Saxonicè.*
99. *Matthæus* & *Marcus* gloſſati.
100. *Lucas* gloſſatus.
101. *Proverbia* & *Eccleſiaſtes* Gloſſati, Habetur hic præfatio *Hieronymi* quæ in impreſſis deeſt.
102. *Deuteronomium* gloſſatum.
103. Epiſtolæ *Pauli* Gloſſatæ.
104. *Pſalterium*, cum cæteris S. Scripturæ canticis, gloſſatum, à *Ricardo Hampole* Eremitâ.
------ Ejuſdem expoſitio ſuper xi. lectiones quæ leguntur in obſequiis mortuorum.
Libellus de emendatione vitæ.
105. *Berengandes* ſive *Berengarius Turonenſis*, Archidiaconus *Andegavenſis* in *Apocalypſin.*
Idem in *Cantica* Canticorum.
106. *Hieronymus* ſuper *Matthæum.*
107. *Pontificale Romanum*, tempore *Philippi* & *Mariæ.*
108. *Leviticus* Gloſſatus.

Libri

Libri Manuſcripti in QUARTO.

1. *Petri Bleſenſis* Epiſtola.
   Ric. Hampole, de emendatione vitæ.
   Hugo de Sancto Victore, de Epiſtola *Cypriani* ad *Nepotianum*, de forma vivendi. Hæc vero videtur eſſe tantum *Hieronymi* Epiſtola ad *Nepotianum* contracta.
   Excerptum de Contemplatione, è *Bonaventura* de vita Chriſti.
2. *Origenis* Octo Homiliæ de quibuſdam geſtis in libro *Judicum*.
   ------ Sermo ejuſdem prolixus de principio primi libr. *Regum*, & *Cantici Annæ*.
   Cæſarij Sermones de Paſchate.
   Leonis Sermones de *Jejunio* Decimi Menſis.
   ------ Ejuſdem Sermones de Natali Domini.
3. *Gregorij* Paſtorale.
4. Summa *Alcuini*.
5. *Hieronymus* in *Eſaiam*.
6. ------ Idem in *Jeremiam*.
7. Liber *Sapientiæ*, Gloſſatus.
8. Evangelium Sancti *Matthæi*, gloſſatum.
9. Evangelium Sancti *Johannis* gloſſatum.
10. *Numerorum* liber, gloſſatus.
11. *Acta Apoſtolorum* gloſſata.
12. Liber, qui vocatur *Alexandri*, continens multas, ſub illius & aliorum Regum nominibus, Epiſtolas cum geſtis.
    Liber qui *Ariſtotelis* dicitur, de Secretis Secretorum.
    Mart. Poloni Chronica de geſtis Pontificum & Imperatorum.
13. *Guil. Malmsburienſis*, de geſtis Regum *Angliæ*.
    ------ Ejuſdem Novella hiſtoria.
14. *Pſalterium*, Græcè.
15. *Johannis Chryſoſtomi* Expoſitio in Epiſtolam *Pauli* ad *Hebræos*.
    ------ Ejuſdem Homiliæ 35. ad *Theodorum Monachum*, ------ Epiſtolæ.
    ------ Ejuſdem Sermones 2 de Militia Spirituali & Chriſtianâ.
16. Conſtitutiones Provinciales Curiæ *Cantuarienſis*.
17. *Anſelmi*, Cur Deus homo.
    ------ Ejuſdem Proſologion.
    ------ Ejuſdem Epiſtolæ variæ.
    Liber de Sphærâ cum Calendario.
18. Diſtinctiones *Holcot*.
19. *Giraldi Cambrenſis* Epiſtolæ.
    ------ Coſmographia.
    ------ Ejuſdem alia multa opuſcula.
20. *Hieronymus* in *Eccleſiaſten*.
21. Materia Capitulorum omnium librorum Vet. & Novi Teſtam.
    Vocabularium, Secundum ordinem Scholaſticum.
    Rob. Groſthead Lincoln. Epiſc. Sermones.
    Tractatus cujuſdem de *Pœnitentiâ*.
    Jo. de Abbatis Villa, opuſcula quædam.
    Teſtamentum xii. Patriarcharum è *Lincolnienſi* tranſlatum.
21. Narratio è *Suida*, tranſlata ab eodem.
    Sermones & excerpta è Patribus aliquot.
    Exceptiones Decretalium.
    Sermones varii variorum.
22. Epiſtolæ, Gloſſatæ.
    Apocalypſis, Gloſſatus.
    Precationes variæ.

23. *Eccle-*

23. *Eccleſiaſtes* & *Canticum Canticorum* Gloſſat.
Tobiæ liber, cum variis tractatibus.
24. Controverſy between Archbiſhop *Whitgift*, *Pet. Baro*, &c. with ſome Original Papers.
25. Magiſtri *Petri Cantoris Pariſienſis* verbum abbreviatum, cui additur tractatus brevis contra proprietatem Monachorum.
26 The Chaſtning of God's Children.
Dubia de Paſſione.
De X. Mandatis, *Anglice*.
De Pſalterio, ſecundum *Lyram*.
De Peccatis, Liber *Anglicus*.

Libri Manuſcripti in OCTAVO & DUODECIMO.

1. TRactatus varii, tam *Anglicè* quam *Latinè*, contra Fratres, & Religionem de Imaginibus, *&c.*
2. Precationes, meditationes, *&c.*
3. Verſus qui incipiunt, *Papa Stupor Mundi.*
Verſus reſonantes, de Excidio Trojæ, *&c.*
Liber de Arte poëtica, in quo multa ex poëtis citantur, præcipue ex *Horatio* de *Arte poëtica*, & ex *Alano* de planctu naturæ.
4. Expoſitio in *Matthæum Anglicè*, & in *Johannem* Evang.
5. Homiliæ *Anglicæ*.
6. Miracula *Thomæ* Martyris.
7. *Manuale* Sacerdotis per *Jo. Markum* Priorem de *Litaſhill* in Comitatu *Salopiæ*.
Tractatus aliquot in *Pſalmos*.
Dietarium, Itinerarium, *&c.* Verſus *Anglici*.
8. Biſhop *Regin. Peacock*'s Sermons.
9. *Pet. de Urbe*, ſeu *Prothodoſius* de re Juridica, opus varium.
10. Biblia Latina S. Hieronymi.
11. Rythmus *Anglicus*, cum Homiliis *Anglicis*.
12. *Auguſtini* variæ Epiſtolæ.
13. Summula in Magiſtrum Hiſtoriarum.
Breviarium S. *Bernardi*.
Curia Dei Omnipotentis; & Curia Maledicti Diaboli.
14. *Matthæus* Gloſſatus; ſeu pars ejus Evangelii.
15. Epiſtolæ *Pauli* in Analyſin redactæ.
16. *Epitome* Chronicorum ab initio Mundi ab annum 1427.
17. *Sulpitii Severi* Epiſtolæ ad *Claudiam* Sororem ſuam, de ultimo judicio.
Alia ad eandem, de *Virginitate*.
Sancti *Chryſoſtomi* vita, per *Leonem*, &c.

NUMB. L.

Hutton *Archbiſhop of* York, *to* CECILL, *Lord* Cranborn. *In Anſwer to the Councils Letter, for ſuppreſſing the* Puritans. *With his Notice concerning the Increaſe and Confidence of Papiſts at this Time.*

Salutem in Chriſto.

I Have received Letters from your Lordſhip, and others of his Majeſty's moſt Honourable Privy-Council, concerning Two Points. *Firſt*, That the *Puritans* be proceeded againſt according to Law, except they conform themſelves. *Secondly*, That good Care be had unto greedy Patrons; that none be admitted in their Places, but ſuch as are Conformable, and otherwiſe worthy for their Virtue and Learning.

Chap. 33. MSS. *Mich. Hicks, de Ruckholts, Eq. Aurat.*

I have written to the Three Biſhops of this Province, and in their Abſence, to their Chancellors, to have a ſpecial Care of this Service. And therein have ſent Copies of your Honourable Letters; and will take preſent Order with mine own Dioceſe. I wiſh with all my Heart, that the like Order were given, not only to all Biſhops, but to all Magiſtrates and Juſtices of Peace, *&c.* to proceed againſt *Papiſts* and *Recuſants:* Who of late, partly by this round Dealing with the *Puritans*, and partly by ſome extraordinary Favour, have grown mighty in Number, Courage and Inſolency.

The *Puritans*, whoſe Fantaſtical Zeal I miſlike, though they differ in Ceremonies and Accidents, yet they agree with us in Subſtance of Religion. And I think all, or the moſt of them, love his Majeſty, and the preſent State; and I hope will yield to Conformity. But the *Papiſts* are oppoſite, and contrary in very many ſubſtantial Points of Religion; and cannot but wiſh the Pope's Authority, and Popiſh Religion to be eſtabliſhed. I aſſure your Honour it is high time to look to them. Very many are gone from all Places to *London*; and ſome are come down into this Country in great Jollity, almoſt triumphantly. But his Majeſty, as he hath been brought up in the Goſpel, and underſtandeth Religion excellently well, ſo he will, no doubt, protect, maintain and advance it, even unto the End. So that if the Goſpel ſhall quail, and Popery prevail, it will be imputed principally unto you, great Counſillors; who either procure, or yield to grant, Toleration to ſome, *&c.*

Good my Lord *Cranborn*, let me put you in Mind, that you were born and brought up in true Religion. Your worthy Father was a worthy Inſtrument to baniſh Superſtition, and to advance the Goſpel. Imitate him in this Service eſpecially.

As for other Things, as I confeſs I am not to deal in State Matters, yet as one that honoureth and loveth his moſt excellent Majeſty with all my Heart, I wiſh leſs waſting of the Treaſure of the Realm, and more Moderation in the lawful Exerciſe of Hunting; both that poor Mens Corn may be leſs ſpoiled, and other his Majeſty's Subjects more ſpared.

The Papiſts give it forth, that they hope that the Eccleſiaſtical Commiſſion ſhall not be renewed any more. Indeed it ſtayeth very long, albeit here is great Want of it. I pray your Honour, further it. Sir *John Bennet* will attend your Lordſhip. Thus beſeeching God to bleſs your Lordſhip with his manifold Graces, that you may as long ſerve his moſt Excellent Majeſty, as your moſt wiſe Father did ſerve moſt worthy Queen *Elizabeth*, I bid you moſt heartily Farewel. From *Biſhopthorp*, the xviii^th^ of *December*, 1604.

Your good Lordſhips in Chriſt moſt Aſſured,

MATTHEW EBOR.

The End of the APPENDIX.

THE NUMBERS and TITLES OF THE RECORDS, LETTERS, and other Original WRITINGS, Exemplified in the *APPENDIX*; With the BOOKS and CHAPTERS wherein each of them is Mentioned.

BOOK I.

Number I. A Charter of Lands in *Staynburn*, in the *Eaſt* Riding of *Yorkſhire*, granted to the Abbot and Convent of St. *Maries* in *York*, by *John Fitz-Adam de Whitgift*. Chap. 1.

Numb. II. The Fellows of *Pembroke* Hall in *Cambridge*, to *Grindal* Biſhop of *London*; upon their Election of *Whitgift* to be their Maſter; and the Departure of Dr. *Hutton*, their former Maſter. Chap. 2.

Numb. III. The Foundation of one Bible Clark in *Peter* Houſe, by Dr. *Whitgift*, and Mrs. *Margaret Fulnetby* of *Teverſham*, Widow.

Numb. IV. Dr. *Whitgift* to Secretary *Cecil*; in Vindication of himſelf from falſe Reports; as not ſufficiently qualified for the Maſterſhip of *Trinity* College.

Numb. V. The Vicechancellor, and certain other Maſters of Houſes in *Cambridge*, to the High Chancellor of the ſaid Univerſity, Sir *William Cecil*; to obtain the Queen's Diſpenſation with the King's Readers in the vacant Quarter. Chap. 3.

Numb. VI. Minutes of the Queen's Diſpenſation; drawn up by Order and Direction of the Chancellor of the Univerſity, (for ceaſing the reading of Lectures there, in the *Midſummer* Quarter) to the Maſter and Fellows of *Trinity* College in *Cambridge*.

Numb. VII. The Maſter and Fellows of *Trinity* College in *Cambridge*, to Sir *William Cecil*, Knight, declaring the Inconveniences to come to the College, by the Election of Scholars from *Weſtminſter* School.

[*Numb.* VII.] The humble Requeſt of Dr. *Goodman*, Dean of *Weſtminſter*, to the Lord Treaſurer; to procure the Ratification of certain Statutes made for the Collegiate Church of *Weſtminſter*, and the Grammar School there.

Chap. 4. *Numb.* VIII. Dr. *Whitgift* to Sir *William Cecil*, High Chancellor of the Univerſity of *Cambridge*; ſhewing him ſome of Mr. *Cartwright*'s Tenets; and the drawing up of new Statutes for the Univerſity.

Numb. IX. The Proceedings of the Heads of the Univerſity with Mr. *Thomas Cartwright*, B. D. Lady *Margaret* Profeſſor; for his Readings.

Chap. 5. [*Numb.* IX.] A Faculty granted by the Univerſity to Dr. *Whitgift*; to preach throughout the Kingdom; conſtituting him one of the Univerſity Preachers.

Chap. 6. *Numb.* X. The Judgment of that Reverend Father *JEWEL*, ſometime Biſhop of *Sarum*, on this Aſſertion, (ſtiled by him in the Margin of his Paper, *Novitiorum Aſſertio*) *Archiepiſcoporum & Archidiaconorum Nomina ſimul cum Muneribus & Officijs ſuis, ſunt abolenda.*

Chap. 7. *Numb.* XI. The Vicechancellor and Heads of the Univerſity of *Cambridge*, to the Lord *Burghley*, their High Chancellor, giving an Account of the Reaſon of their expelling Mr. *Chark*, Fellow of *Peter Houſe*, for his Sermon at St. *Maries*.

Chap. 8. *Numb.* XII. The Contents of a Sermon Preached at St. *Mary*'s in *Cambridge*, by one *Millayn*, Fellow of *Chriſt*'s College; againſt the Miniſtry of the Church of *England*.

Numb. XIII. A Privilege of the Univerſity of *Cambridge*; That all Members thereof be tried there, and in no other Court, for Debts, Accounts, Miſdemeanors, *&c.*

Numb. XIV. A Clauſe of an Act of Parliament; Confirming the Queen's Letters Patents to the Univerſity; in reſpect of their Privileges.

Numb. XV. The Vicechancellor, Dr. *Whitgift*, and ſome other Heads of the Univerſity, to the Lord Treaſurer *Burghley*, their Chancellor: Giving Account of their Proceedings, in a Controverſy between the Maſter of *Benet* College, and the Fellows of the ſame.

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An *humble Motion*, with Submiſſion, unto the Right Honourable Lords of Her Majeſty's moſt Honourable Privy-Council. Wherein it is laid open, how neceſſary it is for the Good of the Land, *&c.* that Eccleſiaſtical Diſcipline were reformed after the Word of God. And how eaſy there might be Proviſion for a Learned Miniſtry. By *J. Penry*.
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The Catechiſm, with Additions. Set forth by publick Authority.
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Chartular. S. Mariæ Ebor.
Viſitation-Book of *Surrey*, *Northumberland*, and *Durham*, in the Office of Arms.
Regiſter of Archbiſhop *Grindal*.
Regiſter of Archbiſhop *Whitgift*.
Regiſtr. Acad. Cantabrigien.
Regiſtr. Dom. Patrens. Cantabr.
MS. Pembrochian. De Cuſtodib. Pembrochian.
Regiſtr. Eliens.
Paper-Office.
MSS. Cecilian.
MSS. Burghlian.
MSS. Guil. Petyt. Armig.
Epiſtolæ Academic. Cantab.
MSS. Academica.
Commemoration-Book of *Peter* Houſe.
Epiſtolæ Whitgift.
Regiſtr. Colleg. Trinitat. Cantabr.
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Epiſtol. Epiſcopales.
MSS. Ra. Thoresby, Armig.
Extract of Convocations, *pen. Reverend. in Chriſto Patrem* Franciſc. *D. Ep.* Roff.
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----His Book againſt Oaths to be taken in Eccleſiaſtical Courts.

Collectio Chartar. D. Whitgift. *A. D. George Holmes, Vice-Cuſt. Record. Turr.*

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MSS. Eccleſiaſtica.

Codex Manuſcriptus in Colleg. S. Trinitat. Cantabr. *de Controverſia in Mat. Prædeſtinationis*, &c. *ortis.*

MSS. D. Joh. Puckring, *Cuſtod. Sigill.*

MSS. R. Tho. Baker, *St.* Theo. B.

MSS. D. Rog. Burgoyn, *Eq. Aurat.*

Penry's Supplication.

Petition to the Queen.

Obſervations.

Declaration.

Proteſtation.

MSS. D. John Bois, *D. Archiep.* Whitgift, *Seneſchal. A Rev.* Tho. Brett, LL. P.

Epiſt. Nobilium.

Bundle Chartar. *Cartwright.*

FINIS.

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